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Sincerely,

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Interim Editor
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THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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Charles Mahkewa (left) is a former student at Hopi Mission School, Kykotsmovi, Ariz.

PROLOGUE

What better way to start the new year than to work at last year's resolutions? This year *The Mennonite* will address four that were adopted at our 44th triennial session in Saskatoon last July. (We will concentrate on the development plan in February, sexuality in May and apartheid in October. Are you ready for hard work?) Representatives of the 65,000 of us resolved to do several things in these next three years, and they all involve discussion.

First off is the resolution "Many Peoples Becoming God's People." On the next page is that text, followed by 22 people's brief responses to it, then a watershed article by seasoned churchman Malcolm Wenger.

The question is, How do we best keep a resolution? I sent that question to a bunch of people and got 36 percent returns—not too bad, say the people who study these things.

How would you answer it? Let's continue the conversation. Let's keep our resolution. *mts*

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Many peoples becoming God's people

The biblical vision: In the Bible God calls many peoples to become God's people (Genesis 12:3; Isaiah 2:1-4; Ephesians 2:13-22; Revelation 5:10).

We believe God is challenging the General Conference Mennonite Church to respond to this call with clearer commitment.

We see the call as a call to confess with a sense a grief that our mission work in the past has not always given priority to inclusive ministries, intending from the beginning that "we" and "they" together become "us."

We see the call as a call to recognize that every cultural heritage—European as well as Native North American, Hispanic as well as African or Asian—is incomplete alone and inadequate to convey the biblical vision without the others.

The glory of God is reflected in the mosaic of many peoples becoming God's people. The recent immigrants from Asia and Latin America, the Native North Americans and people from African and European heritage give us an opportunity to anticipate another Pentecost (Acts 2) and to experience more deeply the prayer of our Lord, "that they may become perfectly one, so that the world may know that you have sent me and have loved them even as you have loved me" (John 17:23).

A way station for our journey (toward the year 2000): One way station on our journey to be one people may be represented by the year 2000. By that year the Commission on Home Ministries proposes that in implementing the General Board's four objectives (evangelize, develop leadership, seek Christian unity, teach biblical principles) we make:

- evangelism and cross-cultural subsidies available, resulting in a mosaic of ethnic and language churches;
- leadership development training opportunities more accessible to minority groups and scholarships available to current leaders to become bilingual;
- the decision-making boards of our conferences, institutions and programs represent all ethnic and language groups in ways that help achieve Christian unity;
- our periodicals and curriculum publications teach the "many peoples" biblical principles and reflect our multiethnic membership.

Commitment: In planning specific steps, we propose that during 1986-1989 the Commission on Home Ministries consult with ethnic and language minority groups, church schools, camps, congregations, district and provincial conferences, boards and commissions about specific programs to help our conference be "many peoples becoming God's people." The findings and the cost would be presented at the 1989 triennial conference session.

If the development plan funds are granted, we commit ourselves in the 1990s to implement these programs that enable full participation by all peoples in God's family.

While this consultation is going on we call ourselves to find ways to be a more inclusive conference without waiting for 1989 or financial support from the development plan.

It "seems good to the Holy Spirit and to us" (Acts 15:28) to issue this call as a venture of faith for all of us as individuals, families, congregations, district conferences and the General Conference.

Resolution #15, adopted by delegates to the 44th triennial sessions of the General Conference Mennonite Church, July 21-27, 1986, in Saskatoon

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Twenty-two responses

How can we keep the 'Many Peoples' resolution?

For us it will mean at least two things: one, a matter of education as to how this is true throughout the General Conference, and two, what the applications are for the local level. "Awareness" becomes a key item. *Claude Boyer, Commission on Home Ministries former member, Pandora, Ohio*

We Mennonites need continually be reminded of and nurtured in the vision that undergirds "many people becoming God's people." Otherwise our resolution lacks depth and hope. Secondly, the resolution needs to come alive back home in our churches so that each church can envision itself as part of the movement of many peoples becoming God's people. *Irma Fast Dueck, Bethel Mennonite Church assistant pastor, Winnipeg*

Many people will become God's people by caring and sharing for each other and people around them, by searching for God's will for each individual as well for the group how best to be witnesses. *Peter A. Epp, Conference of United Mennonite Churches of Ontario missions and service committee, Leamington, Ont.*

The Mennonite commitment to peace and non-violent living can best be carried out *only* by realizing that the gospel of Jesus Christ is for all peoples; we cannot do less. This must be our priority; God has mandated that whoever hears the Word must follow—whether Mennonite or

We will play, laugh, talk and celebrate together.

Appreciate the shepherding role of pastor as evangelical leader.

not—enabling God's people must be our aim. *Carolyn Forney, Central District Conference mission committee, church development and evangelism, Graymont, Ill.*

Congregations should make it a priority to worship and fellowship with congregations of other cultural backgrounds. As we get to know each other we will discover the gifts God has given us to work together as his body under the headship of Jesus Christ. *Ruth Hunsberger, Philadelphia*

We should make it possible for people of another culture to hear the Good News in their own language and include these people in our fellowship. *Peter Kehler, conference minister for the Conference of Mennonites in British Columbia*

As Christians we are all part of the chosen people of God and we have both the privilege and responsibility to bring the gospel to all peoples and provide it in a context (language and culture) that gives opportunity to everyone for becoming a follower of Jesus. *Susan Kehler, Clearbrook, B.C.*

Each of us must become personally acquainted on a friendship basis with people of other cultures, affirming them as people with gifts to contribute to us. The proposal is nothing if it is not based on attitudes of acceptance, friendship and affirmation of all people groups. *Glendon Klaassen, Commission on Overseas Mission secretary for Latin America, Newton, Kan.*

We Anglo Mennonites have to start to be accepting on our own home ground before we can go out and work with (in our area) Hispanics. I hope that increasingly we will worship together. If we're really going to show what our church is all about we need to be open. *Joanne Laubach, Eastern District Conference missions committee former member, Perkasie, Pa.*

As Abraham was an intercessor for a city, we all should work together faithfully and prayerfully to reach out for honest leadership seeking the shalom of the world by recognizing that churches have responsibilities with communities, homeless, unemployed and injustice. We have to apply biblical principles and carry ourselves with Christian integrity and true conviction to save the poor, have compassion for the hopeless and bear the fruit that will last. Missions without a connection with God is not missions. Let's be less politicians and be God's people. *Cecilia Leon, a former Hispanic ministries worker in Chicago, Woodside, N.Y.*

By continually reminding ourselves that God has given talents for serving one another in love and by using and improving these talents we will keep the adopted resolution. Is not the return of the Lord an encouragement for renewed commitment to further the cause of Christ? *George Nachtigal, Conference of Mennonites in British Columbia former mission/service committee member, Chilliwack, B.C.*

Ethnic traditions provide a framework for our self-understanding.

Let all members of the General Conference Mennonite Church resolve to seek the Lord in prayer for their own personal growth in Christ and to intercede for the General Conference and its leadership. Let every member of the General Conference reach out during 1987 to another person or family, inviting them to the fellowship of this church and to faith in Christ. *Neville J. Peterson, Northern District Conference home missions committee, Wolf Point, Mont.*

Each year every General Conference congregation should invite a guest speaker from an ethnic background other than those represented in its membership in order to learn from other ethnic traditions and become the richer for it. Cultural and ethnic traditions provide the framework for our self-understanding, and therefore we cannot and should not even try to rid ourselves of ethnic practices or patterns. To be genuinely multiethnic requires effort and sensitivity. *Vern Preheim, General Conference Mennonite Church general secretary, Newton, Kan.*

The many peoples resolution will become reality if individuals reach across cultural lines and establish a personal and meaningful relationship with someone culturally different. Culturally relating must not remain a theoretical abstraction. It must involve a personal journey into another's experiences, values and feelings. *Alberto Quintela, Commission on Home Ministries consultant for Hispanic ministries, St. Paul, Minn.*

Many peoples becoming God's people will only come to be when all of us, European-, African-, Asian- or Hispanic-background Mennos, come to realize that being brothers and sisters in Christ is more than a pious phrase; we actually can become close friends and enjoy each other's presence. On a district level we need to focus on planting churches among various ethnic groups, then work consciously at integrating these churches into both the district organization and the district channels for friendship. Let's form sister church groupings within the districts so that we can learn from each other and come to love and enjoy each other as we work and suffer together for Christ and his kingdom. *Alice Ruth Ramseyer, Commission on Overseas Mission member, Elkhart, Ind.*

Each of us could try to visit a General Conference Mennonite Church with a different ethnic background from that to which we belong. Some of us could partner with a person or family in the other congregation and visit back and forth, learning to know them and their way of expressing our common faith and they us in a truly reciprocal way. *Robert L. Ramseyer, Mennonite Biblical Seminary mission training center director, Elkhart, Ind.*

A key is deliberateness; we do not automatically incorporate non-Mennos, let alone other racial, ethnic, language groups into our churches. Put out a call to any "displaced" Menno in an "other peoples" setting who has a vision for a Mennonite congregation in that context, to invite district or General Conference leadership to help explore and facilitate making that vision a reality. Give some priority to risk-taking. *Harold R. Regier, Western District Conference home missions committee, Newton, Kan.*

Culturally relating includes a personal journey into another's experiences and values. These musicians from the Laotian congregation performed at the 1981 sessions of the Conference of United Mennonite Churches of Ontario held in St. Catharine's.

We must not shy away from the discomfort of differences but invite in our neighbors, plan family trips to mission/voluntary service units or join community programs that will teach us to play, laugh, talk and celebrate together. Transformation happens best when there is a joy and desire to celebrate our diversity in Christ. *Sara Regier, Women in Mission coordinator, North Newton, Kan.*

"Many Peoples Becoming God's People" happens when the powerful majority recognizes their cultural poverty and finds strength in the lifestyle and richness of people of another culture. That is not to devalue one's own heritage, it is only to drink deeply from the richness of another so that we might become a special gift from God to all of his creation. *Hubert Schwartzentruber, Mennonite Conference of Ontario and Quebec missions consultant, Toronto*

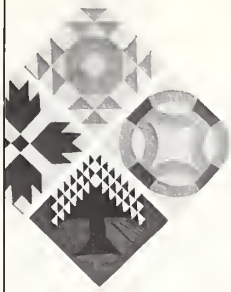
It's a little presumptuous of me to speak to the subject, given my Mennonite Church vantage. However, if 100 years of domestic and overseas ministries have taught us anything, it's that we need to "listen, learn and listen again." I am encouraged by the correlation of themes in your Many Peoples Becoming God's People and our Mennonite Church goals for '95 effort. We reference Revelation 5:9-10 in our goals statement as, no doubt, you're aware. We are witnessing and experiencing an incredible change in the character of our churches. It is in fact an exciting time to listen, to learn and to grow together. *Rick Stiffney, Mennonite Board of Missions (MC) vice president for home ministries, Elkhart, Ind.*

One crucial path to reach the lofty goals of this resolution is to foster a renewed appreciation for the shepherding role of the pastor as evangelical leader, as even Schleitheim perceived as fundamental to the local church. Though the priesthood of all believers is clear, our greater need is the training of teachers/preachers able to share the whole counsel of God and feed our flocks with spiritual food. *Ted VanderEnde, Central District Conference missions committee, Pandora, Ohio*

Communicate the vision. Let each person take ownership in doing a proper share to fulfill this God-given mandate. *Al H. Whaley, Pacific District Conference home missions committee, Phoenix, Ariz.*

Kingdom commitment stories

Dave Linscheid



It is appropriate that this series of six columns about the development plan be dedicated to Kenneth G. Bauman. As pastor of the First Mennonite Church, Berne, Ind., and president of the General Conference Mennonite Church, he spent the last few months of his life actively promoting A Call to Kingdom Commitments.

I remember when Ken, development director Carol Suter and I met with Muriel Stackley, editor of *The Mennonite*, last November to talk about this series. Our discussion quickly focused on the stories coming out of the steady activity surrounding the development plan. They are stories of God's leading and providence along the way. Ken was excited about the possibility of collecting and sharing these stories. Here are a few.

How is it that Carol Suter and Ken Bauman, faced with impossible airline schedules as they traveled for three months, found those schedules to work without fail?

Why was it that, at one location, Ken just happened to stay overnight at the home of a person who only because of Ken's visit learned of our conference's development plan, grew excited and decided to make a major donation?

Why was it that last summer Ken was elected president of the conference? That position required asking for advance gifts for the development plan this past fall. Ken's being elected left Jim Gingerich free to use his special administrative abilities to organize fund raising in our congregations this coming spring.

And why was it that 18 months ago, while the development plan was only in the formative stages, I was led to consider the position of communications director of the conference? Hopefully the skills God gave me in communications will contribute to the successful completion of the development plan.

Nike Whitcomb, the professional fund-raising consultant advising us on the development plan, has observed time and time again that God is working with A Call to Kingdom Commitments in a special way. She too has experienced the providential, as she shares with other clients her excitement about her work for the General Conference, only to discover new and unexpected sources for commitments from people seemingly long separated from the General Conference Mennonite Church.

Whether you and I choose to believe that God governs each of our moves on this earth or that God gives us a choice in an imperfect world, we must stop and wonder at moments when the altogether unlikely happens, allowing us to reach impossible goals. Story after story of the uncanny gives testimony to God's power and guidance. In his letter to the Romans, Paul tells us that "we know that in all things God works for the good of those who love him, who have been called according to his purpose" (Romans 8:28, NIV). God is working with us as a staff as we carry out the tasks that the development plan calls us to. God will work with us as a conference as we strive to reach the goals set forth in A Call to Kingdom Commitments.

Dave Linscheid is communications director for the General Conference Mennonite Church. This is the first of six columns about the development plan.

Many peoples become

In my judgment the General Conference Mennonite Church in Canada and the United States is facing the most difficult but potentially the most rewarding mission challenge in its history.

The challenge comes from an unprecedented new wave of immigrants coming to North America from lands we once considered mission fields. People coming from these lands are already our neighbors, fellow students, fellow citizens, co-workers and even members of our churches and conferences.

After a first wave of some 50 million (mostly European) immigrants to North America subsided, a second wave, beginning about 1979, turned into a torrent in the early 1980s. Most of these people came from the developing nations. For example, in three years 130,000 Cubans, 40,000 Haitians, 250,000 Salvadorans, and 380,000 Cambodians, Laotians and Vietnamese entered the United States. Seven million legal immigrants are expected to enter the United States in this decade, with perhaps millions more entering illegally.

Three-quarters of a million Hispanics now live in Miami. Washington is more than half black. Los Angeles is the second largest Hispanic city in the Western Hemisphere, with more Spanish residents than most Latin American countries, yet 100 to 150 other languages are spoken there as well. In November 1986 California became the seventh state to declare English the official state language.

The pressure of immigration will continue. The return of Hong Kong to Chinese sovereignty in 1997 has many residents looking to Canada and the United States for new homes. People trapped in embattled Third World economies are looking longingly across our borders.

And it comes home

Our family is surprised by its many contacts with people of other ethnic backgrounds. After the General Conference session in Saskatoon we returned to the nine-unit apartment we had left a year before in Selkirk, Man. We knocked at the door of our former Chinese neighbors. Two exuberant youngsters rushed out to give hugs of welcome. Their mother assured us that if we had given her warning there would have been a Chinese dinner ready for us, but another former neighbor, a Metis family, had already invited us. We learned that the Sikh psychologist who had lived in unit nine had moved. The Turkish engineer who lived next door to our former apartment was not at home.

Back in Newton the family looked at pictures of daughter Grace's recent trip to a former roommate's wedding. The pictures took us to Chinle, Ariz., where a goat was butchered for the welcoming meal and where beauty was emerging from the weaving of a Navajo rug. In scenes from the wedding we saw the beautifully robed wedding party participating in the Amheric service. The congregation was an Ethiopian Christian fellowship that worships in a California Lutheran church building.

Additional awareness of new neighbors came during shop talk among our three nurse daughters. One commented on the impressive dexterity displayed by the two Filipino surgeons with whom she works in a Kansas hospital. Your family can probably add its own stories about new people it has encountered.

Again the Great Commission

In the past, when we heard the ringing "Go ye therefore. . ." of the Great Commission, we almost always understood that Christ was sending us overseas. Now he is bringing "overseas" to us. The people to whom we have been sending missionaries are moving next door. What is God asking of us?

The Mennonite movement started in a great burst of evangelism as Anabaptist Christians took their fresh understanding of the faith to their neighbors and over much of Europe. I was thrilled, as a former missionary to the Northern Cheyenne, to discover in an obscure historical footnote that Anabaptists leaving a Swiss jail had said, "If these people won't hear, let us go to the red Indians across the sea." The year was 1536, 34 years after Columbus.

The vision sputtered out in the face of savage persecution and questionable compromise. We turned from sharing the gospel to protecting it from the world. We built high walls.

But God, working through other Christians, patiently helped us rekindle the vision. The General Conference was formed. A mission board was established, and some of our brightest and best were encouraged to leap over the walls to bring the Good News to the Arapaho, the Cheyenne, the Chinese, the Hopi, the Hindustani, the Hispanic and the African.

God honored our sometimes stumbling efforts. When Mennonites of all conferences gathered in Strasbourg, France, in 1984, they came from 70 nations and many cultures and languages. Paul Kraybill, executive secretary of the Mennonite World Conference, predicts that by the year 2000 those of us whose ancestors spoke German, relished "Mennonite" food and identified each other by familiar family names will be a minority in the Mennonite church.

God is now leading us to a new step of obedience. God is asking us to do at home what we have been doing overseas. The new wave of people coming to North America prompted the Commission on Home Ministries to present the "Many People's Becoming God's People" resolution at the triennial conference in Saskatoon last July. In adopting it we committed ourselves to plan and work toward a General Conference Mennonite Church in North America made up of a rainbow of ethnic groups.

The rainbow is already becoming visible. There are now 10 Hispanic, four black, one Hmong, four Laotian, one Vietnamese, 13 Chinese and 15 Native/Indian churches related to the General Conference. Fifteen percent of Mennonites in Vancouver are Chinese. New work with Sikhs is under way. Marco Guete, consultant for Hispanic ministries for CHM, plans to start five new Hispanic Mennonite "mother" churches in major cities in North America with a substantial Hispanic population. Hispanic leaders are in training to plant these churches. Each mother church is expected to have five offspring of its own.

Getting ready

Perceptive Mennonite writers are preparing us for change. Read "Becoming a New General Conference" by Robert Ramseyer (*The Mennonite*, June

God's people

Malcolm Wenger

24, 1986, p. 289), the "World Neighbors" column by Willard Unruh (*Mennonite Weekly Review*), "Culturally Capable Christians" by David Augsburger (*The Mennonite*, June 10, 1986, p. 241) and April Yamasaki's devotionals in *Rejoice* (September-November 1986, pp. 40-59) for examples.

Ralph Winter of the U.S. Center for World Missions writes, "Many churches still think in terms of home and foreign mission fields, with home missions a lesser priority. Therefore, churches must be given a greatly expanded vision of what missions really is: the reaching of unreached people. . . . Since the current surge of migration is so large, the opportunities for mission are without precedent."

The new home mission faces us with changes of a magnitude that overseas missions has not demanded. We are asked to open our lives, our homes, our Sunday school classes, our churches, our conferences to outsiders with different histories and customs.

There will be tough questions to face: sharing of power and leadership, discerning what customs are appropriate, intermarriage. Already misunderstandings have surprised us as we work from differing cultural understandings. Our commitment to Jesus Christ and to each other will be deeply tested. We may feel like the early Jewish Christians as the gentiles flooded in. "They must become like us," some said. But after disputes, reports and reflection they agreed with Peter's statement, "God, who knows the heart, showed that he accepted them by giving the Holy Spirit to them, just as he did to us. He made no distinction between us and them, for he purified their hearts by faith" (Acts 15:8-9).

Will our relationships show that Christ has broken down the wall that divided us and that no one in our churches is a "foreigner" or an "alien," but all are "fellow citizens with God's people and members of God's household"?

The Holy Spirit will work afresh in our lives to prepare us for this task, to deal with unrecognized prejudices, to change us so that we "no longer judge anyone by human standards" but see the potential in people's lives when they become a new creation in Christ.

God will also help us release our children and our resources. The "kingdom commitments" we are now making will declare our readiness.

To be effective we will need harmony. Joseph Masemola of South Africa calls himself a sojourner among the Mennonites of North America. He agrees that we are "trying to live what the Bible suggests we should live" but warns that we are "ripped by innumerable schisms that don't seem to end except by division." If we could work in harmony "the gospel of Christ would find a superb medium to reach the world. That medium is the church in harmony with itself and its members."

God will help us to release our children and our resources. The "kingdom commitments" we are now making will declare our readiness.

This mission venture cannot be turned over to a select group of trained representatives nor can any conference agency handle it alone. An unprecedented level of cooperation among district and provincial boards and committees, individual Christians and churches, General Conference commissions and institutions is called for and is beginning to happen. Note the Hispanic missions course "Neighbors Near and Far" produced jointly by the Commission on Overseas Mission, the Commission on Education and CHM.

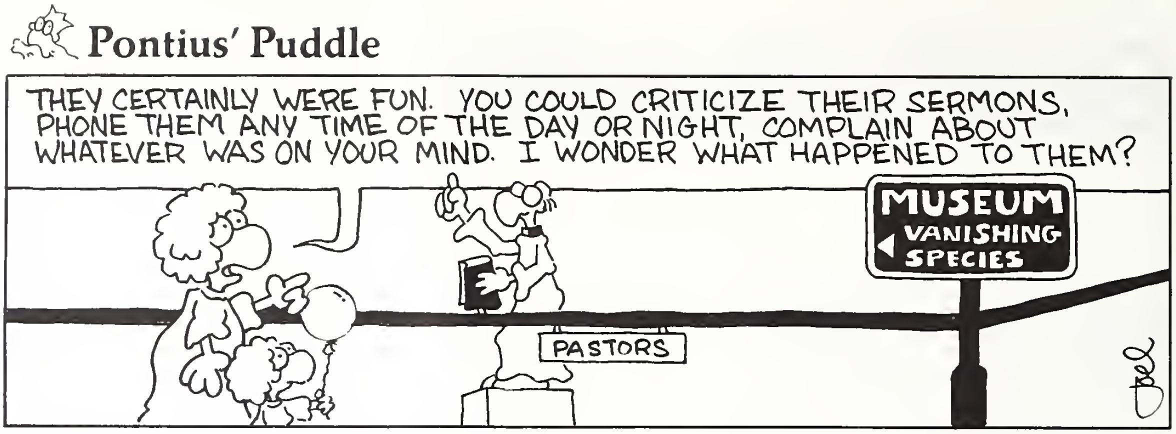
We may even want to take a fresh look at our conference structures. If we are ministering to people of the same culture in Hong Kong and Vancouver, do we need separate structures to do the job? Or does the presence of existing Mennonite churches in Vancouver and British Columbia make a difference? What about our terminology? Should it be clear that CHM is as much "missions" as COM?

As we reach out to other cultures we must not forget our own. Lesslie Newbigin, veteran missionary to India and the inner city in England, says of Western secular culture, "It is proving more resistant than almost any other . . . and is at heart opposed to the gospel."

In the new multicultural General Conference we will be enriched. When we understand another's culture we suddenly understand ourselves better. The gifts and insights that Christ has given our new brothers and sisters will help us mature. We will experience the richness of being part of a people of many histories and customs.

I won't be around at the end of this new century of missions to see what happened. But I have faith that the people of God in the Mennonite family in Canada and the United States will then look much more like John's vision in Revelation 7:9: "A great multitude from every nation, tribe, people and language, standing before the throne and in front of the Lamb."

Malcolm Wenger, former missionary to the Cheyenne nation and the Metis people, is a volunteer in Busby, Mont., where he and his wife, Esther, have been facilitating the refinement of portions of the Cheyenne New Testament (first translated by Rodolph Petter, published in 1934). The Wengers' address is 1213 Elm, Newton, KS 67114.


Pontius' Puddle
THEY CERTAINLY WERE FUN. YOU COULD CRITICIZE THEIR SERMONS, PHONE THEM ANY TIME OF THE DAY OR NIGHT, COMPLAIN ABOUT WHATEVER WAS ON YOUR MIND. I WONDER WHAT HAPPENED TO THEM?
MUSEUM
VANISHING SPECIES
PASTORS
Joel

NEWS

'Ordinal' discussed

Ordination consultation proves helpful

Goshen, Ind. (GCMC)—Can the General Conference Mennonite Church move to some uniformity on ordination procedures while honoring congregational decisions outside those procedures? Will Canadian churches enjoying lay leadership be hindered by an ordination process often geared for professionals? How can the functional nature of our view of leadership also incorporate the sacred or mystical nature of ordination rituals?

These and other questions occupied the 37 invited participants of an ordination consultation held here Nov. 8-9, 1986. The purpose of the consultation was to provide guidance to area conferences and congregations of the General Conference Mennonite Church regarding ordination procedures. "It is to lead toward greater consensus around the definition and practice of ordination, not to issue a set of rules," said John Esau, director of ministerial leadership services (GCMC).

Participants included conference ministers, the Committee on the Ministry (GCMC), Committee on Ministerial Leadership of the Conference of Mennonites in Canada (CMC) and representatives from each provincial and district conference as well as the Mennonite Church. Larry Wilson, chairman of the Committee on the Ministry, served as the consultation moderator, and Gary Gerber, chairman of the Ministerial Leadership Committee, acted as the group facilitator.

Esau, resource person for the consultation, introduced a document called the "Ordinal," which provided the basis for discussion during the two-day meeting. The 26-page document outlines the three traditions of ministry (bishop, elder, deacon) and the three types of credentialing (licensing, ordaining, commissioning) within the context of the priesthood of all believers.

"In view of diversity, the General Conference has felt for some time that some steps should be taken in an endeavor to bring about a more uniform practice in the matter of ordination." Henry Poettcker, "Ordination in the General Conference Mennonite Church," 1952

Considerable discussion concerned "special ministries" such as chaplaincy, teaching and pastoral counseling. Linda Neufeld, chaplain at an acute care hospital in Edmonton, was grateful that the document began to "connect special ministries with the church more meaningfully."

The question of congregational autonomy versus conference accountability was raised again and again. Although the consensus was that it is primarily the congregation's task to call out ministries for recognition and testing, participants acknowledged the need for accountability to the larger church. The "Ordinal" suggests that one way to address this need would be for potential candidates to interview with their district or provincial ministerial committee before the licensing or ordaining services are held.

Harold Bauman, ministerial leadership staff person for the Mennonite Church, updated the group concerning its recent conversations on ordination and presented the latest working document from that church body.

The "Ordinal" assumes that women would be involved and ordained for all types of ministry. The counsel of the participants was that the next draft include statements supporting the continuing ministry of women in the church. The participants also suggested that the next draft should contain more affirmation for lay ministry and further discussion on conference and congregational discernment in terms of who is ordained. The possibility of moving toward convergence with the Mennonite Church on matters of licensing, ordaining and commissioning by 1989 was affirmed by the group.

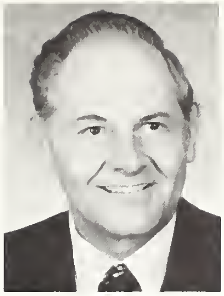
Esau reminded the group that a major discussion on ordination within the General Conference Mennonite Church has occurred every decade since the 1940s. The discussion in 1986 continued the tradition of the gathered church wrestling with important theological and practical questions that give direction to the life and ministry of the church. *Dorothy Nickel Friesen, pastor of the Manhattan (Kan.) Mennonite Fellowship, 1021 Denison, Manhattan, KS 66502*

Our conference president, Kenneth G. Bauman, died unexpectedly in Fort Wayne, Ind., on Dec. 21 of complications following surgery. An operation on Dec. 18 revealed that stomach cancer had metastasized.

Elected president last July at triennial sessions in Saskatoon, Ken was (since 1973) senior pastor of First Mennonite Church, Berne, Ind. He also served 12 years on the General Board. Prior to 1973 he and his wife, Mary Gallagher Bauman, were for 18 years missionaries in India, returning to teach at Union Biblical Seminary, Pune, June to November 1985.

In addition to Mary, Ken is survived by his mother, Ella Garber Bauman; five children: Timothy, Ruth, David, Daniel, Stephen; a brother, Albert; and three sisters: Clara Stauffer, Harvella Stutzman, Elizabeth Shelly.

Memorial gifts are being directed to Union Biblical Seminary in India or the Commission on Overseas Mission, both Box 347, Newton, KS 67114 or 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4.



MVS Director. The Commission on Home Ministries is seeking a mature Christian to serve half-time as director of Mennonite Voluntary Service, supervising four full-time associate directors. A Newton location is required, and voluntary service and administrative experience is preferred. Inquirers will be sent an application form that needs to be returned by **Jan. 26**. For more information, write or call CHM, Box 347, Newton, KS 67114, (316) 283-5100.

The letters and phone calls helped

Action to nullify harmful SSS regulations sustained in U.S. Congress

Washington (MCC U.S.)—A Selective Service System effort to dictate to church agencies who they could accept in their service programs has been reversed by congressional action. Selective Service regulations would have disqualified conscientious objectors from assignments with church agencies that require participants to agree to a statement of faith.

In the waning days of the 99th Congress, the Washington staff of Mennonite Central Committee U.S. Peace Section and the National Interreligious Service Board for Conscientious Objectors could only wait and watch. Would a member of Congress introduce an amendment to the catalog-size "Continuing Resolution" appropriations bill that would allow the new SSS regulations to be implemented? When the final gavel fell and Congress adjourned, no member of Congress had called for such an action. The efforts on behalf of conscientious objectors had survived.

The pivotal House subcommittee language declaring "null and void . . . the regulatory changes which overturn longstanding Selective Service procedures" remained intact.

The principal work to overturn the punitive SSS regulations had been done earlier by participants in the National Interreligious Service Board for Conscientious Objectors, including MCC U.S. Peace Section.

The legal brief prepared for MCC by constitutional lawyer William Ball of Harrisburg, Pa., though receiving no response from Selective Service, clearly served as an important document for key congressional committee members.

MCC Washington staff expressed appreciation to key staff members of the House subcommittee on independent agencies (e.g. Selective Service) for their part in the effort. When asked what had been the most significant factor in prompting Congressional members of the subcommittee to reverse SSS regulations, a House subcommittee staff member replied, "Oh, it was the letters and phone calls that brought the controversy to our attention, and definitely the persuasive testimony presented by the conscientious objector groups at the subcommittee hearings."

The administration's controversial nomination of William Clinkscales, Jr., a former army counterespionage agent, to become the new director of Selective Service was tabled by senators challenging his qualifications for the job.

Advocates for Clinkscales' appointment to head Selective Service appear determined to curb the options for conscientious objectors and to strengthen Selective Service's role as an adjunct of the Armed Services. The task of preserving religious freedom in matters of militarism and conscience will be an ongoing challenge for church representatives in Washington and the local congregations they represent. *Delton Franz*

Chinese Mennonite council holds first meeting

Winnipeg (GCMC/CMC)—A six-member North American Chinese Mennonite Council met here Sept. 8-9, 1986, for their inaugural meeting. This newly formed Chinese council represents congregations of the General Conference Mennonite Church and the Mennonite Church. "It is to serve as a caucus for Chinese Mennonite concerns," said Stan Bohn, executive secretary for Commission on Home Ministries of the General Conference.

Four areas for involvement were highlighted at the meeting: church planting, translation work, leadership development and public relations. The council decided that major initiatives in translation work will be continued by the Congregational Resources Board of the Conference of Mennonites in Canada. One of the books being translated is John Howard Yoder's *The Politics of Jesus*. It was also agreed that CHM will undertake leadership and pastoral concerns. Publishing a Chinese Mennonite directory was established as a top priority.

The North American Chinese Mennonite Council includes five General Conference members: David Chiu, pastor of the Chinese Mennonite Church, Saskatoon; Pak Lee Chong, pastor of the Winnipeg Chinese Church; Peter Lin, pastor of the Houston Chinese Church; Don Yoder, secretary of evangelism and church planting, Phoenix, Ariz.; and Rudy Regehr, executive secretary for CRB, Winnipeg. It also includes one Mennonite Church member, Kenson Ho, pastor of the Boston Chinese Church of Saving Grace. Chiu is serving as facilitator of the group, and Regehr is the recorder.

The Mennonite Brethren Church, which has several Chinese congregations, has been formally invited to participate in the council. There are 11 Chinese congregations in the General Conference Mennonite Church and one congregation in the Mennonite Church.

By completely waiving all import duties on the equipment, the government of the People's Republic of China has saved the American Bible Society and its partner Bible societies about $1.9 million on the overall cost of setting up the Amity Printing Press in Nanjing, which will give priority to producing Scriptures for Chinese Christians.

Mennonite World Conference relocated its international headquarters to Carol Stream, Ill., Nov. 1, 1986. The new address is 465 Gundersen Drive, Suite 200, Carol Stream, IL 60188. The new telephone number is (312) 690-9666. "A growing need for additional space forced MWC to re-evaluate its office location," said executive secretary Paul Kraybill. Since 1973 the office had been located on the grounds of the Lombard Mennonite Church.

The "Livets Ord" (Word of Life) movement has brought about considerable discussion in Swedish theological circles. Led in Sweden by Ulf Ekman, the movement has gained many members, especially in Uppsala. One tenet of the movement is that faith in God should be based on an expectation and realization of economic gains, career advancement and a general conception of progress in different spheres of life. Archbishop Bertil Werkstrom declared in an interview that he cannot accept the doctrines of the Word of Life theology, and he challenged the pastors in the church of Sweden to not associate themselves with the movement.

Umsiedler concerns discussed at Neuwied meeting

Neuwied, West Germany (MCC)— "Finding the desired balance between [cultural] integration and [Mennonite] identity is the biggest challenge facing us." These were the words of Gerhard Woelk, elder in the Mennoniten Brüdergemeinde in Frankenthal, to leaders of Umsiedler congregations at their Nov. 8, 1986, meeting in Neuwied.

Hans von Niessen, secretary of Umsiedlerbetreuung, reported that 6,364 Mennonites have emigrated to West Germany from the Soviet Union as part of the Umsiedler program since 1974. The peak year was 1979, when 965 arrived. In 1985 only 35 arrived, but in the first 10 months of this year 65 arrivals have been recorded.

Many believe, however, that the Umsiedler family reunification program may be nearly finished because of fewer Soviet government approvals.

During the conference, Umsiedler representatives reported on their churches in West Germany. Most congregations have purchased, built or rented their own church buildings. The sanctuary of the Mennonite congregation at Bielefeld seats 700, and a second building under construction will seat an additional 350.

Most congregations are smaller, and some Umsiedler have joined already established congregations. Umsiedler representatives said they were concerned about congregational unity, ministry to and retention of young people, and ways to relate to other Christians.

Abram Klassen, long related to the Una Massen Umsiedler reception center, reports that most Mennonites who come from the Soviet Union are aware of their Mennonite heritage but know little church history. To compensate for this, one congregation, the Mennoniten Brüdergemeinde of Frankenthalm, offers a three-year course that includes trips to Anabaptist sites in Switzerland and Holland.

The representatives approved the union of Umsiedlerbetreuung and Internationale Mennonitisches Kontakte, subject to the approval of the latter. Plans call for IMK functions such as providing Christian literature and maintaining better communications with Mennonite churches in the Soviet Union to be performed from the Neuwied office under the direction of Hans von Niessen.

MCC has worked closely with both Umsiedlerbetreuung and IMK and expects to continue its support of the new integrated organization. *Edgar Stoesz*

Martens honored for Jeremiah commentary

Members of the editorial board of the Believer's Church Bible Commentary series honored Elmer Martens, Old Testament editor and author of *Jeremiah*, the first volume in the series. From left are Harold Bauman, editorial board chair; Howard Charles, New Testament editor; C. J. Dyck, Elmer Martens, and Willard M. Swartley, director of the Institute of Mennonite Studies.

The long-range project is under the director of a seven-member editorial council representing five denominations. In addition to Bauman and Charles, both of the Mennonite Church; and Martens, Mennonite Brethren Church; the four other council members are Walter Klaassen, who has replaced C. J. Dyck, General Conference Mennonite Church; Owen H. Alderfer, Brethren in Christ; Estella Horning, Church of the Brethren; and Allen Guenther, Mennonite Brethren. Herald Press, Scottdale, Pa., is the series publisher.

The commentaries are designed for use in congregations by Sunday school teachers and pastors, and for individual Bible study. The next commentary to be published is *Genesis*, written by Eugene Roop of Bethany Theological Seminary. AMBS faculty members writing volumes are Gertrude Roten, *Johannine Epistles*, and Erland Waltner, *Petrine Epistles*.

A Washington state farm wife recently lived on the streets of the nation's capital for six weeks posing as a bag lady. Beulah Lund says she would like to see low-cost housing for the homeless established in cities that would include counselors for the mentally ill, "similar to what we have for the developmentally handicapped." Lund, who shares with her husband a 165-acre farm at Deer Park, Wash., slept in bushes, was attacked, robbed, threatened with death and felt her own identity slipping away while living among the 10,000 to 15,000 homeless people in Washington, D.C.

Jacob A. Loewen will address the Mennonite Missionary Study Fellowship at its annual session at Associated Mennonite Biblical Seminaries, Elkhart, Ind., March 12-14. Loewen will give five lectures on the theme "A Fresh Look at the God Concept for Missionaries." Loewen served as a missionary in Colombia with the Mennonite Brethren Church and has been a translation consultant with the American and United Bible Societies in Africa and South America since 1963.

A special one-year series of Russian language radio programs being prepared by Mennonite Board of Missions will center around the new way of life made possible by living with Christ as Lord, reports Kenneth J. Weaver, director of overseas media for MBM. Special theme music was developed for the series by the MBM staff and John Fast, assistant professor of music at Eastern Mennonite College, Harrisonburg, Va.

Columbia Bible College focuses on cross-cultural mission

Clearbrook, B.C.—The annual mission conference that took place at Columbia Bible College Oct. 23-24, 1986, spotlighted evangelism and multiculturalism in North America. Speakers and guests came from the Fraser Valley and Greater Vancouver to take in the program and to acquaint themselves with the school.

CBC students and teachers had a chance to mingle with the guests and speakers, including Grace Wiebe, a former CBC student who spoke about her work among Indo-Canadians, and Stephen Lee, who was instrumental in initiating refugee sponsorship of boat people. North American Indian Mission presented a film on church planting called "A New Day Dawning," and the video "Summer of Discovery" showed the experiences of students who had worked among Indians. The school hosted a gourmet ethnic dinner that evening, at which Laotian, Chinese and East Indian dishes were served.

The evening rally was complemented by a Laotian choir, which sang with ethnic instruments. Syland Kaneboodtra (Laotian), Opie Oppenheim (Canadian Indian), Stephen Lee (Chinese) and Santosh Raj (Indo-Canadian) shared their concerns in a panel chaired by missions instructor Levi Keidel.

"The metropolitan cities and towns will never be dominated by Anglo-Saxons anymore," Santosh Raj declared. Methods of crossing cultural barriers and the needs facing minority youth were also examined.

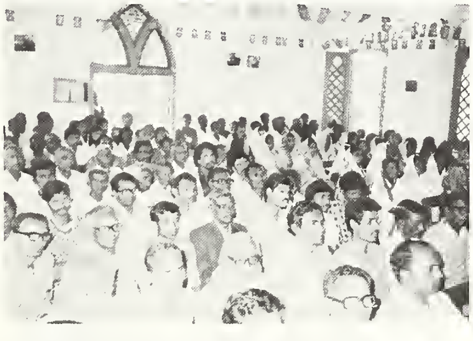
At an assembly the following morning Andy Anderson (Northwest Centre for World Mission), Nick Dyck (Mennonite Brethren Board of Extension) and Peter Kehler (Conference of Mennonites in British Columbia conference minister) reported on the work being done by their respective agencies among minority groups. Santosh Raj gave the closing challenge for CBC students to involve themselves in cross-cultural ministries. *From* Mennonite Reporter

Indian Mennonites hold annual conference

Newton, Kan. (GCMC)—Indian Mennonites from the province of Madhya Pradesh accepted two new congregations during their annual conference in Korba the first weekend of November 1986. The addition of two congregations brings the number of churches in the Bharatiya General Conference Mennonite Church to 18.

One of the new congregations is the Church of the Savior, located in Darri, a suburb of the city of Korba. The new congregation is pastored by Binyamin Nand.

The second new congregation is located in the city of Beladela, a mining area southwest of Raipur. Many former Mennonites have gone there for employment in a government mining project, and a congregation was formed. There are 200 members and nearly 300 children, according to Z. B. Gardia, secretary of the BGCMC. The church conference officials are considering the assignment of a Mennonite pastor to this new church.



In conference elections Samuel Stephen of Jagdeeshpur was chosen chairman of the BGCMC. Other officers include P. K. Ram as vice chairman, Z. B. Gardia as secretary and S. Benn as treasurer. The only remaining General Conference missionaries in Madhya Pradesh are Edward and Ramoth Burkhalter in Jagdeeshpur.

Conference officials report that the BGCMC is launching a new stewardship effort to encourage tithing among all members of the conference. The financial situation is in question since the Commission on Overseas Mission has decided to withdraw its subsidy to the church conference over the next eight years.

The conference officials asked North American Mennonites to pray for their new leaders and for the members of the church conference as they attempt to witness for Christ in Madhya Pradesh.

The main speaker for the conference was Mahendra Kumar. He used the fourth chapter of Ephesians as the text for his presentations.

Year-round resident director team required for spring '87 at Camp Moose Lake, approximately 140 miles southeast of Winnipeg (near Sprague). Couple preferred. Job includes maintenance, food service, hosting of rental groups, camp promotion, outdoor education, involvement in summer camp program, etc. Application deadline is **Jan. 30, 1987.**

For more information, write or call Monica Wiebe at the Conference of Mennonites in Manitoba, 202-1483 Pembina Highway, Winnipeg, MB R3T 2C9, (204) 477-0873.

Mennonite Your Way has planned a 14-day tour of Alaska for July 9-22. The first nine days will include a time of fellowship with Anchorage Mennonites, visiting Mt. McKinley, seeing the Alaska Pipeline, touring gold rush country, viewing massive glaciers and tiny wildflowers. For information contact MYW Alaska Tour, Box 1525, Salunga, PA 17538, (717) 653-9288.

Evangelist Billy Graham has announced plans for a second International Congress on World Evangelization to be held July 11-20, 1989, in Lausanne, Switzerland. Leighton Ford is chairman of the Lausanne Committee for World Evangelization, which will sponsor the 1989 congress. Graham said that the Lausanne movement provides a banner under which Christians can cooperate for the cause of world evangelization.

"Chicago is a big city—3 million people in the city and 7 million overall, counting the suburbs—but there is one language that all people can understand, and that's the language of love," wrote Brian Fountain, a 1986 intern with the Mennonite Central Committee U.S. summer service program, after a visit with Ernesto Pinto. Pinto worked at Comunidad de Fe, a Spanish-speaking Mennonite church there, for 10 weeks last summer. "Most barriers, though not all, can be removed or overcome by the love of Christ," concluded Fountain, who visited 35 of the 69 workers in the program.

International groups release Ethiopian from Somalian prison

Winnipeg (MCCC)—Just over a year ago, Sara Abebe had little hope of ever being released from a Somalian prison.

Given one meal per day, refused medical care for chronic stomach problems and malaria, and kept out of contact with family and friends, she doubted that international efforts on her behalf would ever convince the Somalian government to let her go.

"I didn't think at any time about leaving, about being released," the 24-year-old recalls now, sitting in the comfortable Winnipeg home of Charleswood Mennonite Church member Edith Fransen, with whom she lives.

Sara is one of a growing number of refugees who have fled religious and political persecution in Ethiopia only to experience discrimination and maltreatment in neighboring Somalia.

The life-and-death circumstances these refugees face—sometimes involving torture, rape and imprisonment amid terrible conditions—have prompted Mennonite Central Committee Canada to give them top priority in its sponsorship program. Since the end of the "boat people" crisis, Canadian churches have slowed down sponsorship efforts, despite the continuing need for aid to less-publicized groups like Sara's who have desperate needs.

The Ethiopian government views evangelical Protestants as followers of "a foreigner's religion," says Sara. Worship and Christian life have been forced underground.

In 1983 she and a friend left Ethiopia, planning to make their way to Djibouti, where they hoped to find greater religious freedom. Instead, the expensive guide they had hired simply drove them over the border to Somalia, telling them they had reached Djibouti, and left them to walk seven hours to a refugee camp about 100 kilometers from the city of Mogadishu.

The flat, dusty camp, one of several along the border, sheltered about 400 Ethiopians, most of them Christians. Continuing skirmishes between Somalia and Ethiopia, plus religious animosity between the Muslim Somalis and Christian Ethiopians, have led to unusually poor conditions for refugees there.

Sara's real name identifies her as a member of the Amharic ethnic group, traditionally the ruling group in Ethiopia and therefore the one most despised by Somalis. She took the name Sara (which is common among both Christians and Muslims) to survive in the hostile environment of the camp. Unable to return to Ethiopia, she remained there for a year.

There was food, she says, but never quite enough, and no medical care for her illness. When she was finally told she'd be taken into the city for treatment, she found herself on her way to prison instead.

While she doesn't like to elaborate on the reasons for that, Sara explains that Somali security men in the camp would often force women to supply favors. "If you refused them they put you in prison."

She was placed in a room with about 40 women, many of whom were criminals. There wasn't enough room for everyone to sleep at once, and in any case it was too noisy to sleep well at night. Food consisted of one meal of rice per day, which sometimes contained worms. There was no opportunity for fresh air or exercise, no inspections of the prison by international workers and no contact with the outside world except for a few interviews by government officials wanting information about Ethiopia and by a Canadian immigration official working to get her to Canada.

Edith Fransen and Sara Abede

At one point Sara went on a hunger strike to try to force officials to tell her why she was being held. She began eating again only after she was threatened with torture.

"You can't understand that. It's like a nightmare when I think back. I don't know how I survived."

After a year and a half in prison, Sara was finally released, thanks to the efforts of United Nations workers, Amnesty International and Canadian immigration officials. Because of her church connections, the Charleswood

The June Schwartzentruber Fund Committee has announced an award of $350 (Canadian) made to Synapses Inc. of Chicago. Synapses began from the vision of former church workers in Asia and Africa to develop synaptic connections between Third World activists and First World people who would be willing to affect change in U.S. relationships to the Third World. The vision was stimulated by firsthand experience with the effects of the policies of the government, multinational corporations, banks and other lending institutions that do not encourage human and economic development.

Dairy cows that would have been used for hamburger in the United States are now on their way to producing nutritious milk for poor children in Mexico, thanks to the effort of Heifer Project International, the U.S.-based agricultural development agency. Already families in 29 poor rural communities have received the 334 heifers distributed by HPI's Mexico office in cooperation with 10 community organizations.

The General Conference Mennonite Church will develop a video for stewardship education and assist the Los Angeles Hispanic Inter-Mennonite Anabaptist Institute with $20,000 in fraternal grants from Mennonite Mutual Aid, Goshen, Ind. The money will also fund three other projects.

Mennonite Church had also become involved in her case by agreeing to provide sponsorship through MCC.

She had already registered with Canadian immigration authorities before she left the camp. International workers have no way of knowing about refugees in prison who haven't had such contact in the camp. Where foreigners, including sponsor groups, are aware and working on the case of an imprisoned refugee, the chance for release may be better.

Sara didn't even know where she'd be going until a six-hour stopover in Kenya on her way to Canada. Edith had offered her home to Sara and her friend, who was expected to come at the same time but is still in the Somalian camp.

When she arrived, Sara remembers, "I wasn't disappointed about anything," In fact, "I promised before God I would never complain about anything for the rest of my life. But," she says, laughing, "I am human and I always complain."

She now studies at the local adult education center and worked for part of the summer at Camp Assiniboia, just outside Winnipeg. She had contemplated establishing her own home before the sponsorship period was over. But as Edith points out, most Ethiopian women stay with their families until they marry. Having established a warm friendship, the two women agreed to continue sharing their accommodations.

Sara misses her parents and seven younger brothers and sisters, all still in Ethiopia. She hopes to see her friend released from the Somalian camp soon. She would like to go back to Ethiopia someday, if the government changes, but in the meantime she is grateful for the love and safety she has found among the people of Charleswood Mennonite Church. *Doreen Martens*

RESOURCES

Building Shalom Families: a Christian Parenting for Peace and Justice Video Program is the result of a cooperative effort by the General Conference Mennonite Church and the Parenting for Peace and Justice Network, St. Louis. A three-ring binder contains two two-hour-long videocassettes in VHS format. A 28-page guidebook, *Parenting for Peace and Justice* by James and Kathleen McGinnis, and worksheets complete the resource. Contact Robert Hull, Secretary for Peace and Justice, GCMC, Box 347, Newton, KS 67114, (316) 283-5100.

Believing that in preaching the most crucial moments come at the beginning of a sermon, Michael J. Hostetler has written **Introducing the Sermon: the Art of Compelling Beginnings** (Zondervan, 1986). It costs $5.95.

Looking Into My Sister's Eyes: an Exploration in Women's History (Multicultural History Society of Ontario, 1986), edited by Jean Burnet, is a collection of 13 papers on the history of women in a number of ethnic groups, including the chapter "The Diverse Roles of Ontario Mennonite Women" by Frank H. and Marlene G. Epp. It costs $10 (Canadian).

Bread for the World's background paper **Hunger and Oppression: the Case of South Africa** (July, 1986) examines the political, social and economic causes and consequences of apartheid, including a brief history of apartheid, the economic factors that sustain apartheid, its impact on the non-white citizens of southern Africa and the relationship of South Africa with neighboring countries and the international community. Write Bread for the World, 802 Rhode Island Ave. N.E., Washington, DC 20018.

Why did Jesus die? How does Jesus' death affect us today? asks John Driver in **Understanding the Atonement for the Mission of the Church** (Herald Press, 1986). It seeks to go behind the traditional theories to the rich variety of images employed in the New Testament community's effort to understand and communicate the meaning of the work of Christ in the fulfillment of its mission. It costs $19.95 ($27.95 in Canada).

Though her life was cut short by a debilitating disease, Flannery O'Connor produced several remarkable works of fiction before her death at age 39. In **Flannery O'Connor: Images of Grace** (Eerdmans, 1986) Harold Fickett and Douglas Gilbert explore her rare artistic vision—Fickett in prose, Gilbert in photographs. It costs $18.95.

Neighbors Near and Far (Faith and Life Press, 1986) is the name of a new non-graded mission study course. The 17 one-hour sessions will "interest, inform and inspire children." This year's curriculum is about Latin America and Hispanic North America. A three-year cycle is planned, next year's being Asia, then Africa in 1988. Contact FLP, Box 347, Newton, KS 67114.

While thousands of others, including missionaries and pastors, fled, James Klassen faced the chaos in April 1975 and chose to stay in Vietnam. In Saigon, Klassen and his friends weathered the 1975 sociopolitical storm. In **Jimshoes in Vietnam: Orienting a Westerner** (Herald Press, 1986) he traces his journey from the plains of Kansas to the hills of Pleiku and the beaches of Nhatrang. The book, which includes 16 pages of documentary photographs, costs $14.95 ($20.95 in Canada).

The Educational Ministry of the Church class of Associated Mennonite Biblical Seminaries, Elkhart, Ind., swelled to include 50 Christian education leaders from 17 area churches for Monday night sessions in October 1986. Daniel Schipani, professor of Christian education and personality at AMBS, designed the course to let pastors, Sunday school teachers and members of the congregational nurture commissions register for one to four sessions taught by guest resource people to his class of 17 students.

The University of Waterloo (Ont.) Peace Society hosted a benefit meal Oct. 24, 1986, at Conrad Grebel College to support the repopulation of displaced and homeless civilians in El Salvador. About 150 students from Conrad Grebel and the main university campus, their friends and family members, faculty and CGC alumni attended the event, which raised nearly $700 through donations. Supper consisted of ethnic meals from various traditions prepared and donated by CGC students and friends. All proceeds from the meal went directly to El Salvador.

American-supplied weapons are the nuts and bolts of U.S. foreign policy in the Philippines, a Catholic human rights leader from that country told the American Friends Service Committee's annual public gathering Nov. 1, 1986. Sister Mariani Dimaranan added that "they are the Philippine extension of Reagan's 'Star Wars System,' already at work in fashioning more misery and untold suffering in our country." She said, "The vision of a just and more humane society can only be achieved through active people's participation in building societal structures that promote human development . . . and human dignity."

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workers

Jim Stutzman Amstutz, a 1976 graduate of Bluffton (Ohio) College, has been named campus pastor and director of church relations of Bluffton College, effective Feb. 1. He is completing work toward his Master of Divinity degree in pastoral ministry from the Associated Mennonite Biblical Seminaries, Elkhart, Ind.

Rachel Diller, a senior at Bluffton (Ohio) College, received recognition at the Governor's Youth Recognition Awards ceremony. Diller was nominated in the peace promotion category. Her parents are Sam and Joan Diller of Bluffton.

Ken Klippenstein, Swift Current, Sask., will join in February other China Educational Exchange teachers at the Northeast University of Technology, Shenyang, Liaoning Province.

Roelf Kuitse, AMBS faculty member, has been named director of the Mission Training Center, effective July 1. He will replace Robert Ramseyer, who with his wife, Alice Ruth, will return to Japan as a missionary.

Hugh Lindsey has been appointed associate professor of business and economics at Bluffton (Ohio) College.

Rudy Martens resigned Oct. 31 from Bethel Church, Hammon, Okla. He has accepted a call to serve West Sterling (Ill.) Mennonite Church.

Edward Mooney began as pastor Oct. 15 at First Church, Sugarcreek, Ohio.

Ben C. Ollenburger, associate professor of Old Testament at Princeton Theological Seminary, has been appointed to the same position at AMBS, effective July 1.

Fred Peters, Cedar Hills Church, Surrey, B.C., has been named an editorial consultant for *With*, a magazine for youth of the General Conference Mennonite Church.

Peters-Rojas

Siemens

Evelyn and *René Peters-Rojas*, attending Fort Garry Fellowship, Winnipeg, have begun three-year MCC terms in Santa Cruz, Bolivia. René is a community development worker, and Evelyn is working in educational services. He received a bachelor's degree in economics and an accountant's diploma from San Simón University in Cochabamba, Bolivia, and a master's degree in anthropology from the University of Manitoba in Winnipeg. She received bachelor's degrees in theology from CMBC in Winnipeg and in education from the University of Manitoba. His mother is Eleuteria vda. de Rojas of Cochabamba. Her parents are Annie and Herbert Peters of Steinbach.

Stuckys

Henry Poettcker, president of Mennonite Biblical Seminary, Elkhart, Ind., was reappointed to a three-year term by the AMBS board at their October meetings.

Clare Ann Ruth-Heffelbower has begun as assistant pastor at Eighth Street Church, Goshen, Ind.

Jacob P. and *Susana Siemens*, Sterling Fellowship, Winnipeg, have begun three-year MCC terms in Santa Cruz, Bolivia, where they are serving as community workers with the Mennonite colonies in Bolivia. He received bachelor's degrees in education, German and geography from the University of Manitoba in Winnipeg. His mother is Katharina Siemens of Vineland, Ont.

Miller Stayrook began Sept. 7 as interim pastor at Deer Creek (Okla.) Church.

Mary Berkshire Stueben was ordained June 22, 1986, at Spokane (Wash.) Fellowship, where she is the pastor.

Kent and *Linda Stucky*, Southside Fellowship, Elkhart, Ind., have begun five-year MCC terms in the West Bank, where they are MCC country representatives. Linda received a master's degree in social work from Western Michigan University in Kalama-

Death penalty facts: Each year since 1975 at least one country has abolished the death penalty. Iran, Iraq, China, South Africa, the Soviet Union and the United States are now the chief countries where the death penalty is imposed. Georgia has the highest execution rate of any state *and* the highest murder rate of any state. Since Florida has resumed executions, the murder rate has gone up. It jumped 14 percent in the first six months after the death penalty was reinstated. For 13 out of 14 years, Illinois with the death penalty has a higher murder rate than Michigan without the death penalty.

RECORD

Wyses

zoo. Kent received a law degree from Northwestern School of Law in Portland, Ore. Their children are Michala and Jacob. His mother is Betty Sprunger of Berne, Ind. Her parents are Florence and Leonard King of Sherwood Park, Alta.

Roger and *Rachel Wyse*, Wayland, Iowa, have begun an assignment with the Allegheny Conference as host and hostess at the International Guest House in Washington for 1986-87.

Melanie Zuercher, Community Mennonite Church, Lancaster, Pa., has begun a two-year MCC term in Harlan, Ky., as an adult literacy worker with the Kentucky Fair Tax Coalition. She received a bachelor's degree in English and communications from Goshen (Ind.) College. Her parents are Bill and Joyce Zuercher of Goshen.

Zuercher

Esther Jantzen, a high school English teacher whose mother told her that teaching would be "a good backup career," was named the Philadelphia School District's teacher of the year Nov. 17, 1986. The daughter of Mennonite missionaries to India, Jantzen graduated from Bethel College, North Newton, Kan., and taught for two years in the Midwest before coming "via New York" to Philadelphia.

Newlyweds introduced by Crossroads

Dedicated to introducing Mennonites and like-minded singles to each other, Crossroads is pleased that a man and woman whom we introduced to each other are now husband and wife.

Among other Crossroads members are single men in their 20s who are looking for a woman to share a rural life, and women in their 30s to late 50s who have many professional interests.

Perhaps the friend you have been hoping to meet is already a member. For information, write to Crossroads, Box 32, North Tonawanda, NY 14120.

Bluffton (Ohio) College will offer new students a money-back guarantee if they are not satisfied with their first-term college experience. This new and innovative concept was approved by the college's board of trustees at its November 1986 meeting. The guarantee plan will take effect for the fall term of 1987.

United Mennonite Educational Institute, a Christian high school, invites applications for two positions.

1. *Development director* to work in the areas of fund-raising, student recruitment and public relations. Salary commensurate with experience.
2. *Science teacher* with competencies in physics, chemistry and biology. Physical education credentials an asset. At present, this is a one-year replacement position.

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"I enjoy the hands-on work..."

—Dwight Regier, MCC Brazil

Vegetable and goat projects are one way to serve those with the fewest resources. Ag workers Janet and Dwight Regier of Newton, Kan., work with people for whom a milk goat can mean healthy, rather than malnourished, children.

In 1987 MCC needs 171 new full-time volunteers to share the struggles and satisfaction of work in agriculture, nursing, teaching, economic and community development and other assignments "In the name of Christ."

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Central
Committee

Mennonite Central
Committee and MCC U.S.
21 South 12th Street
Box M
Akron, PA 17501

MCC Canada
134 Plaza Drive
Winnipeg, MB R3T 5K9

Turnabout?

Last year we saw a female sculptured form for Jesus in *The Mennonite*, and it raised quite a storm. This year I am wondering how would the readers respond to seeing a sculpture of Satan dressed as a woman? Would such an attire be thought to honor or degrade Satan? If a woman's body is degrading to Christ, would it then be appropriate for Satan? *Philip E. Friesen, 2F, No. 4, Lane 82, Sec. 2, Chung Ch'eng Road, Shihlin, Taipei, Taiwan 111, Republic of China*

Nov. 8

A loving correction

Our new editor has quite fittingly started out by drawing our attention to our roots. However, after reading the article on Anabaptism by Walfried Goossen (Oct. 28 issue), I wondered about the words "a loving indictment" (p. 463). Is that an attempt by the editor to give the article a certain validity? It failed to do so for me.

The Anabaptists were always open to correction on the basis of scriptural evidence. If Goossen sees certain flaws in their faith and life, he would honor them by correcting these mistakes as they requested. Has he done so?

"The faith of the New Testament church rekindled" sounds great. But "necessitated by persecution," "springing out of the old legalistic Jewish (or Catholic) order" or "out of the funeral pyres," like the mythical phoenix? No. It derived from Jesus Christ. Menno's motto was 1 Corinthians 3:11.

Describing the Anabaptists with one breath as of "courageous faith and sincere devotion," followed by the sting in the tail, "a narrow, self-righteous character," makes them hypocrites.

According to the author, they misunderstood true piety and had only an imagined purity. Such unfounded false generalizations cannot have any useful corrective function. No one is specifically addressed and no specific faults are corrected. The sad result of all this is that we are now slandering the Anabaptists just like their opponents did in the 16th century. *David Janzen, Box 594, Niagara-on-the-Lake, ON L0S 1J0*

Nov. 26

An inadequate map

Some 30 years ago I was itinerating in the Midwestern states with a Bethel College choral group. It was customary to introduce us by name and "home" community, except for two of us. Our community was a far-off place called Canada. On one occasion I countered by suggesting that this said very little about where we were from, since Canada was one and one-third larger than the United States in total land mass. I was accosted immediately following the service and reprimanded about "lying in church." Although startled by this false accusation, I was further taken aback when my accuser said he was a geography teacher.

One of the problems, I came to understand over the years and through such encounters, was the tendency of U.S. schools to use maps that distort the size and configuration of the North American continent. Such maps, like the one you chose for the cover of your Nov. 25 issue, serve only to perpetuate unnecessary ignorance. Besides, how do you think your map makes those people feel who live in Yellowknife, Northwest Territories, or Whitehorse, Yukon, or, for that matter, Fairbanks, Alaska? There are, in fact, Mennonites "giving thanks" in each of those places. Perhaps, if we can lift our vision beyond the 60th parallel, someday there might be Mennonite congregations there as well. *Edgar W. Epp, Box 138, Route 4, Saskatoon, SK S7K 3J7*

Dec. 5

Hunger at Christmas

It was so good to see the attention given to hunger issues in Barbara Stettler's article (Nov. 25 issue). The issues of how to respond to the needs of the hungry have always been with us and will continue to be with us, but it is easy for most of us in North America to be comfortably protected from any association with the hungry. Often we assume that we cannot address these problems directly, so we relegate this work to overseas workers such as those serving with Mennonite Central Committee.

Hunger issues seem to me to be especially pertinent to us now during the Christmas season. While joyful celebration of Christ's coming needs to be fostered, Christmas has often been a time of excessive consumption. As we celebrate God's gifts to us we also have a responsibility to celebrate in ways that don't completely disregard the 1 billion people, one-fifth of the world's population, who live in chronic hunger. Maybe our reductions in consumption can be redirected to active anti-hunger programs.

There is a danger that these issues only breed feelings of guilt, but there is a continual need to address them. It is good to see these issues taken up with our church publications. Maybe we can continue the discussion and support each other as we hope to respond in concrete actions. *Gordon Janzen, 251 Simcoe St., Winnipeg, MB R3G 1V9*

Dec. 8

Against hiring policy

Imagine my surprise to learn that the conference will be considering a hiring policy meant to exclude gay people from employment by the church. Imagine my pain to learn that it has been proposed by the commission I served for six years. Only three months after the conference passed the sexuality resolution, its proponents adamant that it would not be used to exclude anyone from the church, the church is proposing policy to screen an entire minority from its ministries and services. (Yes, and this even at the time when it is hiring staff to instruct the church on including minorities.) It is my hope that the people of God will rise up in anger at this breaking of trust. Please publicize the time and location at which members of the body might be able to address those responsible for making final this policy, *before* it is enacted.

I am eager to correct one item of your reporting regarding the Commission on Home Ministries proposed hiring policy (Nov. 25 issue). While I am flattered to think that I might have the power to affect church policy, I believe your reporting would be more factual if it accredited the birthing of this new policy to the heterosexism of commission members rather than to me. What you have done is commonly known as "blaming the victim."

Finally, I wish to share an additional irony. Two days after receiving news in *The Mennonite* about this policy I received a letter from Ken Bauman asking me for money in order to support the work of the church. I long for the church to explain why it will accept the money of gay people but not our gifts, our skills or our presence. *Lynn Keenan, 2416 Emerson St., Denver, CO 80205*

Dec. 15

Meet Theresa

Carolyn Prieb

I met Theresa the first time one Sunday morning at a Mennonite church in Illinois. She had just moved to the north side of Chicago, 20 blocks away.

Theresa isn't like any Mennonite I have known. She has long, thick black hair and olive-colored skin. She was an atheist until her conversion at 27 and she describes herself as being "once a revolutionary."

After Theresa made her first visit to the church, she started attending regularly, and our friendship grew. What I liked was that her identity as a Mennonite was a clear choice she made as an adult. Theresa's family did not attend a Mennonite church, although both her parents were raised as Mennonites.

Theresa's memories of the Mennonite church came from visiting her grandparents. Theresa's father's family attended a Mexican Mennonite church in Chicago, and Theresa's mother's family attended a German Mennonite church in Indiana.

"At the Mexican Mennonite church everyone made me feel so special," she says. "There were gifts, hugs and kisses. It felt very warm. I was treated like royalty. The German Mennonites were much more restrained. There was no hugging and kissing there; it didn't have the same warmth. But I liked the people and thought they were very nice."

Theresa has struggled with her Mexican/German identity, and it is still sometimes difficult for her. She spent her early 20s ignoring her German identity, even at times repudiating it. She was devoted to her search for what it meant to be Mexican; she learned Spanish, traveled to Mexico, moved to 18th Street (a Mexican neighborhood in Chicago) and identified herself with a Latino revolutionary group.

"I joined the Latin American Task Force (LATF)," she says. "At that time joining a labor union was almost impossible for Latinos and blacks. You had to have a father or an uncle in the union. Since unions were all-white, this system effectively kept them all white. LATF wanted to get Latinos into the unions.

"One day a group of us went to Humboldt Park, where the city had an all-white crew doing construction work. We were going to protest by stopping the work at the site. This was my first demonstration and I was scared. We stopped the work by standing in front of trucks bringing in supplies. People were being arrested. I found myself leaping in front of a line of trucks. Two policemen took me by each arm and escorted me to a police car. I was the only woman arrested that day.

"I was in many more demonstrations but avoided getting arrested. I got angrier and angrier. In my mind my experience on 18th Street melted into the experience of El Salvador and Guatemala—different faces but the same oppressed people. I heard about 14-year-old girls seduced by Chicago policemen in squad cars. This was symbolic to me of helpless people getting screwed."

As time passed, Theresa became disillusioned with her revolutionary friends. Once convinced that she and her friends could save the world, she found herself in the midst of some severe personal problems that led to her conversion experience.

Although Theresa hasn't been politically active since her conversion, she still values that part of herself. In no way does she view her political activism as counter to her Christian experience. "I still don't know how to come to terms with that part of my life. I'm no longer an activist, but it is still in my gut."

Theresa remembers her conversion clearly and dramatically and tells the story freely. "I remember my conversion strongly. I was 27. It was 4 a.m. and I was drunk. I had been crying for days, having just broken up with my live-in boyfriend. I was having trouble sleeping, feeling anxious, upset and bitter.

"I then had a strong feeling of finality, as if a part of my life was coming to an end. At first I thought this meant I should kill myself. But then I thought I'd try praying. My prayer was simple: 'I'm at the end. I'm done. My life is yours.' I felt a peace for the first time in my life after this prayer. I fell asleep. The next day my life was still in shambles but I took the first small steps. That's when I started attending Lawndale Mennonite Church." Two years later Theresa moved to the north side and began attending Evanston Mennonite Church.

As my friendship with Theresa grew, I found myself enriched by her differences and her gifts, which came from her experiences. I like the ease with which she related to people of all cultures and races. I liked the freedom she felt at sharing her experiences with God without embarrassment or apology. She definitely had a difference in perspective as a result of being an atheist until age 27. She asked challenging questions even about beliefs I considered basic. Since she made gradual changes in her life after her conversion, she had a strong sense of hope, a spirit of optimism that is hard to find. She believed that anybody, anywhere, at any time could change.

But I must confess there were times I felt threatened by Theresa. The very things about her that enriched my life also pushed me to the boundaries of what it meant for me to be a Christian and a Mennonite.

Theresa still firmly believes in God, but she struggles with questions basic to Christianity. She's not sure if the Mennonite church can meet her where she is. She's still on her journey. The church has helped her in the past and I hope it can in the future.

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Carolyn Prieb lives at 7419 N. Damen, Chicago, IL 60645, and works in social services for the Salvation Army.

South African couple and a Kansas church

Bridging the continents

Carla Reimer

It's doubtful that the people of Eden Mennonite Church, Moundridge, Kan., will ever read a newspaper article about South Africa again without thinking of Ezra and Zukiswa (Zuki) Sigwela and their infant daughter, Nobulungisa ("bearer of justice").

The Sigwelas lived in Moundridge from Oct. 22 through Nov. 30, 1986, as part of a six-week sabbatical sponsored by Mennonite Central Committee. They are from the Transkei, one of the 10 so-called "independent homelands" created by the South African government. Ezra works as the coordinator and office manager of the Transkei Council of Churches, and Zuki operates a sewing business out of their home.

When the people of Eden heard about how apartheid affects the life of the Sigwela family, "we began to identify with what's going on in South Africa," said church member Linda Goering. "It makes the crisis there have people in it."

Likewise, the Sigwelas have a different attitude toward the United States now that they have lived in Moundridge. "Before I came to America my view was what one sees on film and TV—an America of money and violence," said Ezra.

But the Sigwelas found their experience in Moundridge to be far removed from those media images. Instead they were amazed and encouraged by the faith of those they met. "We are among a community of believers who live and practice what the Bible says," said Zuki.

"It is quite commendable for people here to live in harmony. For us it is a lesson," said Ezra, noting that in South Africa it is difficult for people to be in community with each other. "Our people have been brutalized by apartheid. It has brutalized their morality."

Don Longbottom, pastor at Eden Mennonite Church, found Ezra's attitude about his times in prison to be more than commendable. "He showed no bitterness, no anger. He is a good example to the Eden congregation about what is at the heart of Anabaptism."

An obvious change for the Sigwelas was the fact that they were in a country that gives the same rights to blacks as to whites. While they knew this would be the case, they were still surprised.

"We have found things to be quite different here," said Ezra. "At no instance are we reminded that we are blacks among whites. We have been feeling like these are our mothers, fathers, brothers and sisters. This has strengthened my view that blacks and whites can live together."

Ezra sees the need for more interaction between Christians in North America and Christians in South Africa. "If Christians in America know more about the problems in South Africa, they will know [better] how to respond," he said.

Longbottom agrees. "Having Ezra and Zuki here breaks down the distance. If our neighbors were treated like that we would be there helping, but because South Africa is far away it's harder to know what to do. But meeting them [the Sigwelas] changes that."

Ezra would also like to see more media coverage of how apartheid affects the daily existence of South African blacks. "Having a news blackout makes this difficult, but through church contacts the religious media should give this prominence."

"There are definitely ways that freedom can come about in South Africa," he said. "Christians in America can be of great assistance to us in the struggle to end apartheid rule. They can do this by assisting us in prayer and also by enlightening and encouraging their own government to disinvest."

Carla Reimer, Box 347, Newton, KS 67114, is editor of the General Conference news service.

On their last Sunday at Eden Mennonite Church (rural Moundridge, Kan.), the Sigwelas were given a quilt "as a symbol of weaving our lives together." Pictured left to right are Linda Goering, Ezra and "Zuki" Sigwela (holding Nobulungisa) and Tammy Fast.

Abortion: chapter two

Bernie Wiebe

On March 1, 1984, Wayne Plenert, a lawyer who was also the moderator of the Mennonite Brethren congregation at Dawson Creek, B.C., called my office about a baby boy born prematurely on Feb. 22, 1984, to a single girl. The young mother did not believe in abortion and had hoped to keep her child. But when he was born with severe disabilities, she felt the baby needed more care than she could give. With the support of family and the father of the child, she requested Plenert's help to place her son for adoption.

This request for adoptive parents was passed on to people in Mennonite churches. Interested people called from several states and provinces. Most dropped their inquiries once they discovered the disabilities/handicaps of the baby.

Elizabeth Wiebe, age 28, single, a graduate in early childhood education and member of the Foothills Mennonite Church at Calgary, went to meet this baby boy on April 8 and took Nolan home with her on April 13, 1984.

Elizabeth says that when she first heard of Nolan, she thought, "Here is a person who needs other people. He was given the gift of life by God and deserves the same care and opportunities anyone else does."

I wrote up that first chapter in *The Mennonite* ("An Encouraging Chapter on Abortion," Oct. 9, 1984, issue, pp. 482-483) and in the *Mennonite Medical Messenger* ("About Abortion: a Story of Hope," January-March 1985 issue, pp. 28-32).

One second chapter. In February 1985, a few days after Nolan's first birthday, he became Elizabeth Wiebe's legally adopted son. Elizabeth says, "In my heart he was my son from the day I met him . . . maybe even before that." In a letter Elizabeth asked me to continue Nolan's and her story. She believes many people must wonder how it's been the past 2½ years, and she wants other people to have courage when such opportunities come. Her opinion is that other potential parents "missed out" on something special.

Of Nolan, his mother says, "Anyone who has met Nolan does not forget him. He's a charmer. He tells women they have cute babies. He stops to talk to babies. He stops men in the store to show them something. He calls all older women Grandma and stops to talk to them. He's polite."

Nolan Wiebe

About Nolan. Nolan was born with hydrocephalus (water accumulates in the cranial cavity and is drained with a shunt) and with spina bifida (a congenital cleft of the vertebral column with hernial protrusion of the meninges).

At nine months the shunt had to be revised. In May 1986 he had hernia surgery, and in 1987 the shunt will require revision again.

Nolan also has strabismus; his eyes don't focus at the same point at the same time. This means regularly wearing a patch over the stronger eye so that the weaker one gets extra exercise. He will also wear special glasses.

He has allergies, the extent as yet undetermined. He needs orthopedic help for his right foot. Because he has little sensation below his waist, his skin needs to be checked daily for pressure sores. Born with a multicystic kidney, Nolan has only one functioning kidney. He has no bowel or bladder control.

Some of Nolan's favorite recreations are throwing rocks into the water and swimming. For swimming, he has to wear stockings, socks and a long sleeved shirt to protect his skin. While others stare, he pays no heed and has great fun splashing and crawling through the water.

He has an extensive vocabulary and loves to talk. When not talking, he sings, whistles or plays musical instruments. While others sometimes show embarrassment in his presence and shy away, he shows no such tendencies.

Is he a handicapped child? Elizabeth says Nolan is a child first; his disabilities or handicaps are secondary. Perhaps God just gave him alternative abilities.

Through assistance from social agencies, Nolan has his own "Star Car," a miniature wheelchair designed for children with spina bifida. He also has a parapodium that permits him to stand and leaves his arms free to play.

The extended family is deeply cherished by Nolan.

Not without clouds. Elizabeth Wiebe says that the way Nolan has won the hearts of her whole family seems like an answer to prayer. She wonders, though, how it all fits into God's will.

Times of frustration and depression are most severe when Nolan is ignored and hurt. But there's more. When her sister could no longer care for Nolan while she was at work, Elizabeth decided to give up her job for a year (as of Nov. 14, 1986). Though it means going on social services, this mother says her child comes before a job at this point. Nolan needs the extra care to get the necessary treatments and exercises that can prepare him to one day live independently. Her career, says Elizabeth, can continue any time.

Ours is a time when most people expect to buy things at a discount. Manufacturers' Suggested List Prices are almost meaningless in today's marketplace. But there is no discount on discipleship. When you and I stand up for Jesus, the die is cast. We live for the future in all circumstances.

When we confess to be against abortion, we heed the needs of unwed mothers, unwanted pregnancies and babies with alternative abilities.

In the historic train of Mary of Nazareth and another Elizabeth, the mother of John the Baptist, Elizabeth Wiebe demonstrates to all of us what it means to join sacred history.

Only chapters one and two of the much bigger unfolding drama are now written. By faith we look forward to more.

Bernie Wiebe, former editor of The Mennonite, *is a research and teaching associate at Mennonite Studies Centre, University of Winnipeg, 515 Portage Ave., Winnipeg, MB R3B 2E9.*

Of God's kingdom there shall be no end

Martha Friesen

As we stand at the beginning of a new year, the end of 1987 is something we can only vaguely imagine. All our plans for the summer and fall and to the end of the year seem like distant dreams. We are prone to focus on the present, concerned about this week or this month.

The words of the angel Gabriel, as we reflect on the season just past, brought Mary to the threshold of a new relationship with her God, for they announced that she would bear the Son of God. She too was concerned about the "present," for she did not have a husband.

The angel's song encouraged Mary to broaden her perspective, to see this as the beginning of God's new, endless experience with her and the world.

Are we prone to see little promise in a new year, especially when there is no end in sight to our problems and predicaments? The words of Gabriel remind us that God's reign of love in Jesus Christ is endless. Thus we may look hopefully toward the future because our God has redeemed the present—and the future.

Martha Friesen's address is Box 4, Henderson, NE 68371.

The river

Irene Klassen

The flow of the river
winds endlessly onward
heedlessly down
to that far-away sea
The murmuring surface
oft silent and soundless
deceptively hiding
the currents beneath
It carries the flotsam
relentlessly onward
whirling and swirling
to that far-away sea.
It roars as it tumbles
o'er rocks, crags and canyons
onward and downward
seeking release
Obstruction can halt it
or even divert it
but nothing can stop
its flow to the sea.

My life, like the river
flows heedlessly on
relentlessly on
to that Far-away Sea
It oft, too, meanders
like the smooth-flowing river
—savoring this calm
I relish its peace.

But I cannot recapture—
hold on to this moment
for my life must go on
to that far-away sea
Through deep crags and canyons
oft treacherous and rocky
tenaciously grasping
a hold I can reach.
I know that my Guide
is forever beside me
as my life tumbles on
to that Far-away Sea.
For God leads me onward
unerringly onward
His strong hand will guide me
in tumult or peace
His love and his mercy
will carry me onward
onward and upward
to that far-away sea.

Irene Klassen lives at 4215-49 St. N.W., Calgary, AB T3A 0K2.

editorial

Many people, many tongues, coming

"Exho'hemetsenosestȏtse meahtotȏtse Jesus," says the inscription on my new calendar from the Cheyenne Christian Education Project in Busby, Mont. The illustration is a "wise man" complete with beaded head band, presenting a gift to the Christ Child. . . . Languages, yes!

When Henry and Tina Dirks (of Virgil, Ont.) returned to Zaire last September to revive the mighty printing presses of Kinshasa, the news release carried the astounding information that publication of needed church materials would be in 25 languages. Because I am acquainted with the intricacies of editing and proofreading, I wonder at the vast and detailed work that must go into each Bible portion, tract, hymnal, catechism, curriculum, aid for pastors, schoolbook. Simply stated, that's what you get into when you "go into all the world with the gospel."

Remember the account of the evangelism conference for itinerant evangelists held in Amsterdam right about the time we were meeting in Saskatoon? Our own Donovan Unruh (member of Hesston, Kan., Inter-Mennonite Church and missionary to Zaire) was there. He was one of over 9,000 evangelists from 173 countries who had access to simultaneous translation into 29 languages.

Larry Kehler, general secretary of the Conference of Mennonites in Canada, has said that on any given Sunday you can hear nine languages in worship in Canadian Mennonite churches.

When Selkirk Christian Fellowship celebrated its 20th birthday a few months ago we found out it is made up of Cree, Saulteaux, German Mennonites, Polish, Scotch and Metis. Its birthday cake was bannock, which Esther Wenger described to me as "inch-thick, cake-sized, lightly salted, baked." When there's plenty of bannock, I'll warrant, you don't worry too much about the languages.

What isn't obvious at first glance is the hard work on the part of all involved in such comings together. Perhaps someday the folks at Selkirk will grace us and teach us with that story. That kind of story is understandably complex. The coming together of cultures can't be simple or automatic—not as long as we're creative, independent, assertive, convinced, enthusiastic, (in short) alive.

Recall your own memories. Were you or your parents or grandparents newcomers to Canada or the United States? What were the first years like? Was there a language barrier? What finally broke that down? (Is there still a language barrier?) What freed you (and what frees us still) to start talking to the neighbors, to stumble in a new language? What strength does it take to start sharing our stories with someone "strange"? Is it enough to share church buildings? Do we also need to share worship services?

Consider some of the challenges facing us. Some of us "old-timers" on the continent are being asked to welcome newcomers who arrived in circumstances that are ambiguous. Some of us have reservations about the good jobs that the newcomers are getting. Do we have to read the great commissioning words of Jesus while having these doubtful thoughts?

Some of the newcomers are already Christians and (what's more) have long histories of Christianity in their cultures. But the possibility is real that we are uncomfortable with each other's forms of worshiping the Lord. How much togetherness can we stand?

We are fortunate in the General Conference Mennonite Church to have congregations that are adventurously testing "many peoples becoming God's people." Grace Mennonite Church, Lansdale, Pa., is one, and Raphael Peralta recently spoke about some of the nuts and bolts of that relationship. "It is my idea," he said, "for the [Hispanic] young people at Grace to receive [catechism] instruction with the English congregation. They want to speak English."

So we go, believing every minute that in the end "every tongue will confess that Jesus Christ is Lord." *mts*

Write The Mennonite, *Box 347, Newton, KS 67114, to receive a 1986 index at no charge.*

THE MENNONITE

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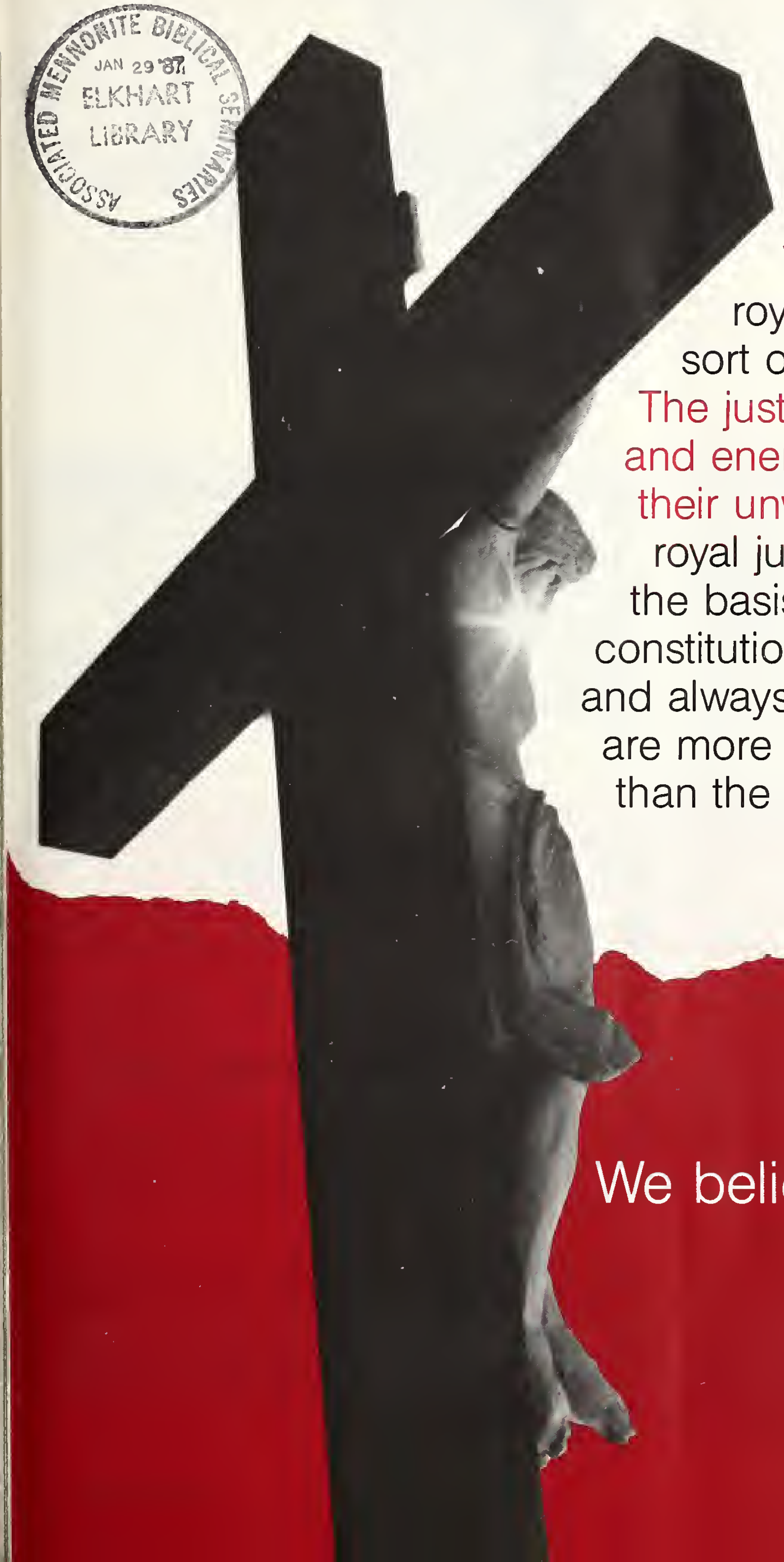

The justice of the cross
is compassionate;
royal justice is dispassionate.
The justice of the cross forgives;
royal justice demands some
sort of natural equilibrium.
The justice of the cross renews
and energizes sinners despite
their unworthiness;
royal justice makes demands on
the basis of rights derived from
constitutions and charters;
and always the constitutions
are more important
than the people.

We believe

- . . . that the mandate to proclaim the gospel of repentance, salvation and reconciliation includes a strengthened biblical peace witness.
- . . . that faithfulness to what Jesus taught and modeled calls us to more active peacemaking.
- . . . that a renewed commitment to the gospel of peace calls us to new forms of public witness that may include non-violent direct action.
- . . . that the establishment of Christian Peacemaker Teams is an important new dimension for our ongoing peace and justice ministries.

A message from the consultation on Christian Peacemaker Teams to our denominations, congregations and churchwide agencies.

For the entire text of "A message from the consultation on Christian Peacemaker Teams" see page 35.

prologue

"Historic" is how people are describing the December 1986 meeting of Mennonite and Brethren in Christ leaders to discuss Christian Peacemaker Teams. This issue invites you to that event.

You are on the fourth floor of a retreat center in Techny, Ill., north of Chicago. Representatives of our conference, of the Mennonite Brethren, of the Mennonite Church and of the Brethren in Christ are gathered after a year of studying the February 1986 working document about Christian Peacemaker Teams. For the rest of the story see Steve Shenk's account in the news section of this issue.

At the gathering Jake F. Pauls (pastor from Winnipeg) said, "We're changing from passive witness to active witness. In the past we've hesitated to come out boldly."

To introduce you to the subject, we have Harry Huebner's opening talk, in many ways a Bible study. Harry is a classroom man and some of his words tend toward "lofty." But see him through; he brings us to the cross of Jesus.

In the closing pages of this issue we celebrate the life of conference president Kenneth G. Bauman, whose untimely death on Dec. 21, 1986, leaves us bewildered and grieving, but with hope. *mts*

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5 signs

Peacemaking and the prophetic imagination

Harry Huebner

I have found it useful to think of "the prophetic nature of the church" via the prophetic imagination.* To speak of the church as simply having a set of tasks suggests a false separation between what the church is and what the church does. Tasks are to some degree optional. Yet prophecy is no more optional for the church than is pacifism or any other inherent component.

If we think of the church as simply having tasks, the normative basis for these tasks is in question. How the tasks are fulfilled may then well be dictated by something other than the nature of the church. For example, if it is enough to know that the church's task is to be pacifist, then how we are to be pacifist may be determined by some other logic. However, if it is the nature of the church to be pacifist, then this is not possible.

When we speak of the prophetic imagination we are speaking about what it means to conceive of ourselves prophetically. I suggest that we consider five signs of the prophetic imagination.

We have no more pressing business for the church than to engage in the critical task of remembering who we are. Only then can we properly reappropriate the perception of our heritage, relearn the language of the kingdom and reincorporate the structures of commitment into our ways of living.

Sign number 1: criticism

One of the main concerns of the church is to hold before itself, and to not cease reflecting upon, questions like, "To what consciousness is our perception, our system of language and our way of life subject? To the imperial consciousness of the king and the dominant culture? Or to the imagination of God's kingdom? In what way are we part of God's story?"

It takes a carefully articulated consciousness to avoid the seductive powers of daily routines, customs and practices. We know all too well that as individuals we have little chance of resisting or even understanding such influences. Criticism is a social function; it is not an individual task, even though often, as in biblical times, individuals serve the purpose of articulating this imagination for the community.

The biblical narrative teaches us that criticism is focused in two directions. First, it is focused on the imperial realities, for example, on Moses' critique of Pharaoh and Jesus' critique of the establishment. Second, it is focused on the people of God, for example, on critiques by prophets like Amos, Micah, Hosea. Note that the latter (the critique of God's people) is in fact far more prevalent than the former. Any criticism of the imperial consciousness is also simultaneously a criticism of the people of God insofar as they have succumbed to the imagination. The story suggests that we ought never to become so preoccupied with the imperial imaginations that we forget what it means for us to claim to be God's people.

We have no more pressing business for the church than to engage in the critical task of remembering who we are. Only then can we properly reappropriate the perception of our heritage, relearn the language of the kingdom and reincorporate the structures of commitment into our ways of living.

Sign number 2: justice and compassion

The call to prophetic criticism is, of course, empty if it is without normative content. The story that we have made our own is rich with images of justice and compassion.

Let me remind you of a few familiar passages:

> "Let justice roll down like waters, and righteousness like an everlasting stream" (Amos 5:24).

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*I am indebted to Walter Brueggeman in his book *The Prophetic Imagination* (Fortress, 1978).

To think of the church as being inherently prophetic rather than simply having a prophetic task makes its profoundest impact on how the church is present. If it has a task to do, then it can do it and leave. . . . But because the church is inherently present, it can never leave.

> "He has showed you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God" (Micah 6:8).

> "The Spirit of the Lord is upon me, because the Lord has anointed me to bring good tidings to the afflicted; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prisons to those who are bound; . . . for I the Lord love justice" (Isaiah 61:1, 8).

When we look at the biblical notion of justice carefully, we soon notice that it is deeply rooted in anguish, compassion and grief. We are not used to seeing it this way.

The biblical prophetic vision stems from an incredible longing for that new alternative reality that is being destroyed, ironically by the very imagination willing to give up everything in order to protect itself. In fact the biblical narrative emphasizes that this is precisely the nature of the royal consciousness. There can be nothing higher than itself. Therefore, it must live forever. This is why it must be defended at all costs. This is why it must ignore the hurts of those whose lives it takes to defend itself. Compassion and anguish are its bitterest enemies. But we are also told that this is why it must die. It cannot save itself by sacrificing the lives of its human beings in the process.

In contrast to the imperial imagination the prophets turn to anguish and compassion as a basis for justice.

Listen to Jeremiah's lament over the death of Judah:

> "My anguish, my anguish! I writhe in pain! Oh, the walls of my heart! My heart is beating wildly; I cannot keep silent; for I hear the sound of the trumpet, the alarm of war. Disaster follows hard on disaster, the whole land is laid waste. Suddenly my tents are destroyed, my curtains in a moment" (Jeremiah 4:19-20).

Hosea, describing the Holy One, puts it in terms of compassion:

> "My heart recoils within me, my compassion grows warm and tender. I will not execute my fierce anger, I will not again destroy Ephraim; for I am God and not man, the Holy One in your midst, and I will not come to destroy" (Hosea 11:8-9).

Jesus, of course, brings this definition of justice rooted in compassion to clearest expression. Listen to the Gospel writers:

> "As he went ashore he saw a great throng and he had compassion on them because they were like sheep without a shepherd; and he began to teach them many things" (Mark 6:34).

> "I have compassion on the crowd because they have been with me now three days and have nothing to eat" (Mark 8:2).

> "And as he drew near to the gate of the city, behold, a man who had died was being carried out, the only son of his mother, and she was a widow; and a large crowd from the city was with her. And when the Lord saw her, he had compassion on her" (Luke 7:12-13).

> "And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, healing every disease and every infirmity. When he saw the crowds he had compassion on them because they were harassed and helpless, like sheep without a shepherd" (Matthew 9:35-36).

We could also consider such parables as the Good Samaritan and the Prodigal Son. The same central point is being made: the justice of the biblical prophetic imagination is grounded in compassion. But nowhere is this more clearly seen than in the story of the cross and resurrection. The cross is the very embrace of biblical justice and compassion.

Compassion is a radical critique of the imperial imagination because it announces that the hurt of the people, even of one's enemies, will not be disregarded. It will be taken seriously. To do otherwise is to make pain normative, injustice permissible and evil good. Empires live in callous disregard to the human pain they require to sustain themselves. God and God's people live in compassionate empathy with the broken ones. God and God's people offer hope to the hopeless.

There is, therefore, a fundamental clash between these two imaginations. The justice of the cross is compassionate; royal justice is dispassionate. The justice of the cross forgives; royal justice demands some sort of natural equilibrium. The justice of the cross renews and energizes sinners despite their unworthiness; royal justice makes demands on the basis of rights derived from constitutions and charters; and always the constitutions are more important than the people.

Prophetic justice is unequivocally biased in favor of its own imagination. The quest for neutrality is itself part of the royal consciousness designed not to take the pain of suffering people seriously. The prophetic imagination can have no part of this. It cannot make peace at the expense of sacrificing its consciousness of compassion and justice.

Sign number 3: hope and amazement

Hope and amazement are embarrassing to the modern mind because they come from an imagination that acknowledges that we are not in control and that we do not know everything. When we know everything we cannot be amazed. When we are in control we do not need hope. Knowledge and control characterize our modern consciousness.

In the biblical imagination hope and amazement are central. The anticipated new future is envisioned through the most contradictory of images. A new song shall replace the old song. The barren one shall have children. Isaiah brings these two images together when he says:

> "Sing O barren one, who did not bear; break forth into singing and cry aloud, you have not been in travail! For the children of the desolate one will be more than the children of her that is married, says the Lord" (Isaiah 54:1).

With Jesus the language of amazement only intensifies.

> "And they were all amazed, so that they questioned among themselves,

2
international responses

Mennonite leaders comment on CPTs

David Shelly

"What would happen if we in the Christian church developed a new non-violent peacekeeping force ready to move into violent conflicts and stand peacefully between warring parties in Central America, Northern Ireland, Poland, Southern Africa, the Middle East and Afghanistan? Again and again, I believe, praying, Spirit-filled, non-violent peacekeeping forces would, by God's special grace, be able to end the violence and nurture justice. . . ." (Ron Sider at the XI Assembly of Mennonite World Conference, Strasbourg, France, 1984).

In response the Council of Moderators and Secretaries, a group of North American Mennonite and Brethren in Christ leaders, called a special conference to consider formation of a new program called Christian Peacemaker Teams.

von der Recke

Garde

Mennonite World Conference invited several international Mennonite leaders to offer their observations on the Christian Peacemaker Teams idea.

Marie-Noelle von der Recke, West Germany

It is good to see that Ron Sider's challenge has been taken up and that the work of discernment is being carried on today in order to come to a concrete project that would reflect the common will of the Mennonite people.

The spirit if not the letter of the challenge has been maintained and the modifications of the initial proposal constitute a necessary correction and deepening of it. Thanks to those who did the big work.

The message that has to be heard is that witnessing for peace should in no case be reduced to the rejection of the armed service, but should also include non-violent action. Our "no" to the bearing of arms loses all credibility and weight if we do not demonstrate that another force can resolve conflicts.

Relief, reconstruction and development work are indirect contributions to peace. Direct intervention for recon-

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saying, 'What is this? A new teaching' " (Mark 1:27).

"And many who heard him were astonished, saying, 'Where did this man get all this? What is the wisdom given to him? What mighty works are wrought by his hand?' " (Mark 6:2).

"And amazement seized them all, and they glorified God and were filled with awe, saying, 'We have seen strange things today' " (Luke 5:26).

The newness that is symbolized by the prophetic imagination is so radical that it called forth doxology. Jesus pointed to a future precisely where a future was unthinkable. And this was, of course, threatening to some who heard him.

Out of this imagination comes hope to the non-persons who have no history: the poor, the meek, the peacemakers, the persecuted. The ultimate symbol of the new future is the resurrection of Jesus. Such a symbol makes possible a future for all who are disinherited.

We cannot participate in the biblical prophetic imagination unless we open ourselves to the possibility of hope and amazement. We have yet to teach ourselves the full meaning of rooting justice in doxology. Yet this is where it belongs. We hope for justice and peace because we know something of the God who is our Lord. This very God surprises us as this God finds new ways of suffering and grieving in order to save us from pain and loss of future.

Sign number 4: energizing patience

Waiting and patience are perhaps the two components most foreign to the modern imagination. Yet they are central to the biblical prophetic imagination.

The children of Israel waited 40 years before they could see the "promised land." Then they were exiled for generations. The wait for the coming Messiah was an almost incredible one. Wait language is everywhere in the Bible. Yet we find it hard to wait and do nothing.

One way of doing nothing today is through cynicism. When we become disillusioned with the conventional ways of attempting to bring about justice, we find ways of doubting the enterprise itself. We give up. We don't care.

Thoughtful Christians know that there is something wrong with cynicism, but they are divided on what. The most common response is to engage in a passionate search for Christian ways of doing something that will in fact work. Give us tools; give us techniques; if only we had the know-how we could stop the war. We need to remember that having techniques and tools is what makes war possible in the first place; some even say inevitable. Is it not this very approach that produces cynicism?

One of the most difficult things to accept for the imperial consciousness of modern North Americans (Christians included) is patience; patience to do nothing. We may never be called to *be* nothing, but in *being* the prophetic church we may well be called to do nothing.

Stanley Hauerwas draws our attention to an interesting debate that went on between the Niebuhr brothers in 1932 after Japan's invasion of Manchuria. H. Richard argued that doing nothing in this case was theologically significant. Reinhold disagreed. In H. Richard's defense, he pointed out different ways of doing nothing. The pessimist way, the conservative way, the communist way and what he calls the Christian way. This way is different from all the others in that it presupposes that there actually is a God who acts in history. It is because of this that patience is important. This ciliation and the prevention of conflicts is their indispensable counterpart. A more negative definition of the peace witness among European Mennonites has contributed to the almost total disappearance of conscientious objection itself in our churches.

Another merit of the document on Christian Peacemaker Teams is that it includes practical proposals. The discussion of the criteria of intervention, qualification of candidates and possible places of involvement is presented in such a way that the project does not seem to be a utopia anymore but a realizable vision.

I find the biggest weakness of the document to be its theological foundation. The project does not seem to be rooted in a true theology of the church. The challenge that we face is not sent to "the Christian" but to the church of Jesus Christ. Either the church as a whole will be ready to repent of its lukewarmness or we are going to have a new "program"—well organized but without vital ties to the body of Christ, to whom the ministry of reconciliation has been entrusted.

The suggested support groups partially correct this weakness. As much as possible, it would be good if these groups would arise out of the local congregations themselves. They would provide the necessary support of the volunteers and would be a ferment of reflection, an occasion of growth and renewal for the church.

In the same spirit the program of CPT should not be isolated from other forms of service and education for peace. It is not enough to say that it is one strategy among others. Strategies and programs should complement each other and be coordinated in such a way that they form a coherent whole. There is also the risk of creating something "new" but artificial, without an organic relationship to other efforts of the church in view of its witness for peace.

As to the teams themselves, it would be good to reflect also on the quality of their common spiritual life. The project gives excellent guidelines for the individual spiritual formation of team members but seems to ignore the importance of the spiritual formation of the team as such. These teams should be oriented to an existence as "base communities," which would be in itself a witness for peace.

One last remark: It would be good not only to recognize the existence of other groups engaged in actions similar to those proposed by our document but also to be ready to let ourselves be inspired by those groups and listen to what they have to tell us. Certain members of International Fellowship of Reconciliation or of Servicio Paz y Justicia could be asked for their participation as instructors during the training periods.

It is encouraging to hear that CPT is also under study here in Europe and that people are asking about appropriate places of involvement in our particular context. If an idea develops in this manner, can't we say that the Holy Spirit is at work?

Michael Garde, Ireland

I first heard this proposal at the Mennonite World Conference in Strasbourg in 1984. Then I responded to a more developed proposal in 1985, showing its weakness as far as Ireland was concerned. I was also excited

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God has the power to use our faithful patience to show the kingdom of peace to the nations.

We are people who claim to participate in God's story. This story invites us to live in compassion and justice, in response to pain and evil. We are invited to be the kind of people who are willing to die with this God in order that all those who care to see may believe and be saved.

The God who is at the center of the biblical prophetic imagination is a particular kind of God. This God has taught us that we are not saved by God's domination over us but by God's suffering. Through the acts of this God we are "caught up into the messianic suffering of God in Jesus Christ," as Bonhoeffer says. This suffering God can energize our patience. Energized patience transforms reality. Impatience is the act of saying to God, "We can't wait to do it your way, we're doing it our way."

The cross can, therefore, never be a tool or a technique that can be used toward our own end. The cross is the way of God. We are invited to participate in it. The way of the cross is the way of radical transformation. It is the most radically transforming event of all time. We should not expect it not to change things. Yet precisely because we are participants in the story, we are not in control of God's cross. We cannot use it toward our ends; it is in control of us. We are part of God's drama. It is not the other way around.

Sign number 5: incarnational presence

To think of the church as being inherently prophetic rather than simply having a prophetic task makes its profoundest impact on how it is present. If it has a task to do, then it can do it and leave. But this is to misunderstand not only the church but also the imperial imagination. Because the church is inherently present, it can never leave. In any case, where could it go? Even to talk about the church leaving sounds silly.

The church's nature is to be at the heart of all of life, with its evil, its pain, its joy and its rebirth. There it is called to be the church, to live salvation, mercy, forgiveness and peace. The church must guard itself from identifying any expression of enslavement and hostility as the sole enslavement or even the most urgent one. This is to misunderstand the nature of the church and the nature of evil. Evil does not go away when one representation of it has been redeemed. Neither should the church.

Therefore, for us to have redeemed one violent situation, however laudable and merciful it might be, must never be seen as having fulfilled our mission. The church is called by its very nature to concentrate on not being seduced by the imagination of the world into accepting the smaller forms of evil in exchange for the big ones. This is the essence of the incarnational structure of the church. It is to be present, rooted in the lives of men, women and children, transforming all corners of darkness into energizing light and hope. The church does not leave when evil becomes rampant, nor does it leave when a task is completed. For the insidious nature of evil is such that the task is never completed. In fact, to think of our presence in terms of tasks that are completable is to think of the church in terms of something other than it is. The church as a holy nation and royal priesthood is God's presence on all the crosses in this world, regardless of their location or degree of pain.

We are called today, as we have always been called, to participate in the prophetic signs of criticism, compassion, hope, patience and presence. We long to be God's faithful people. We deplore the rampant violence around us. We resist with all our spiritual fiber being dragged into the subtle imagination where compassion is evil and violence necessary.

Harry Huebner, on the faculty of Canadian Mennonite Bible College in Winnipeg, presented this message at the December 1986 conference on Christian Peacemaker Teams.

about the general idea of a more active non-violence. The work that has been done on the proposal since that time has improved it considerably.

It is important that the present mission and service activities are affirmed and that the CPT is seen as only an additional approach. There was a danger of seeing this proposal as an instant solution in many places, whereas the secret of non-violence is a commitment over a long period of time, such as in Northern Ireland.

I think humility is important, but I wonder whether sufficient discussion was entered into with groups like Peace Brigades and Witness for Peace before the proposals for CPT were drawn up. I look forward to the wider participation envisaged in this proposal. The qualifications and training are no longer as militaristic as they sounded, and I also think we need the witness of older people, whereas the original proposal sounded like a youth program.

The specific settings include Northern Ireland and South Africa. Re: Northern Ireland, I would emphasize that I think this type of solution is not really suitable to what the program has in mind. Here the peacemaker role demands presence over a long period. There might be a role in non-violent stewarding of marches by Protestants and Catholics, such as Orange Parades. Re: South Africa, unless illegal entry is envisaged, we would not be allowed into the country as Mennonites.

Concerning the Nuclear Weapons Alternative Teams, does not the style of approach adopted by the Ground Zero center for non-violent action in Washington state suggest a more incarnate model than a mobile group who act and do research? Perhaps such people should be appointed to existing groups working on these issues.

Another issue is that of the Central American refugees; many Mennonites are getting involved with the Sanctuary movement. A team to help with this work would be good.

Looked at from Ireland, this proposal gives a new vision of peace to our church, and it helps to dramatize the gospel of peace we are all trying to live out already.

Marie-Noelle von der Recke works with Church and Peace in West Germany.

Formerly from South Africa, Michael Garde is a leader in the Irish Mennonite Church.

David Shelly is editor of Courier *for the Mennonite World Conference, 465 Gunderson Drive, Suite 200, Carol Stream, IL 60188.*

Kingdom commitment stories

Responding to the call

James Gingerich

God's call can be costly, but we each must respond with our own "kingdom commitments." A brother in El Salvador, recognizing that his life was endangered if he continued to follow God's call, said, "Suffering is part of Christian history, and it is our turn to suffer."

Jesus was clear what commitment would mean. In Matthew 16:24 (TEV) he said, "If anyone wants to come with me he must forget himself, carry his cross and follow me." A Honduran Mennonite brother said, "The future will judge us by how we practice our faith."

What does it mean for me as a Christian to be faithful? Commitment took on new meaning for me in the fall of 1985. On Nov. 16, 1985, at 10 p.m. at Camp Lake, Wis., the General Board met following a biblical interpretation session to seek God's guidance for the future and particularly the development plan. This meeting had been preceded by a 1½-year discernment process, including congregational meetings in the spring of 1985, known as Dialogue '85. The decision was made late that night, following a prayer meeting, to proceed with the development plan. I, along with each General Board member, made a personal commitment to whatever task God would call me. Little did I realize that for me this would mean a nine-month sabbatical from First Mennonite Church, Moundridge, Kan., to serve as congregational campaign director.

Recruiting and working with the 14 volunteer area coordinators to set up the congregational campaign in the western United States has been an inspiration to me. Of the 15 people I contacted about making major volunteer time commitments to the Call to Kingdom Commitments, 14 accepted. When I said I was calling to ask for volunteer time, even before I could say what for, one person responded, "Yes, what do you want me to do?" Another area coordinator experienced apprehension about getting congregational coordinators to serve. She prayed and found that within a short time all her volunteers had been recruited. Hers was the first area to have all congregational coordinators in place.

When I need inspiration to bolster my enthusiasm, I call one of the western U.S. area coordinators. It could be any of the following: Al Heer, real estate agent and pumpkin farmer, Paso Robles, Calif.; Ken Peterson, pastor, Calvary Mennonite Church, Aurora, Ore.; Dorothy Franz, homemaker, Lind, Wash.; Willis Busenitz, pastor, White River Cheyenne Church and chairperson of Mennonite Indian Leaders Council, Busby, Mont.; Aaron Glanzer, farmer and president of Northern District Conference, Salem, S.D.; Alberto Quintela, attorney, St. Paul, Minn.; Louis Esau, Jr., farmer, Beatrice, Neb.; Joan Wiebe, former Women in Mission coordinator, Aurora, Colo.; Wilma McKee, elementary school teacher, Hydro, Okla.; Arthur Waltner, real estate agent, Hutchinson, Kan.; Gladys Graber, Bethel college faculty member, Buhler, Kan.; Glen Unrau, MMA representative, Newton, Kan.; Virgil Penner, centennial drive coordinator and director of alumni relations at Bethel College, North Newton, Kan.; and Frank Keller, Western District Conference minister, North Newton, Kan.

Area coordinators for the eastern United States will be identified by Mark Weidner, eastern U.S. regional director, and for Canada by Rudy Regehr, Canadian director, in future articles.

For A Call to Kingdom Commitments to be a reality in the General Conference will require time and energy commitments from 5,000 to 6,000 volunteers and new commitments to prayer and spiritual renewal, time and service and giving by every General Conference member. I have faith that we will meet the challenge. I sense enthusiasm for A Call to Kingdom Commitments and am confident that it will unify the General Conference. *Second of six articles on the development plan.*

In the light of a 3

A 55-year perspective

J. Winfield Fretz

My reaction to the Christian Peace Team proposal is highly positive. To me it is an answer to prayer, my own and that of many others. It is like a hickory nut planted many years ago that has grown to a mature tree and is ready to bear fruit.

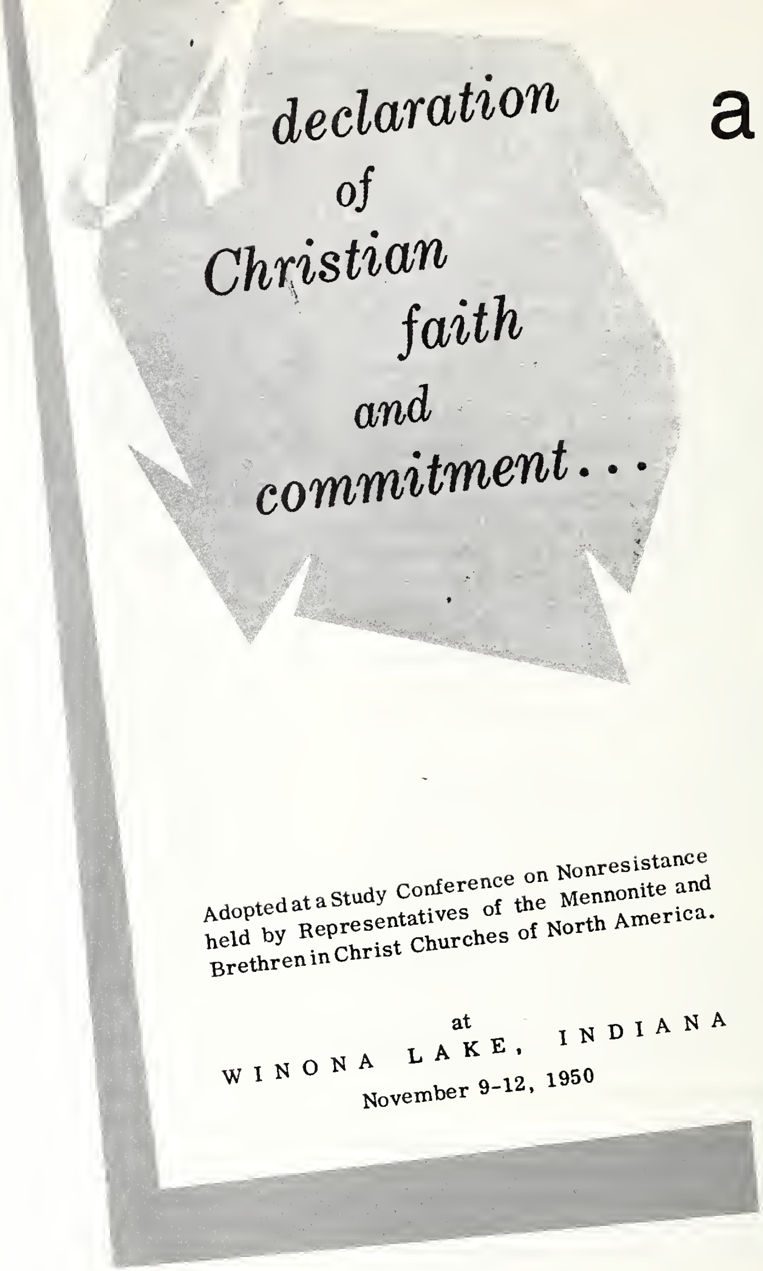
CPT has been a long time in the process of growing but now promises to fulfill some lingering hopes. I recognize CPT as still largely a vision, but it is a vision pregnant with great possibilities. What is also exciting is the way today's church leaders are ignited by this vision and are ready to prepare for daring and even dangerous witnessing for the cause of peacemaking.

My own beginning in the cause of peace goes back to the summer of 1932, between my second and third year in Bluffton (Ohio) College. It was for me the worst year of that terrible Depression. Six other Bluffton students and I accepted the invitation of the (then) Mennonite Peace Society to devote our entire summer to caravaning for peace. The plan was for us to itinerate through the Mennonite churches that would have us (in Pennsylvania, Ohio and Indiana) in hopes of reviving interest among Mennonites in their peace heritage. Our main thrust was a three-act peace play that centered around a soldier who had a terrific struggle with his conscience but decided to turn from war to peace.

The sum and substance of that experience was a conviction that General Conference Mennonites were extremely apathetic about peace and some even hostile to the idea.

Five years after the end of World War II Mennonite Central Committee convened a peace conference at Winona Lake, Ind., out of which came a statement called "A Declaration of Christian Faith and Commitment." All of the 62 attendants were "dyed in the wool" non-resistants. Those of us present were trying to produce a peace statement that would be discussed and accepted throughout the MCC constituent churches. There was no hint of a suggestion that the Mennonite forces for peace should undertake any peacemaking action. Thirty-six years ago at Winona Lake neither those in attendance nor their constituencies would have approved what was approved at last December's gathering.

My experiences and longed-for greater peace action by Mennonite churches is why I believe CPT is an idea whose time has come. We in the historic peace churches are no longer a little band of ignored "voices in the wilderness." Today there are literally thousands of peace groups in churches, in communities and on college and university campuses. Even the prestigious Catholic Bishops Conference, the United Methodist Church and Presbyterian synods are raising their voices and espousing the cause of the Prince of Peace that we have so often feebly followed. Thanks to God for CPT.



A declaration of Christian faith and commitment...

Adopted at a Study Conference on Nonresistance held by Representatives of the Mennonite and Brethren in Christ Churches of North America.

at

WINONA LAKE, INDIANA

November 9-12, 1950

J. Winfield Fretz is interim executive secretary of the Commission on Education and former president of Conrad Grebel College.

Peacemaking for life?

Robert Hull

1950. The 36 years since then have seen an undreamed-of expansion of the Nuclear Age, the birth in 1959 of the Space Age and the personal computer age in the 1980s.

Yet as I reflect on the peacemaking ministries of Mennonite Central Committee and the various Mennonite conferences, I recognize that the consensus statement of North American Mennonites on peace is still the Winona Lake declaration of 1950. The key phrase in that statement is "the principle of love and *non-resistance. . . .*"

The 1950 statement has no mention of the fundamental biblical themes of justice and righteousness. Yet as Mennonites pursued the 1950 call "to take a clear and unwavering stand on the great essentials of the gospel and

year-old statement

Christian discipleship . . . to demonstrate and proclaim courageously and unflinchingly this redemptive gospel and this life of love and service in its fullness and glory," we found ourselves serving worldwide in situations of injustice, aggression and exploitation.

In 1982 the Mennonite Church and the General Conference Mennonite Church acted to help their congregations and members understand the needed shift away from *non-resistance* and toward *justice* in pursuing peacemaking. The *Justice and the Christian Witness Study Guide* is still available from the church offices.

In 1984 Brethren in Christ member Ron Sider galvanized the Mennonite World Conference in Strasbourg, France, with his address, "God's People Responding." His clarion call has been reflected upon and shaped and comes now as a consensus statement from an all-Mennonite gathering in December 1986 in Chicago.

The language is unmistakable. "We ask our conferences and congregations to envision Christian Peacemaker Teams as a witness to Jesus Christ by identifying with suffering people, reducing violence, mediating conflicts and fostering justice through the peaceful, caring, direct challenge of evil. This includes biblical study and reflection, documenting and reporting on injustice and violation of human rights, non-violent direct action, education, mediation and advocacy."

Is the December 1986 Chicago statement a new consensus for Mennonites and Brethren in Christ people? We shall have our answer as we see whether people commit themselves to it on a lifetime basis, as did the 1950s generation to their statement. May we all become (all be) God's people responding with the light of faith available to us in our time.

Robert Hull is secretary for peace and justice for our conference.

Winona Lake had the right stuff

Maynard Shelly

Westminster Hotel in Winona Lake for those four days in November 1950 wasn't judgment day for the Mennonite churches. Call it the trial heat for the big event still to come.

Harold S. Bender told us then that we had survived the tryouts in World War II and that we Mennonites were in better shape than any church team on the horizon. "We discovered," said this historian from Goshen (Ind.) College who had rediscovered the Anabaptist vision for all of us, "that our Mennonite group represented here today is the most clear-cut, the most consistent, the most numerous and the most powerful group in Christendom that still stands for Christian biblical non-resistance in the modern world."

Those were heady words for that little band of less than 100 folks. We had come from Mennonite and Brethren in Christ communities all over Canada and the United States to try to clear up our spotty North American history on the peace witness. True, we had done better in World War II than in World War I, but most agreed we could have done even better. Civilian Public Service in the United States and Alternative Service Work in Canada had been high-water marks for us because for a change the peace churches had worked together.

But now, five years afterward, almost all of us thought we had to shape up next time around, if such a time ever came. And that seemed quite possible. Someone at Winona Lake said, "War is just around the corner."

He was right. President Harry Truman had sent U.S. ground troops to South Korea just four months before. General Douglas MacArthur had reported to the United Nations that thousands of Chinese volunteers had joined North Korean forces. The United States was then in the process of drafting the first batch of 200,000 men to go to Korea. Canada had already sent an infantry unit and an air force squadron to South Korea.

Our job: learn from history. Do it better next time. The Mennonite Brethren of Canada came with a clear-cut plan. Besides civilian alternative service, they wanted to set up a Mennonite medical corps working on the battlefields as an option for the next war. They wanted to update the Mennonite experience from the old days in Russia for the American scene.

The younger leaders at the conference weren't looking back. Their answer to making peace in those days was something called voluntary service.

"Our entire voluntary service program is a real beginning in the direction of building for peace through service," said J. Winfield Fretz, then a professor of sociology from Bethel College, North Newton, Kan. "If your churches fully support the program for a generation, an effectual witness will be made and, as in the case of mental hospitals, phases of the social order changed."

Voluntary service made it into the eloquent statement crafted by Harold Bender with help from all of us. The Mennonite medical corps faded away in spite of the pleading of B. B. Janz of Coaldale, Alta. His tearful recital of the Mennonite experience in Russia moved me deeply. After 36 years, I can still feel the warmth of his passion for his people.

But that drama must be paired with the words of J. N. Smucker, the preacher of stirring sermons, former editor of this journal, who introduced us on the closing day of that meeting to Psalm 20:7. "Some trust in chariots and some in horses, but we will remember the name of the Lord our God."

What a great text! That said it all in the waning weeks of 1950. Truman and MacArthur and millions of others were betting their lives on the current models of chariots and horses. "We as the followers of our Lord Jesus Christ must be willing to pay any price," said Smucker, "our own lives if need be, for this great spiritual defense so that we lay hold upon this idea in faith regardless of the consequences."

That was the right stuff that made the Winona Lake statement a guiding light for the MCC Peace Section for the last 30 years.

Maynard Shelly is general editor for our conference and former editor of The Mennonite. *He was appointed recorder for the 1950 Winona Lake conference.*

Fifty-three Christian clergy were arrested, and some were beaten by police in Seoul during a recent demonstration against the government. The demonstration was called by the Korean Council of Churches after the arrests of Lee Gil Jae, a prominent Christian activist who was trying to investigate a student sit-in. In response to the arrest, the council staged a rally at a downtown Presbyterian church to pray for the nation. More than 1,000 clergy and 300 lay people attended the all-day event.

Gene Stoltzfus of Chicago will lead a June 13-July 2 learning tour for 18 people to the Philippines and Thailand, sponsored by Mennonite Central Committee. The tour is to give North Americans a deeper sense of what is happening in the Philippines and Thailand and how the lives of North Americans and Southeast Asians are related. Priority will be given to pastors, educators and people who have the support of their congregation, church or peace and justice group. Anticipated cost is $1,895. Limited scholarship money is available. Write Synapses, 1821 W. Cullerton, Chicago, IL 60608.

NEWS

Four groups come to surprising consensus

CPTs approved in revised form

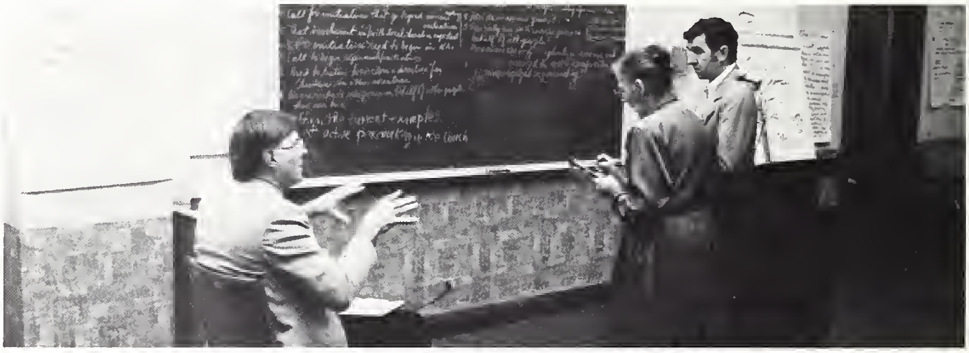
Techny, Ill. (Meetinghouse)—Mennonite and Brethren in Christ representatives approved the proposal for Christian Peacemaker Teams—in revised form—during a major consultation here Dec. 16-18, 1986. Most significantly, nonviolent direct action, including civil disobedience, is now officially recognized by those denominations as part of a "strengthened biblical peace witness."

The proposal grew out of American activist theologian Ron Sider's call at the 1984 assembly of Mennonite World Conference for trained volunteers to stand between hostile groups in areas of conflict around the world. The idea was then formally presented to the Council of Moderators and Secretaries of the Mennonite and Brethren in Christ churches in North America.

The council liked the idea and asked Mennonite Central Committee Peace Section to draft a proposal for presentation at the council's October 1985 meeting. The call for the creation of Christian Peacemaker Teams (CPT) was then approved in principle, and an ad hoc committee was appointed to oversee a year-long process of discussion in the churches.

The six-member committee, chaired by Brethren in Christ general secretary Don Shafer, included Sider and representatives of the Mennonite, General Conference Mennonite and Mennonite Brethren churches. It prepared a 20-page study document for use in a variety of settings.

Some 6,000 copies of the document were requested by congregations, churchwide agencies and individuals, and over 220 responses were submitted to the committee. Most of the responses were positive, although some said it is too "imperialistic" and "insensitive to other cultures."



James Lapp, MC moderator, and Lois Kenagy and Helmut Harder, members of the ad hoc committee that oversaw discussion, integrate responses during a lunch break.

Committee members expressed amazement at the "enormous interest" in CPT and found 130 of their invitations to the consultation accepted eagerly. The invitees included denominational leaders, churchwide agency representatives, MCC workers, peace activists and what the committee called "wise people" in the churches.

The CPT proposal as presented called for placing "a body of praying, well-trained Christians in the midst of warring parties or groups in order to foster shalom." This would include documenting and reporting atrocities and human rights violations. It called for starting with 100 volunteers and an annual budget of $800,000. The volunteers would get five months of intensive training and serve two years in such tension spots as Central America—as well as in North America in such efforts as nuclear arms protests. The volunteers would be supported spiritually and financially by "faithful witness groups" in their home congregations.

Ron Sider, an Eastern Baptist Seminary professor who is a member of both the Mennonite Church and the Brethren in Christ Church, stayed in the background while the idea he originated was debated. But he was asked early in the consultation to give his definition of "non-violent direct action," a term that had quickly become the focus of attention.

It is a "peaceful, loving, direct challenge of evil that goes beyond normal channels for resolving conflict," he said. It is more forceful than general peaceful ways of resolving conflict and sometimes includes civil disobedience—the breaking of the law through such tactics as sit-ins.

The Texas Department of Corrections has to comply with legislated prison reforms or risk fines of $800,500 a day, or $24 million a month. In a 96-page decision handed down Jan. 5, U.S. Federal District Judge William Wayne Justice of Tyler, Texas, found the state in contempt and gave officials until March 31 to correct violations in such areas as space per prisoner, insufficient medical care, lack of supervision and poor facilities for physically disabled inmates. "On the whole," wrote Justice, "TDC has been habitually and inexcusably dilatory in fulfilling its obligations."

A resource guide that includes steps for implementing A Call to Kingdom Commitments in churches has been prepared by the congregational campaign committee. It was sent to churches in early January for use by pastors and those carrying out the development plan in local congregations. The guide includes material on spiritual renewal, ideas and resources for use on Dedication Sunday (April 5) and Commitment Sunday (April 12), guidelines for completing the call to giving, and resources that may be used throughout the triennium.

Attention: M2/W2 sponsors. *The Mennonite* has received funds for giving subscriptions to prisoners. Give us names of prisoners who would like to receive *The Mennonite.* Contact us at Box 347, Newton, KS 67114, (316) 283-5100.

Most participants seemed to agree that non-violent direct action is sometimes necessary but worried that the term will raise red flags in their churches. They also made it clear that not all CPT work will be non-violent direct action and that not all non-violent direct action is actually civil disobedience.

Nevertheless, several people noted that the emerging consensus at the consultation represented a change in their denominations. "We have made a remarkable shift in the last 40 years from non-resistance to more active peacemaking," said Ted Koontz of Associated Mennonite Biblical Seminaries, Elkhart, Ind. Others agreed that passive non-resistance to violence and traditional withdrawal from the world's problems are inadequate, especially in the late 20th century.

Partly in response to the concern that CPT must be sensitive to the views of people in other countries, about a dozen international representatives were invited to the consultation. Their responses ranged from enthusiastic (European Mennonite Peace Committee leader Marten van der Werf) to a qualified yes as long as CPT works closely with local churches and organizations (Guatemalan Mennonite leader Cesar del Aguila) and skepticism about whether North Americans really know what suffering people need (Tanzanian Mennonite student Freddie Kisare).

Another segment of opinion that was solicited was that of Mennonites who are currently involved in non-violent direct action. An example was Hedy Sawadzky, who is part of a Christian peace witness at a nuclear arms plant in Amarillo, Texas. Acknowledging that civil disobedience is not for everyone, she said that she entered this type of witness after much struggle, study, prayer and fasting.

Rooting the consultation in the Bible and in worship, the event also included prayer times, theological reflection and singing led by Chuck Neufeld. Added at the end of the consultation was a time of confession for complicity in the violence of North America and "the violence within us."

The participants divided into denominational caucuses to help determine how each of the four sponsoring groups felt about CPT. The Mennonite Church caucus came back without a formal statement but with support for the spirit of CPT. The General Conference Mennonites offered a "new, improved" CPT—grass-roots-oriented and focused at first on North American issues. The Mennonite Brethren offered an eloquent statement of qualified support for CPT, including—to many participants' surprise—non-violent direct action. The Brethren in Christ agreed that new ways are needed to confront

continued on next page

A message from the consultation of CPT

A body of North American Mennonites and Brethren in Christ people met at Techny, Ill., Dec. 16-18, 1986, to consider the proposal for establishing Christian Peacemaker Teams. We were enriched by the presence of international participants. We send this message to our denominations, congregations and churchwide agencies.

1. We believe that the mandate to proclaim the gospel of repentance, salvation and reconciliation includes a strengthened biblical peace witness.
2. We believe that faithfulness to what Jesus taught and modeled calls us to more active peacemaking.
3. We believe that a renewed commitment to the gospel of peace calls us to new forms of public witness, which may include non-violent direct action.
4. We believe that the establishment of Christian Peacemaker Teams is an important new dimension for our ongoing peace and justice ministries.

We ask our denominations and congregations to envision Christian Peacemaker Teams as a witness to Jesus Christ by identifying with suffering people, reducing violence, mediating conflicts and fostering justice through the peaceful, caring, direct challenge of evil. This may include biblical study and reflection, documenting and reporting on injustice and violation of human rights, non-violent direct action, education, mediation and advocacy. To be authentic such peacemaking should be rooted in and supported by congregations and churchwide agencies. We will begin in North America but will be open to invitations to support initiatives in other places.

It is understood that in a growing emphasis on peacemaking the Christian Peacemaker Teams vision is only one means of providing an opportunity for God's people to express a faithful witness to Jesus Christ, the Prince of Peace.

We want to acknowledge our complicity in violence and oppression. Peacemaking is most of all the work of God. The Spirit of God will nurture this work within us.

(**Note:** *The Council of Moderators and Secretaries of the Mennonite and Brethren in Christ churches is appointing a committee to work with the four denominations for further implementation.)*

NoTuesday Tyali, Transkei Council of Churches secretary, was released from prison on Nov. 17, 1986, according to a report received by the Commission on Overseas Mission. It was earlier reported (*The Mennonite*, Dec. 9, 1986, issue) that Tyali was still detained after four other staff members were released on Nov. 13, but news of her release only came to Newton, Kan., Jan. 14.

The annual MCC Washington Seminar is scheduled for March 15-17 on Capitol Hill. The Illinois Mennonite Conference peace and social concerns commission and the Central District Conference peace, service and justice committee are cosponsoring the seminar, although registration is open to members of all Mennonite and Brethren in Christ churches. The application deadline is Feb. 13. Those interested in attending should contact Richard Blackburn, Lombard Mennonite Peace Center, 528 E. Madison, Lombard, IL 60148, (312) 627-5310.

The efforts to feed Africa's millions is being hampered by international aid organizations and African governments that are spreading their resources too thin, according to John W. Mellor, director of the International Food Policy Research Institute. "The problem is not that there are too few solutions; there are too many," said Mellor, who is co-editor of *Accelerating Food Production in Sub-Saharan Africa.* The authors conclude that governments and organizations should concentrate on stimulating domestic food production instead of industrial development and urbanization.

CPTs approved *continued*

evil but could not reach consensus.

"Now what?" asked Mennonite Church moderator James Lapp, who led the final sessions. John A. Lapp, executive secretary of Mennonite Central Committee, suggested that the GC and the MB statements be combined as a general statement growing out of the consultation. It was finally agreed, however, to ask the CPT ad hoc committee to take all the responses and draft a statement for approval before the consultation adjourned.

The committee did so, and the statement was eagerly dissected. Some thought it was too hesitant in endorsing the spirit of CPT, while others warned that it was too radical for many Mennonites and Brethren in Christ back home. For awhile it looked as though the statement would fall victim to the clock while many participants clamored to offer changes. As time was running out, Ron Sider stood up and said, "As someone who would like to see something stronger, I plead for acceptance of the carefully worked-out compromise." The statement was then approved.

In regard to implementing CPT, the mood seemed to be that a new organization should not be created to administer it, nor should the effort be turned over to an existing agency. CPT should grow out of local congregations, and coordination should be provided by the group that called the consultation, the Council of Moderators and Secretaries.

That group met after adjournment and next decided to set up an eight-member steering committee composed of representatives appointed by each of the sponsoring denominations plus three appointed by the council. Each denomination will also be asked to begin soliciting contributions to help get CPT under way. *Steve Shenk, managing editor of* Gospel Herald

MC/GC Task Force on Cooperation holds first meeting in Chicago

Chicago (GCMC/MC)—We plant churches together. We attend MCC sales rain or shine. We cooperate in overseas mission programs. And even our children share the same Sunday school material. MC and GC members are getting together in an unprecedented manner in the 1980s.

One recent example of a collaborative effort is the newly formed Task Force on Cooperation of the Mennonite Church and the General Conference Mennonite Church. Composed of four representatives from each denomination (the general secretaries are ex officio members), the committee met together for the first time here Dec. 5-6, 1986, with the task of exploring further cooperation.

"There is a lot happening. It is necessary to have a clearinghouse that is aware of what's going on, so it doesn't grow topsy-turvy," said Vern Preheim, GC general secretary. "A group like this can also generate new ideas on further cooperation."

The proposal to organize a task force came out of a meeting of the General Boards of the two churches in November 1985. When the conversation at the meeting quickly turned to the topic of MC and GC cooperation, it was suggested that a task force on cooperation be formed. In separate action at a later date, each board affirmed the proposal to form the task force and consequently appointed representatives.

The first meeting of the task force basically was a time for members of the two groups to become acquainted with each other on a personal and institutional level, said Preheim.

They also looked at the various ways the two churches are already cooperating. For example, the number of dual-affiliated congregations has more than doubled since 1977. Some districts and conferences are beginning to meet together on a regular basis. The church institutions are sharing more projects—the Commission on Education (GC) and the Mennonite Board of Congregational Ministries (MC) have just appointed a joint staff person for family life. Of special interest was the situation in Ontario, where the Conference of United Mennonites in Ontario (GC), Western Ontario Mennonite Conference (MC) and the Mennonite Conference of Ontario and Quebec (MC) are planning for integration in 1988.

The committee also brainstormed for new ways to work together. One suggestion was to encourage congregational exchanges similar to the pulpit exchanges, where congregations would visit each other.

Another point of discussion centered on what hinders the integration process. Differences in theology, church policy and structure, and lack of common geographical boundaries were some of the items mentioned.

Specific action of the group involved the selection of task force leaders. Doug Snider (MC) was selected as chair, Loretta Fast (GC) as co-chair and Don Steelberg (GC) as secretary. Other members at the meeting were Ken Bauman (GC), Jake Fransen (GC), Kay Anne Fransen (MC), Mary Anne Zuercher (MC) and James Lapp (MC). Bauman, who died recently, and Lapp, who will be the new general secretary of the Mennonite Church and thus an ex officio member, will need to be replaced.

The committee also made recommendations to the two General Boards that suggest the denominations seek more parallel structures to facilitate further cooperation. *Carla Reimer*

"Amerika" is a $35 million 12-hour TV miniseries produced by ABC and scheduled for broadcasting in February. It depicts a small Midwestern town in 1996, 10 years after a Soviet takeover of the United States. The United Nations, portrayed in the miniseries as a tool of Moscow, has its troops patrolling the United States. Schoolchildren are brainwashed, dissidents are sent to American gulags, etc. All this supposedly happened because Americans had progressively become indifferent, selfish and unpatriotic left-wing humanists.

About "Amerika" Peter Dyck of Mennonite Central Committee says, "The miniseries is inflammatory and dangerously misleading. . . .[it] does not show the right to dissent as a pillar of the democratic system. . . . The United Nations is shown as a tool of the Kremlin. This is not only preposterous, it is a slanderous insult. . . . It is a barely disguised intent of the miniseries to defuse and neutralize opposition to the military buildup. . . . More than 96 million people in the Soviet Union claim to be Christians. . . . Only 7 percent of the . . . population . . . belongs to the Communist Party."

Christina L. Hart, daughter of Lawrence and Betty Hart of Koinonia Mennonite Church, Clinton, Okla., was selected the "Indian Student of the Year" by the National Indian Education Association. Hart is a pre-med student at the University of Oklahoma, Norman.

GC missionary finds acceptance among African Independent Churches

Boschman

Newton, Kan. (GCMC)—It pays to be Mennonite. That's what Don Boschman, a General Conference Mennonite missionary working under Africa Inter-Mennonite Mission in Botswana, discovered when he became acquainted with several of the African Independent Churches. Often Boschman found the attitude of the independent church leaders toward him to be, "Oh, you are Mennonite. Welcome."

"One good example of this was my formal introduction to the leaders of the Spiritual Healing Church," wrote Boschman. "I was invited to attend their annual pastors' synod in northern Botswana at the beginning of October. When I arrived the archbishop greeted me warmly and almost immediately took me on a two-hour drive to his cattle post. I think he was checking me out. Later that evening he invited me into his office and told me the history of Mennonite involvement with his church, beginning with Jim Juhnke and 'the old man [Ed] Weaver.'

"The next morning the synod started and the archbishop began calling various pastors forward to call them to account. All of a sudden he called me forward and I wondered, 'Oh no, what have I done now?' Again, however, the archbishop recited the history of the Spiritual Healing Church's involvement with Mennonites. He then introduced me as the latest in a long line of Mennonites in Botswana. I was asked to kneel, and he sprinkled me with water, poured oil on my head and asked for God's blessing on my work. When I stood up, he told the assembled pastors that I was not to be regarded as a guest in their churches, I belonged there."

The Commission on Overseas Mission has had contact with the African Independent Churches since 1973. Currently COM has eight missionaries working with African Independent Churches in Lesotho, Botswana and Transkei.

Plans for Normal '89

Normal, Ill. (GCMC/MC)—The planning committee for Normal '89 held its first meeting Jan. 2-4 at the Mennonite Church of Normal. The Illinois Conference and the Central District Conference will host the event, which will occur Aug. 1-6, 1989.

Normal '89 will be the second joint delegate meeting of the Mennonite Church and the General Conference Mennonite Church. The first joint meeting happened in 1983 in Bethlehem, Pa., and drew some 7,000 participants.

Ralph Lebold and Erland Waltner, MC and GC representatives, respectively, will co-chair the planning committee.

All activities will take place on the campus of Illinois State University, Normal. University facilities include four auditoriums with seating capacity from 750 to 3,500, two arenas and air-conditioned lodging for up to 6,000.

Delegates will have a variety of activities to choose from at any given time. A theme for Normal '89 will be announced in approximately three months.

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Mennonite
Mutual Aid

A Friendship Evangelism Seminar will be held in Winnipeg Feb. 13-14 at Sargent Avenue Mennonite Church. Don Yoder, secretary for church planting and evangelism of the Commission on Home Ministries, will lead the seminar. For more information contact Melba Martin, MBM, Box 370, Elkhart, IN 46515-0370, (219) 294-7523.

Twenty people, youth as well as grandmothers, from Franconia and Eastern District Conference churches, spent four hours of a September 1986 Saturday picking apples and pears from the trees of Kathy and Ron Januszewski. The two tons of donated apples were pressed into 280 gallons of cider that was taken to Philadelphia and sold at subsidized prices to senior citizens, unemployed and other poor people at the Crossroads and York Street community centers there. The 1,500 pounds of pears were also sold at the centers.

A baptism scene and a photo of Abram Fast, superintendent of the community, appears in the text of a three-page article, "Baptist Community in the Land of the Cossacks" (from *Soviet Life*, October 1986). The town, Ladozhsskaya Stanitsa, in Krasnodar Territory, has a population of more than 14,500, many of them ethnic Germans. Writer Irina Mgeryan says, "Local people say their ancestors came to Russia in the middle of the 18th century, during the rule of Empress Catherine II, but whether or not this was really so, nobody knows anymore."

CIM examines development, relationships

Techny, Ill. (Meetinghouse)—Thirty people representing 15 Mennonite and Brethren in Christ-related missions and service organizations met here Dec. 16, 1986, for the semiannual meeting of the Council of International Ministries. Major items on the agenda included a joint meeting with the Council of Moderators and Secretaries and a discussion of economic development overseas. CIM members also shared in the Christian Peacemaker Team consultation.

Ron Mathies (Conrad Grebel College) sought counsel from the group on a service/education program proposed by a consortium of Mennonite Central Committee Canada and five Canadian Mennonite colleges. A program of study and service internship would precede a regular missions or service assignment, followed by an enhanced debriefing period after completion of the assignment. Although other education/service programs are in operation, CIM members affirmed the program.

Reg Toews of MCC reported for a committee reviewing the major medical pool, which provides self-insurance coverage for the cooperating CIM agencies. Plans are to build up reserves within the pool, which would be available—together with reinsurance coverage—to cover any catastrophic medical claims. CIM authorized further exploration.

At the joint meeting with the Council of Moderators and Secretaries, Vern Preheim, secretary of CMS, asked, "How can the conference structures that we represent be helpfully involved in the work of overseas missions?" The need to develop a broad-based vision for mission was one response. As one missions administrator noted, "Mission agencies shouldn't have to 'sell' the idea of mission; it ought to grow out of the leadership of the church."

Discussion also focused on the changing relationships between the church in North America and the churches that have been started through missions activity.

The role of economic development in overseas missions was addressed by Neil Janzen, Ron Braun and Wally Kroeker of Mennonite Economic Development Associates, a CIM member agency. Council members talked about the nature of MEDA's accountability and the ways MEDA makes decisions to sponsor specific projects.

CIM approved a 1987 budget of $50,500 and elected as its new chairman Erwin Rempel of the Commission on Overseas Mission. Responding to an invitation from European Mennonites, CIM asked retiring CIM chair Peter Hamm (Mennonite Brethren Missions/Services) to represent North America at joint meetings of IMO (Internationale Mennonitische Organisation) and EMEK (Europäisches Mennonitisches Evangelisations Komitee) as these groups meet annually to discuss Mennonite mission activity in Europe.

The next meeting of CIM will be held in conjunction with a major consultation it is convening in Minneapolis May 19-20. The theme, "Missions/Services in Global Perspective: Relationship and Reconceptualization," will provide material for a new statement on interagency program relationships, replacing that adopted in 1965. *Glen Pierce, editor of* Evangelical Visitor, *monthly journal of the Brethren in Christ*

CMS announces, sponsors joint meetings

Techny, Ill. (Meetinghouse)—The Council of Moderators and Secretaries, eight leaders of four denominations, held its annual meeting here on Dec. 16, 1986. Prominent in the discussions were plans for a four-group assembly at Normal, Ill., in 1989.

The General Conference Mennonite Church and the Mennonite Church are scheduled to meet jointly that year in a manner similar to their assemblies at Bethlehem, Pa., in 1983. The Brethren in Christ and the Mennonite Brethren are proposing holding study conferences at the same time and place in order to promote acquaintance and fellowship among members of these four Anabaptist denominations.

In addition to this general planning for 1989 (subject to confirmation by the leadership of individual groups) the CMS met with the Council of International Ministries to talk about the increase in the cost of overseas mission work caused by a weaker dollar, concern for church growth in North America, stewardship and finances. Several potential inter-Mennonite activities were reviewed: (1) Mennonite Marriage Encounter and (2) the possibility of updating the Kauffman-Harder study of five Mennonite denominations. This study was published by Herald Press in 1975 as *Anabaptists Four Centuries Later.*

Regarding CMS calling the two-day consultation on Christian Peacemaker Teams, CMS chairman James Lapp said if Ron Sider's idea were to be given a hearing, this was the group to do it. Indeed, where else in our sprawling church structure could it be considered? There being no North American Mennonite bishop board or any other sort of comprehensive Mennonite entity, the CMS will have to do. *Daniel Hertzler, editor of* Gospel Herald

"Many Nicaraguans are tired and exasperated . . . tired of shortages, tired of death, tired of needing to leave studies and work for military service," report Mennonite Central Committee workers Gerald and Joetta Schlabach, who lived and worked in Nicaragua from 1982-85 and now work in Honduras. The Schlabachs say many Nicaraguan church leaders have a clear message to North Americans, "Stop the war." They say U.S.-supported contras based in Honduras "have overextended their stay, and many Hondurans are realizing that their presence is more destabilizing to their country than any threat from Nicaragua."

The Canadian Conference of Catholic Bishops released a statement in September 1986 challenging the trend toward Sunday store openings. The bishops acknowledged that Canadian society is now so pluralistic that Sunday closing laws cannot be justified simply because Christians see it as "the Lord's day." Then they argued that keeping Sunday will serve general social needs, that it can help people to review the basic values of their lives and to be reminded of the dimensions that transcend economic considerations.

Mennonite and General Conference Mennonite congregations in Canada and the United States are testing children's club material produced by the Commission on Education and the Mennonite Publishing House from December through February. The material is aimed at children between grades three and eight and is scheduled for publication in September 1988.

Youth show high interest in Mennonite Service Venture

Elkhart, Ind., and Newton, Kan. (MBM/GCMC)—Interest and participation in Mennonite Service Venture among Mennonite youth and youth groups continues to be high, say program leaders.

In fact, both Jane Miller, director of Group Venture (for youth groups) for Mennonite Board of Missions, and Paula Diller Lehman, director of Youth Venture (for individuals) for the General Conference Mennonite Church, say involvement is on the increase. The number of youth who have participated since the program began in September 1985 is now approaching 250. Applications from 153 additional youth were referred to other Mennonite work camp programs.

Miller said, "I am convinced that Mennonite youth are looking for something to get excited about. By giving their time and energy, they are able to offer something of value and significance to the world. It is exciting to see service becoming a growing option among Mennonite youth."

Lehman said that Youth Venture participants are enthusiastic about their experiences. One teen-ager involved in a Youth Venture project in South America wrote, "I know after being in Colombia that I will become directly involved with mission work again, perhaps permanently."

Five members of the Topeka (Ind.) Mennonite Church youth group and its sponsors, Greg and Connie Lehman, participated in a Group Venture project in the Goshen/Elkhart, Ind., area Oct. 24-26, 1986. They helped clean up a project site for Habitat for Humanity (Goshen), did cleaning at La Casa (Goshen) and prepared a meal and interacted with people at Faith Mission (Elkhart). Several youth said they learned how other people lived and noted the conditions of low-income housing. One commented on the weekend experience, "I hope we can do it again." Topeka Mennonite Church is a GC congregation.

Miller and Lehman emphasize that a variety of service projects are available year-round. Lehman indicated that one new option for those interested in Youth Venture is an international experience, working on the West Bank with the assistance of Mennonite Central Committee personnel. "Although it will be more of an educational experience, it will also involve work with Palestinian refugees."

For more information about Group Venture, contact Jane Miller, MBM, Box 370, Elkhart, IN 46515-0370, (219) 294-7523. For further information about Youth Venture, contact Paula Diller Lehman, Box 347, Newton, KS 67114, (316) 283-5100. *Phil Richard*

Mennonite Disability Committee needs a three-quarter-time staff director with office management skills, good communication skills and experience with developmentally disabled people.

Send resume to: MDC, Attn: Maxine Kauffman, 1712 W. Clinton St., Goshen, IN 46526.

Phoenix Mennonites invite farm families to discussion

Phoenix, Ariz. (MCC U.S.)—Nine urban Mennonite churches are inviting farmers from across the United States to come here for a six-day conference on the rural economy Feb. 20-25.

Farmers will be hosted in Mennonite homes and have the opportunity to tell their stories in Phoenix-area churches. As well as joining in discussion with urban Mennonites about the rural economic crisis they will have a chance to learn about city living and urban employment and to visit some local attractions.

The February meetings will include times for spiritual renewal, led by area ministers, as well as time for relaxing in the Arizona sun.

Visitors' expenses, upon arriving in Phoenix, will be paid by their hosts in the city. Local congregations may also help pay the transportation costs of the farmers they are hosting, as needed.

Lester and Winifred Ewy, Mennonite Central Committee U.S. Farm Community Issues coordinators and Kansas contacts for the event, have chartered a bus for those traveling to the conference from the Newton, Kan., area, leaving early Feb. 19. Costs for the bus and lodging en route will be about $170 per person, round trip.

The Ewys and Steve Penner, West Coast MCC, have met with the Phoenix leaders to coordinate this effort. The decision to have this "Phoenix Conversation," as the conference is called, grew from the church leaders' concerns that Phoenix Mennonites better understand the issues farm families face.

Too often well-meaning people not close to the situation are heard to say that they do not believe there is a farm crisis, the Ewys report.

For more information or to reserve a place at the conference and/or on the bus, contact Lester and Winifred Ewy, Route 1, Partridge, KS 67566, (316) 538-2396.

The Mennonite Collegiate Graduate Society is sponsoring the third Mennonite Collegiate Institute annual alumni benefit concert Feb. 1 at Sargent Avenue Mennonite Church in Winnipeg. Featured performers are the MCI Staff Male Chorus and the Ens Family Low German Singers.

Educators from 13 congregations in the Northern District Conference participated in a workshop held at three locations between Oct. 26 and Nov. 9, 1986. Bethel Mennonite Church, Mountain Lake, Minn.; Bethesda Mennonite Church, Henderson, Neb.; and the Hutterthal Mennonite Church, Freeman, S.D., hosted the workshop, which 155 attended. Resource people included Rosella Wiens Regier, secretary for children's education for the General Conference Mennonite Church, Newton; Mike Bogard, Freeman; Lois Janzen Preheim, Freeman; Janelle Ortman, Marion, S.D.; and Pam and Dennis Epp, Henderson.

Three students at Associated Mennonite Biblical Seminaries, Elkhart, Ind., Janet Breneman, Christine Juhnke and Terry Zimmerly, attend classes and serve as part-time interns in local congregations in Chicago. They are enrolled in the Seminary Consortium for Urban Pastoral Education, a yearlong program of specialized training for seminary students interested in urban ministry. Our seminary has been one of seven member schools of SCUPE since its founding in 1976.

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deaths

Jacob J. Isaac, 58, a lay minister from Glenbush, Sask., was killed instantly in a two-vehicle collision north of North Battleford on Dec. 10, 1986. He was elected as lay minister in 1963, and served the Hoffnungsfelder churches of Rabbit Lake, Mayfair and Glenbush until his death. He is survived by his wife, Magda, three children and their families, one brother and two sisters.

Katherine Pauls Neufeld, 83, Inman, Kan., died Jan. 4. Two of her eight children, Walter and Peter, are pastors in the Western and Northern District conferences, respectively.

Lucy Owen, 75, a member of the Pauingassi (Man.) Church, died on Nov. 25, 1986. This longtime Native leader was one of the first group in Pauingassi to be baptized into the Mennonite church. She is survived by her husband, Jacob, children, grandchildren and great-grandchildren.

George Stoneback, a former pastor at the Lorraine Avenue, Wichita, Kan., and Fairfield, Pa., congregations, died Dec. 27, 1986, in San Luis Obispo, Calif.

workers

Jane and *Stan Freyenberger*, Manhattan (Kan.) Fellowship, have completed full-time language study and will relocate in the town of Pokhara to begin their assignment with United Mission to Nepal. Stan will serve as the agronomist at the Rural Development Center. Jane will have teaching and friendship opportunities in neighborhood and church settings.

Erwin C. Goering, Bethel College Church, North Newton, Kan., has been appointed to the half-time position of program associate for Offender Victim Ministries, Inc. He is a past general secretary (1960-63) for the General Conference Mennonite Church and has most recently served as marketing director for Kidron Bethel Retirement Services in Newton.

Donovan Graber, youth pastor at Faith Church, Newton, Kan., is youth campaign coordinator for the development plan, A Call to Kingdom Commitments. The youth advisory committee consists of Paula Diller Lehman, conference secretary for youth education; Patrice Claassen, youth coordinator for the Western District Conference; Susan Janzen, editor of *With* magazine; and Dave Linscheid, conference communications director. A theme of "Catch the Call" has been adopted for the youth involvement.

Lawrence H. Hart, Clinton, Okla., a traditional Cheyenne chief, has been appointed by the U.S. Department of Interior for Indian Affairs to serve on a national task force on alcohol and drug abuse.

Glyn Jones, Morden, Man., is teaching conversational English and Bible to 85 young men in Egypt under the auspices of Mennonite Central Committee.

Sanford R. Kauffman is the new executive director of Oaklawn Center, Elkhart, Ind. He has been with Oaklawn for 16 years, most recently serving as director of psychiatric services. He is a past president of the Elkhart County Council on Aging.

Juliette and *Roelf Kuitse* have completed a three-month assignment at Union Biblical Seminary, Pune, India. Roelf is professor of missions and associate director of the Mission Training Center at Associated Mennonite Biblical Seminaries, Elkhart, Ind.

Loretta Kreider, Lombard (Ill.) Church, has been appointed as administrative assistant to Mennonite World Conference executive secretary Paul Kraybill. Her parents are Don and Elda Kreider of Lombard.

Mary and *Paul M. Lederach* have completed a four-month teaching assignment at Union Biblical Seminary, Pune, India, a joint appointment of the Commission on Overseas Mission and the Mennonite Board of Missions. Paul is former executive director of the Foundation Series Sunday school curriculum.

Ronald J. Litwiller has been named executive director of Oaklawn Hospital, which is scheduled to open in July. The 78-bed facility will provide inpatient services for adults, children and adolescents with psychiatric and addictive illnesses. Most recently he was vice president of mutual aid services for Mennonite Mutual Aid. He is a member and past president of the board of directors of Mennonite Health Association.

Vernon Lohrentz, pastor and frequent leader at Mennonite Marriage Encounter weekends, has been hired as a part-time interim coordinator for MME effective Feb. 1. He has been asked to serve for a period of up to one year to organize MME's current and future efforts.

Dale Mansour has been appointed to the Bluffton (Ohio) College staff as a computer programmer/operator.

Harold J. Moyer's "Hail to the Lord's Annointed," a choral composition, was premiered at Conrad Grebel College's Christmas banquet. The work was

At a time of growing racial polarization and conflict in South Africa, a multiracial fellowship of Christians has been slowly and quietly making inroads. From a handful of people in Pretoria in 1984, it has grown to several thousand people in 11 cities. It is called Koinonia and was launched with the aim to establish relationships and friendships across the color and ethnic barriers to prepare for the post-apartheid era. The driving force behind this new informal movement is a white dissident theologian, Nico Smith, a former professor at the pro-apartheid white Dutch Reformed university in Stellenbosch.

Women who are victims of violence at home often are reluctant to turn to a church or synagogue for many of the same reasons they shun reporting abuse to civil authorities, according to a United Methodist leader who spoke to an interfaith conference on domestic violence recently in Baltimore. Peggy Halsey told the gathering that "many women are reluctant to approach their ministers or rabbis because they fear the familiar 'blame the victim' response, such as, 'What did you do to make him angry?' "

RECORD

commissioned through the Henry A. and Anna Schultz memorial fund. Moyer, professor of music at Bethel College, North Newton, Kan., taught at CGC 1973-74.

Gerald and *Geraldine (Lehman) Mumaw*, Southside Fellowship, Elkhart, Ind., completed service in Bolivia under Mennonite Board of Missions and MCC in July 1986.

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Job openings

West Abbotsford Mennonite Church, Abbotsford, B.C., welcomes applications for a **pastoral position** with primary responsibilities in **youth, young adult and music ministries**. Position available immediately.

Direct applications to: George Schmidt, 31887 Glenwood Ave., Clearbrook, BC V2T 1E4; (604) 853-3358 (office), (604) 859-6598 (residence).

United Mennonite Educational Institute, a Christian high school, invites applications for two positions.

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Please send curriculum vitae or resumes to: Mark J. Harvey, principal, United Mennonite Educational Institute, Route 5, Leamington, ON N8H 3V8.

Applications are being accepted for the position of **assistant pastor**, working especially with youth and young adults.

Send resume or inquiries to: Search Committee, Zion Mennonite Church, 78 - 6 Ave. N.E., Swift Current, SK S9H 2L7.

Mennonite Central Committee Canada in Winnipeg is seeking applicants for director of the Mental Health program in Canada. Qualifications include a faith commitment to Jesus Christ; membership in a constituency congregation; good understanding of the MCC Canada constituency; strong organizational communications and leadership skills; graduate training and experience in a relevant field. VS preferred but salary considered. Deadline for applications, Feb. 28.

For more information contact Harold Koslowsky, MCCC, 134 Plaza Drive, Winnipeg, MB R3T 5K9; (204) 261-6381.

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First things first

Regarding "Many Peoples Becoming God's People" (see Jan. 13 issue), I would propose that *before* looking cross-culturally, beyond ethnic lines, beyond language, beyond majority or minority groups, etc., we sincerely seek to confront ourselves with the reality of the basic fact that Jesus is Lord.

If Jesus is not understood as Lord, then our best efforts and time may be at best only short-lived. *Frederick J. Obold, pastor, Hoffnungsau Mennonite Church, Inman, KS 67546*

Dec. 17

Coming to terms

In response to "Many Peoples Becoming God's People," we can help other people see that God loves them dearly too if, by God's grace, we will think and act like forgiven and accepted people, not like those who drag their insecurities, suspicions and ethnicity around everywhere like a wet blanket. Before we can accept people of other races, political persuasions, cultures, economic status and religious affiliations, we need to come to terms with who we are. *Larry Kehler, 600 Shaftesbury Boulevard, Winnipeg, MB R3P 0M4*

Dec. 18

A reply on homosexuality

I am replying to David E. Ortman's letter "Labeling Sin" (Dec. 9, 1986, issue). In his letter Ortman poses the question What next? in regard to the General Conference's resolution in which practicing homosexuality, among other sexual sins, is labeled as such. He further poses the question: "Can we expect to see future General Conference sessions devoted to resolutions on murders, thefts, covetousness, wickedness, pride? (Mark 7:21-22)."

If persons or groups would openly advocate these sins as a legitimate Christian lifestyle and if groups formed to defend these positions and practices (e.g. a Mennonite and Brethren Council for "Wicked" Concerns) I for one would want to be the first to draft a resolution, not because I am innocent but because I am aware of the damaging effects of any sins and because of my realization of the need for mutual accountability in dealing with these sins. *Jacob Tilitzky, 2201 Queen Road, Abbotsford, BC V2S 5W6*

Dec. 18

Extending language question

Regarding "The Idolatry of Language" (Dec. 9, 1986, issue), I am in full agreement and would like to extend the thought a little further. In the Nov. 11, 1986, issue, reference was made to a number of songs: "Nothing but the Blood of Jesus," "There Is a Fountain Filled with Blood," "Redeemed by the Blood of the Lamb." If it is the blood that redeems, it naturally and automatically follows that everyone is eternally saved—the thief, the murderer, the liar, the terrorist and every crook and every sinner. It is Jesus Christ's person and spirit that made it possible for us to be saved (John 3:16). A person has to believe Christ is God and that he gave his life and appeared to his disciples after his crucifixion, proving that he is the Christ. *E. R. Moser, 410 W. Elm, Bluffton, OH 45817*

Dec. 18

Appreciation at Advent

During this exciting Advent season of preparation and waiting I want to express my deep appreciation for *The Mennonite*. Especially meaningful was the Dec. 9, 1986, issue, which had numerous resources and articles concerning Advent. It had to be one of the most superb Mennonite publications on the subject of Advent and preparation. In fact, after reading the article by Gary Harder, I changed my sermon in mid-course. Thanks again for providing such a rich perspective to the celebration of Advent. *Del Glick, 19889 Peach Ridge Road, Goshen, IN 46526*

Dec. 22

'Private interpretation'?

In the report on the Saskatchewan meeting to study the Bible (Dec. 23, 1986, issue) it is stated that "we discern in community," in support of which 2 Peter 1:20 is quoted. Doesn't the term "no prophecy of Scripture is a matter of private interpretation" refer to the particular passage of Scripture being interpreted rather than to the person of the interpreter? Doesn't it mean that no passage of Scripture is to be interpreted in isolation but rather in light of its context and in comparison with the Bible as a whole? Don't individual Christians have the right to interpret Scripture under the inspiration of the Holy Spirit, and not need to wait for the consensus of a group of believers? *Victor Sawatzky, Box 367, North Newton, KS 67117*

Dec. 27

Erland Waltner responds: Victor Sawatzky responds appropriately to the report of the Rosthern (Sask.) discussions on biblical interpretation by calling attention to additional meanings of 2 Peter 1:20-21: "No prophecy of scripture is of any private interpretation" (KJV). Whether the primary reference is to the original revelation or to the interpretation of that revelation or to both is debated by the translators of the various versions. The Living Bible, *for example, renders it, "No prophecy recorded in Scripture was ever thought up by the prophet himself," while* Today's English Version *renders it, "No one can explain, by himself, a prophecy in the Scriptures." Of eight versions I compared, the majority follow the latter perspective with* New International Version, *however, following the former. Is it possible that both perspectives can serve us in biblical interpretation?*

Sawatzky's letter illustrates precisely the point being made, namely that we need to discern the meaning of Scripture in community, that is, in sharing, preferably face-to-face, our understanding of Scripture with each other. May the report on Rosthern have been better understood if he had also heard "the other eight principles of interpretation" suggested there, such as (1) primacy of the text, (2) respect for form, (3) scripture interpreted by scripture, (4) Christ as Lord of Scripture, (5) awareness of historical context, all of which preceded the discussion on how to apply biblical truth to our own lives in our own time, which was the immediate concern when we spoke of the importance of "discernment in community"?

"Discernment in community" is illustrated in Acts 15 (Jerusalem Conference), where the early church resolved a major difference through face-to-face encounter (v. 7), listening together to the Scripture (vv. 13-18) and openness to the Holy Spirit (v. 28). It is also clearly identified by Paul as a principle in 1 Corinthians 14:29-31, in which prophets are to learn not only to speak but also to listen to other prophets.

My perspective is that congregations and conferences are better served by continuing "discernment in commun-

ity," however painful and frustrating this gets to be, than by abandonment of community discussion to individualistic and privatistic interpretations. This I perceive to be more congruent with our understanding of the nature and purpose of the church.

Thanks sincerely, Victor, for your contribution to further this sharing on principles of biblical interpretation.

Where are the letters?

From the daily *Long Beach Press-Telegram* to news magazines, to scientific magazines, through various other periodicals that I read, to four or five church papers (including *The Mennonite*), I always turn first to "Letters." Readers' opinions, thus expressed, help others "take the pulse" of the total constituency or readership. Your Dec. 23, 1986, issue, arriving today, contained *no* letters. Why not? This issue has soul, but no heart. Restore "Letters to the Editor," please! *Adrian H. Amstutz, 5115 Walton St., Long Beach, CA 90815*

Dec. 27

Editor's note: We eagerly open and prepare for publication the letters that come to The Mennonite. *Perhaps our 12,681 readers took a Christmas break.*

In print is better

You reported that Erland Waltner said that face-to-face encounter on a sensitive subject (homosexuality) is better than "talking" in our periodicals. I think I have learned more through the "talking" in our church periodicals (on sensitive subjects) than I could have learned in face-to-face encounters. I think a face-to-face encounter focuses too much attention on personalities at the expense of meaningful dialogue on the issue. My experience tells me that "talking" in our church periodicals is the best way to get a good consensus of opinion on a sensitive subject. Responsible people can draw their own conclusions. *Name withheld, Wichita, Kan.*

Dec. 30

Thanks

I need to thank God, Gary Harder and you for the lead article in your Dec. 9, 1986, edition entitled "A Letter to a King—Weeping for the Children." If any subscriber missed it in the rush of Christmas shopping, they should dig it out and read it now. Gary has done a masterful job of illuminating both the present world scene and the world of Jesus' day. It seems that much has not changed since the time of the first Christmas. The rulers still feel threatened by the people they oppress, and the oppressed are still struggling for liberation and are still looking for signs of hope. To my mind this essay by Gary Harder is most relevant and an example of a most helpful way of treating the familiar story of Jesus' advent and Scriptures generally. *Menno Klassen, 748 Pasadena Ave., Winnipeg, MB R3T 2T3*

Dec. 30

On CHM hiring policy

As I was mentioned in "Human Sexuality Resolution Prompts Review of CHM Employment Policy" (Nov. 25, 1986, issue), I want to respond to my colleague Lynn Keenan's letter (Jan. 13 issue). The Nov. 25 report of the Commission on Home Ministries discussions was accurate but incomplete.

CHM received letters from Dick Rempel, Conference of Mennonites in British Columbia chairperson, challenging why CHM had not terminated Lynn Keenan's employment earlier and why it continued to employ Peter Ediger. If CHM was not "responsive," Rempel indicated that the British Columbia executive committee would raise the issue at the February provincial conference. CHM member Mark Winslow wrote the General Board to ask that the question on sexual orientation be placed on all conference Personnel Information Forms. CHM received other letters from a variety of church leaders. Mounting pressure was the context of the CHM discussion.

Our conference is composed of congregations that make their own decisions with regard to faith and practice. Some accept members who have engaged in homosexual, premarital sexual or extramarital sexual activity or spouse abuse, and some do not. While such activity was declared sinful at Saskatoon '86, the resolution did not affect congregational membership.

If the Saskatoon resolution was not binding on congregations, then upon whom? GC members elected to the various commissions and boards are the people who are bound by such a declaration. They are elected to carry out the program and policy of the conference, and to do that they employ staff. This is how the employment question arose for CHM.

As a staff member participating in CHM meetings, I am involved in making recommendations to the commission. I was concerned that CHM and the General Conference not adopt rigid, authoritarian discipline patterns as had been the case in earlier decades. I did not want to see a "witch hunt" for homosexuals or premarital or extramarital sexual offenders or spouse abusers. I therefore pointed out that the GC triennial sessions at Fresno, Calif., in 1971 declared that "all war and all that contributes to war is sin." Yet some GC congregations accept as members people who have served in the military and not publicly repented, who work in defense industries, who pay federal taxes. Indeed, since 1941 the triennial sessions have declared seven categories of behavior sinful. Only the question of an applicant's attitude toward war appears on the conference Personnel Information Form.

If we are a conference of congregations that establish their own rules of faith and practice for membership, then in the selection of a conference member for employment, the commissions need to involve the applicant's congregation. This is especially true if the applicant's congregation is in the minority on one of the issues about which the triennial sessions have passed resolutions. The congregation can then be an advocate for its understanding of the gospel of Jesus Christ.

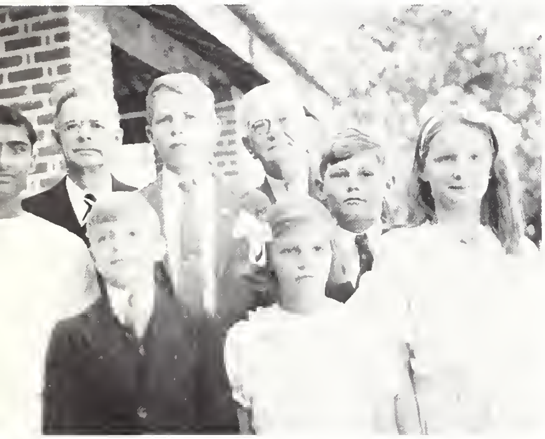
A GC commission or board has the final decision about whom it employs. But congregations should exercise their caring ministry for their members if injustice is being done.

By not reporting the mounting pressure on CHM, the Nov. 25 report made it appear that I was eager to see the Saskatoon resolution pursued. That is not true. If the commission is determined to issue a statement, it should reflect the pattern of our congregational responsibilities and the way we have or have not followed through on the conference resolutions. *Robert Hull, Box 347, Newton, KS 67114*

Jan. 12

We receive requests for The Mennonite *from people overseas who cannot afford the price of a subscription. Donations to provide these subscriptions are welcome. Send to* The Mennonite, *Box 347, Newton, KS 67114.*

Celebrating Kenneth G. Bauman


Baptism Sunday, Jan. 2, 1938, Champa, India. First two rows, left to right: Nathanael Benji, Joseph J. Duerksen, Donald Isaac, Clara Bauman, Kenneth Bauman, Eleanor Thiessen. In the back are P. W. Penner and P. A. Penner, who officiated at the service.*

Mary Gallagher and Kenneth Bauman, Sept. 9, 1950, married in Lansdale, Pa.

He was a man of prayer

Mary G. Bauman

Kenneth's death has been a shock to us as a family. We did not know how sick he was. He had no pain, only the discomfort of not being able to eat as much as he wanted. The hundreds of people at his funeral from all over the country reminded us of the many lives he had affected and his broad ministry locally and worldwide.

After much prayer and heart searching, Kenneth permitted his name to stand on the Saskatoon '86 ballot for president of the General Conference Mennonite Church because he believed his convictions and those of the larger constituency were represented in the development plan and the goals for the next three years. He was elected and wholeheartedly gave himself to the work blocked out for him.

Then suddenly on Dec. 21, 1986, those plans were changed and he stepped into the presence of his God. Across the threshold of our home have come hundreds of cards and letters of condolence. They have brought comfort to our family. Not only is our family sensing a loss, but our local church and the wider conference is admitting the sovereign ways of God with awe and wonder.

Many of us are asking why. But who has an answer? The apostle Paul explains that God shocked his disciples by permitting his Son to suffer and die. The plan God had laid before the foundation of the world was being worked out. Because of that plan we are declared righteous in God's sight and have the promised assurance of eternal life. We praise God's name for this. The early disciples in their limited human knowledge no doubt asked why, concerning their divine friend.

I do not know the answer to my husband's going home, but I reverently admit that Kenneth was a man of prayer. He consistently spent an hour or more each morning in prayer for our family, the local family of believers and the wider conference. I received a letter from a friend in New York who had heard of Kenneth's health problem. She wrote, "Our church has a daily prayer meeting, 6-7 a.m., and you will be lifted up by some beautiful prayer warriors there."

Do some of our churches have daily prayer meetings? The challenge comes to those of you who believe in the power of prayer to form prayer cells in our churches across the country, to ask God for a deep cleansing revival to our conference, to intercede for the members of the General Board and all our conference leaders, claiming the power and wisdom of God to be granted to them as they make decisions and appoint new leaders to various posts. Implied in the commitment to pray is the assurance that our prayers will make a difference, that our prayers can move and influence people and the course of events. ". . . Except a grain of wheat fall into the ground it abideth alone, but if it die, it bringeth forth much fruit" (John 12:24).

Mary Bauman, former missionary to India, lives at 366 W. Van Buren, Berne, IN 46711.

A man sent from God

Jake Harms

"Kenneth Bauman died yesterday." I did not want to believe it. It settled upon me like a heavy weight that made thinking about other matters impossible. Only one month ago I had

Mary and Ken Bauman (back, center) gathered their children (Tim, Ruth, Dave, Dan and Steve), in-laws and grandchildren with Grandmother Bauman (front, center) in August 1986.

In the pulpit at First Mennonite Church, Berne, Ind.

spent three days and four nights at the Bauman home in Berne, Ind. It was the week of their church's annual mission rally, Ken had invited me to give the opening sermon.

I observed Ken in his home, his parish and in the community. His love for the church and his commitment to the pulpit ministry were obvious. What was even more obvious was his commitment to the General Conference Mennonite Church. He was concerned about the development plan. He was concerned about the spiritual life of our conference. He deeply loved his people.

Ken introduced me to various parts of the Berne community. While driving we discovered we had many things in common. We both had difficulty outwearing suits and were reluctant to replace them. Both of us were prone to accept speaking invitations in spite of a crowded schedule. We were almost the same age. We still had our mothers. We shared our views and feelings about conference issues, about the importance of Christian ethics, about how we might stimulate greater support for conference programs. We experienced growing appreciation for one another. There was a lot of mutual respect. I had learned to love the man; he had come to live within my heart. Now he is gone and in my heart I am sad. Ken was a man sent from God.

I, with thousands of others, will miss Kenneth Bauman. We will miss the leadership we had come to expect from him and that he was prepared to give our conference as its president for the next three years. Mixed with my sadness are the pleasant memories of friendship, of time spent together, of a common faith in our Lord. Thank you, God, for sending this man we knew and will always remember.

Jake Harms is Canadian coordinator for the Commission on Overseas Mission.

The commitment of a dedicated follower of Christ,
the faith and guidance of a pastor and friend,
the leadership of a churchman,
the outreach and service of a missioner
and the caring and listening of a colleague and friend
will be greatly missed.
We all mourn Ken Bauman's death.
Ken gave himself to the work of the church
to the very end.
His life is an example of challenge and encouragement
for all of us as we make our commitments in 1987
and the years to come.
As the General Conference Mennonite Church
we pray to God for the family and members of
Ken's congregations in this period of bereavement.
May God's everlasting arms be the strength and support
for all who are grieving. Florence Driedger, Regina, vice president of our conference, now carrying the duties of president.

A tribute

Lynn Liechty

Ken came to our church, First Mennonite in Berne, Ind., 13 years ago. He came, not because he sought the position, but out of obedience to what the congregation and he perceived to be the will of God. In retrospect, we believe he made the right choice.

We were a struggling congregation, described by some as "sheep without a shepherd" or "a ship without a rudder." With God's strength Ken became that shepherd and leader we desperately needed, ministering to the congregation and to many of us individually. His sermons reflected a wide range of subjects, from salvation to discipleship, from stewardship to worship, from evangelism to death and judgment.

Ken practiced what he preached. His prayer and devotional life were exemplary. He gave himself to Christian service and his heart burned with evangelistic zeal. He was a peerless preacher and gifted teacher, a tireless worker and excellent administrator. His one consuming desire was to love and to serve his Lord in faithful obedience, regardless of cost or consequence.

Two aspects of Ken's life were especially significant for me. The first was prayer, illustrated by an experience last March at Council of Commissions in Kansas. For the past year and a half, General Board members and others have been setting aside each Friday as a special time of prayer for the work of General Conference and its leaders. Ken and I roomed together in the dorm at Bethel College. At 6:00 each morning we awoke to prepare for the rigorous day ahead. On Friday I decided to get up earlier to have extra time for prayer. I got up at 5:45 and quietly walked to the bathroom, when I saw Ken wrapped in a blanket and sitting in a chair, engrossed in prayer. I found out later that he had been up since 5 a.m. Ken's spiritual power was no accident; prayer was his lifeline to God.

The second area of great influence was his love for God's Word. He had the ability to open up the Scriptures and stimulate others to recognize their importance in our lives. He taught us how to use the inductive method of Bible study, a practice I have found very helpful.

There is much to be said about Ken's ministry to our congregation. He was always well-prepared and presented God's Word with dignity and eloquence. His sermons were biblical and relevant to everyday Christian living.

Ken's days of standing behind this pulpit and delivering sermons have ended, but his ministry among us will continue to live on in our lives and the lives of our children. Thank God for his 13 years with us.

Lynn Liechty is a member of the General Board and the Commission on Home Ministries.

Ella G. Bauman (front) on her 90th birthday with her five children: Elizabeth Shelly, Harvella Stutzman, Albert, Clara Stauffer, Kenneth, in May 1985.

film

Love, evil and the church

The Mission, *a Warner Brothers film directed by Roland Joffé, produced by Fernando Ghia and David Putnam, written by Robert Bolt*

Reviewed by Barth Hague, 1801 S. Lakeshore Blvd., Austin, TX 78741

Don Moomaw of Bel Air Presbyterian Church describes *The Mission* as "a must for all who care about people and are unafraid to have their hearts broken." The film is, beyond doubt, emotionally stirring. But it is also an important message in our time. While not a Christian document per se, it represents a plunge into the realities of love, evil and the church.

The Mission weaves the complex story of political and Catholic influence in South America in 1750. Spanish and Portuguese forces agree to redraw the boundaries of their empires. Meanwhile, the emerging Jesuit mission among the Guarani tribes lose their Spanish protection and face Portuguese jurisdiction, resulting in a loss of trade restraints on slavery. This situation sets up the conflict between the film's main characters, Father Gabriel (Jeremy Irons), who wins the Indian's hearts with love and music, and Rodrigo Mendoza (Robert De Niro), a repentant slave trader and murderer turned Jesuit. As military forces prepare to destroy the missions, Gabriel chooses non-violent means of resistance, while Mendoza decides to rely on the sword. The central ethic of the film is summed up by Gabriel: "If might is right, then love has no place in the world."

Still *The Mission* is more than a story of peace and conscience. It is a provocative statement on the role of the church in bringing the gospel to the world while denying unique features of indigenous cultures and the dignity of indigenous people; the difficulty of foreign missions introducing a form of Christianity to which Western cultural characteristics have been grafted is unapologetically laid bare. It is also a powerful story of a sinner's repentance and acceptance of faith. And it is an exposé of the separation of church and state and the corruption found within both institutions.

In a haunting way *The Mission* is a familiar story, suggesting that history continues to repeat itself in Nicaragua, El Salavador and South Africa. Amid the destruction of a culture, the film offers a symbol of resurrection in one of the final scenes. But the epilogue, which comes after the closing credits, throws all of these issues into the viewer's lap, making it difficult to leave the theater without a sense of sharing in the world's sinfulness.

Critical praise of *The Mission* has tended to focus on director Roland Joffé's spectacular cinematography. The location production resulted in inspiring visual images, from Argentina's Iguazú Falls to the Colombian jungle to the walled city of Cartagena. But not to be overlooked is the beautiful musical score by Ennio Morricone, which blends traditional ecclesiastical melody with Guaraní incantation.

The Mission was selected as best film of the 1986 Cannes Film Festival. It has been nominated for five Golden Globe awards and is a contender for the Academy's best film award. Unfortunately local exhibitors have been slow to book the film, which means that seeing *The Mission* may take some extra effort. Such effort, however, will be richly rewarded.

MUSIC

Like a good movie

I Tried to Smile *by Chuck Neufeld, available for $8 (plus $1 for handling) from Mennonite Voluntary Service, Box 347, Newton, KS 67114*

Reviewed by Doug Krehbiel, 109 W. 24th, North Newton, KS 67117

Like a good movie, it's with a bittersweet perception of life that Chuck Neufeld's latest album, *I Tried to Smile*, takes the listener through a full range of emotions—from laughter to anger, from sorrow to joy. From this prophetic Christian minstrel there's none of the standard, syrupy romanticism found on many Christian albums.

Neufeld urges listeners to think globally, speaking to the crises in Central America ("Podemos") and South Africa ("Soweto"). He points to injustices that stem from capitalism as well as communism "as long as violence remains" ("You and I and Everybody"). With a new twist on an old song ("When I First Came to this Land"), he creatively calls attention to the American farm crisis. Neufeld also rounds out the album nicely with some pieces that celebrate love and family ("This Song Is For You," "Yoddle," "You're Doing It Like That Now"). Perhaps most importantly he reminds us that there is hope and that we can make a difference ("How Can I Keep From Singing?" "My Voice Alone").

Neufeld's poetry is simple, the meaning clear. The musical arrangements are done in a fairly straightforward folk style, sometimes reminiscent of early Bob Dylan. Strong images are painted here, and it's with gutsy, expressive vocals that he sings from the heart. The instrumentation is clean and tasty, thanks to Neufeld's solid guitar playing and Duane Gundy's noteworthy work on the mandolin, bass and guitar. The pig, cow, dog, horse and hammer impressions are good (no kidding) as well ("When I First Came to This Land") and it's these and other well-placed drama segments that add a nice variety.

I Tried to Smile is more than an album. It is a musical testimony to Chuck Neufeld's deeply rooted convictions and personal involvements—and in these times it's inspirational to find an artist talented enough to do Top 40 yet making music about things that really matter.

Seeking joy in the mourning

Fremont Regier

I'm not sure it's wise to spend too much time talking about trials and problems already past. Marcus Aurelius said, "Your disposition will be suitable to what you most frequently think on. For a soul is, as it were, tinged with the color and complexion of its own thoughts. Your life is what your thoughts make it."

Yet help may come from thinking together about the problems I have experienced in the past, if we get past them to finding joy in suffering. "We rejoice in our sufferings because we know that suffering produces perseverance, perseverance character, and character hope" (Romans 5:3, 4).

Four years in Botswana, 1981-85, were in many ways desert years for me. Geographically, we were living on the edge of the great Kalahari Sands Desert. My spirit was also in a desert. I struggled with depression. Sometimes I could hardly function. I went through what the mystics call the "dark night of the soul."

I've never been hungry. I've never been stricken with cancer. I've never been imprisoned or taken hostage. I've never been separated by force from my wife or children. I've never experienced persecution or been beaten or tortured. But during that depression I hurt.

The pain of depression is difficult to describe, even difficult to remember in its intensity, once one is partly through it.

Was this what the apostle Paul had in mind in Philippians 3:10 when he said, "I want to know Christ and the power of his resurrection and the fellowship of sharing in his sufferings"? If so, why? To what end? What good was my stupid suffering doing anyhow? How was this the fellowship of sharing Christ's suffering?

I sometimes contemplated hiding or running away. When I was worse I thought of even more drastic and futile efforts to escape my pain.

Probably the aspect with which I struggled most, at which I worked the hardest and which raised the most difficult questions for me, and conversely the aspect that came closest to helping me discover joy in my mourning was what this experience of suffering did for my relationship with God. I studied the Bible as never before. I read the Psalms with intense interest. I devoured them.

Many of the Psalms in my Bible are marked in the margins with a date or location or situation when that Psalm took a hold of me and shook me. Like Psalm 38, "Oh Lord, do not discipline me in your wrath, your arrows have pierced me. Your hand has come down upon me. Because of your wrath there is no health in my body."

Some Psalms gave me hope and joy. Beside Psalm 110:3 in the margin I have noted June 1, 1984, sunrise. Camping at Notwane Dam. "Arrayed in Holy Majesty from the womb of the dawn, you will receive the dew of your youth."

During this time I thought a lot. I wondered about just how does God relate to his people. Prayer and meditation, and contemplation took on new meaning for me. I discovered the value of shutting myself up in a room where I could localize my personal contact on a regular basis with God, to draw breath, to recover my inner peace. I discovered the value of sitting alone in an empty church.

Journaling during this time became an intensive encounter, a dialogue with God. I could say things here that I could say nowhere else. And I could write prayers that I could say in the presence of no one else. I came to believe that my struggle, my questions were a proper subject for conversation with God. When we pray in agonizing questions we are admitting faith in God who is present and participating in our darkness, in our weakness. This is not a failure but a bold statement of faith in him who suffers with us.

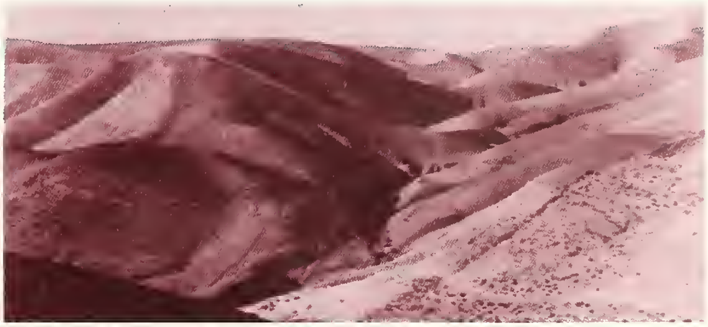
And then almost out of desperation (I had to do something) I spent several retreats out in the wilderness camping by myself. I could be alone with God for several days, devoting a whole day to prayer and contemplation. I learned some of what Theophan, the Russian mystic, meant when he said about prayer, "To pray is to descend with the mind into the heart and there to stand before the face of the Lord—ever-present, all-seeing within you." I developed a great appreciation for God's created world. In my pain, in my vulnerability, that natural beauty flooded my spirit.

Out of these struggles came a certain joy, a profound thanksgiving. Not a giddy happiness, not some goosey religious experience, but a deep-seated sense of growth, discovery, process. I developed on the one hand a heightened sense of awe for God, yet on the other hand I had less knowledge than I thought I had of God 25 years earlier. I had a hunger, a desire, a feeling after God, yet I was amazed by his mystery and his unattainableness. Though I was still far from God, I was getting closer. There was an ever-growing certainty that in spite of all the unanswered questions and mystery, God is my salvation.

"One thing God has spoken, two things have I heard, that you, oh God, are strong, and that you, oh Lord, are loving" (Psalm 62:11, 12). I needed nothing more than that.

I know that meaning in life and our salvation has been achieved because of God's love, through Christ's life, death and resurrection. I am in the process of developing my conviction on the basis of that experience in Christ. God loves me, even if I am not very good at loving him. My faith, my hope, my thanksgiving, my joy in mourning, rests on that bedrock.

Fremont Regier, former missionary to Zaire and Botswana, lives in North Newton, Kan.



editorial

An acrostic psalm of thanksgiving for Kenneth

Kerygma and koinonia, both proclamation and fellowship, characterized the ministry of Kenneth G. Bauman, president of the General Conference Mennonite Church, who died unexpectedly on Dec. 21, 1986, following cancer surgery.

Extra and deep commitment to Jesus Christ was what Ken voiced upon accepting the presidency of the conference last July in Saskatoon. “We are dependent on our Christ. ‘Thy kingdom come’ is a prayer. And if ‘Thine is the kingdom’ is to become a reality, we need to do more. . . . I’m glad you have said ‘renewal’ because that’s where I come from.”

Numerous miles were traveled in his last months on behalf of A Call to Kingdom Commitments, most recently in California. “We plan to come to you,” said Ken in Saskatoon, “and communicate the work of the conference—to evangelize, teach biblical principles, train Christian leaders and promote Christian unity.” (He was looking forward to a schedule of meetings in Canadian churches. Jake Tilitzky, Abbotsford, B.C., who preceded Ken as conference president, is completing this schedule.)

No human, natural flesh,” preached Ken in October 1982, “will keep us away from God. We have a tremendous message to proclaim. . . . The path of the godly leads to life, so why fear death?”

Encouraging and supporting Ken’s ministry to the larger church family, First Mennonite Church of Berne, Ind. (where he was pastor since 1973), gave him freedom. As a 12-year member of the conference’s governing body, the General Board, he took ownership in decisions and served on several committees, including sexuality, media, structure review and constitution. “Ken and I were often on radically different sides of an issue,” says Don Steelberg, pastor from Wichita, Kan., “but we shared mutual respect for the Christian faith.”

Teaching lucidly and intensely, Ken left a vivid impression on his students at Union Biblical Seminary, formerly in Yeotmal and now in Pune, India. (He was a missionary in India 1954-1973.)

Harmony sung in four parts by the four pastors at First Mennonite Church has been broken. Ken and his pastoral associates, Curt Claassen, Andy Stoner and Dennis Stutzman, had discovered that they made a good quartet.

“God, we dedicated Kenneth to you even before he was born. He is yours.” Thus prayed Ken’s mother, Ella G. Bauman, at an anointing service held for Ken at his request on Sunday morning Dec. 14, before he entered the hospital.

“By man came death; by man came also the resurrection from the dead.” A recording of these words from Scripture and from George F. Handel’s “Messiah” was played at the opening of Ken’s funeral on Dec. 27.

A favorite hymn of Ken’s was quoted by Gary Stenson (pastor from Washington, Ill.) at the funeral: “Jesus I am resting, resting in the joy of what thou art. . . . By Thy transforming power Thou hast made me whole.” Gary, who was Ken’s pastor at West Swamp Church in Pennsylvania, added, “Ken had deep concern about interpretation of the Bible, but his concerns never altered his joy.”

Untimely though his death is, Ken leaves us with the peacefulness that he felt. “I have peace,” he said to Mark Weidner, the evening before submitting to surgery. And to Vern Preheim, conference general secretary, he said, “Whatever happens, I am prepared for it.”

Mary Bauman, Ken’s wife, and colleague Lynn Liechty confirm (within these pages) that Ken was a man of prayer. Gary Stenson also said in the funeral sermon, “Prayer was his means of finding God’s will.”

“And the peace of God, which passes all understanding, will keep your hearts and minds in Christ Jesus.” (This and the preceding verses, Philippians 4:4-7, were claimed by Ken as his “life verses.”)

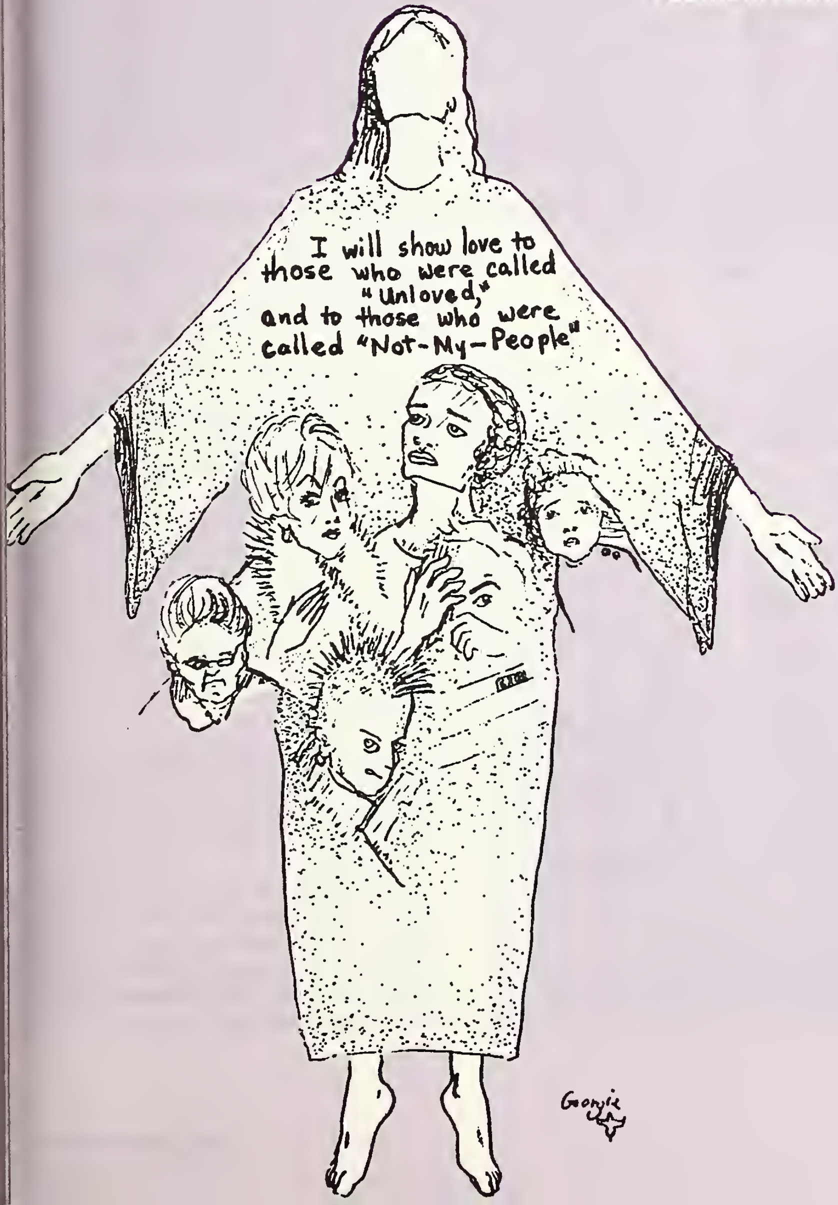
“Now unto God, who is able to keep you from falling and to present you faultless before the presence of his glory with rejoicing, to the only God, our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and authority before all time, now and forever. Amen” (Jude 24, 25). *mts*

THE MENNONITE

WM EDITION

WINDOW TO MISSION

FEBRUARY-MARCH [illegible]


I will show love to those who were called "Unloved," and to those who were called "Not-My-People"
Georgie

THE OPEN WINDOW

Our days are filled with so many uncertain things. Learning to cope with them is a challenge. Hebrews 11, the faith chapter, gives me new strength as I learn from the examples of many Old Testament characters. Each of these persons faced a different situation. They were able to cope because of their faith in God.

Those of us working in agriculture face a lot of stress which is a serious threat to both our physical and mental health. Farming ranks among the ten most stressful occupations; yet even in the midst of this stress, we can have faith that God is with us and can lead us on, one day at a time.

Many of us have parents who are in their later years of life. We are learning to cope with their needs. Sometimes this means making decisions for them which are hard for them to accept. This causes strained relationships, but with love and patience and God's guidance, even these decisions are made acceptable.

Many young families have special needs when both parents work away from home out of necessity and the little ones are cared for by a baby-sitter. This stressful situation for many families sometimes causes conflict. Yet, with faith in God and the knowledge that God knows their needs and loves them, these stress-filled days become easier.

Now faith is being sure of what we hope for and certain of what we do not see (Heb. 11:1 NIV).

Phyllis Schultz

COVER

I will show love to those who were called "Unloved," and to those who were called "Not-My-People (Hosea 2:23 TEV).

WM

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From the Diary of a New Life

Marcia Lakosh

September 14, 1985

Lord, I went to church today looking for a sense of wholeness. I found more sadness. I went out and hurt myself again. I want to run and hide.

Marcia, you are beginning a new and exciting life. I will remove your compulsiveness. Hold your head up. Be frightened no more.

October 18, 1985

Dear God, it's real hard to talk about incest. There is so much to fear from the secrets I've never told anyone, especially the fear of my own remembering. Now talking scares me. It scares the people who listen. I'm afraid the pain of retelling will be too much and I'll lose the ability to cope and go on with my life. I'm afraid I'll lose me. But if I don't talk, then I'll never be able to trust or to feel. So it's forward—with my sanity on the line. How do I get there without any tools? Give me strength and hope and sisters to help. See how they tell their stories? If they can do it, so can I. I know that I must.

Dear Marcia, first be emptied, then be filled. Love yourself as I love you.

November 3, 1985

Please, God, don't let me keep destroying myself as I used to do. Let my body and mind reflect the love of Jesus Christ. Thank you, Jesus, for the gift of knowing you.

Marcia, you are to become more aware, more willing and even more honest. The lessons you are learning may be painful, but are not too much for you to handle. Pray about everything; worry about nothing. Reach out to others. Go forward without fear.

December 23, 1985

Lord, I broke off a dailiness with my son. He is in your hands but I have moments when I worry and get sad, then angry and resentful. Help me to trust him to your protection. I know you are there for him as well as for me.

Marcia, my friend, let me fill your heart. Lives are being turned around. Be there for others as I am here for you. Gentle confrontation and loving understanding.

January 1, 1986

Lord, I'm scared of all these good feelings. This is too good to be true.

Marcia, the good is a gift as you are a gift. What a wonderful way to start a new year. You are learning and growing. I am bringing new people into your life for a reason. With these new relationships I will reveal myself to you over and over again.

January 5, 1986

Lord, teach me to pray. I have so much in my head and in my heart. We're so busy in our private little wars; we stand and watch each other from separate shores; we lose the way. Lord, teach me to pray.

Marcia, open your heart; the words will come. Don't be so hard on yourself because you don't do things like others do. You are as I would have you be.

January 10, 1986

Lord, I watched TV and it all came back—the injustice, the hurt, the pain and anger, the self-pity. I need this to be over. Incest consumes my thoughts. Hate and revenge and under it a sad hopeless little girl who still thinks she made it all happen.

When I heard on TV, "I wish you hadn't been born," I felt someone had stabbed me in the heart, because many times I had wished the same thing for myself. There's a big part of me that just hurts so bad. I want him to hurt real bad. I want justice. I just can't seem to get beyond it right now. I hate so much. I just don't know where to go with it.

Marcia, . . .

January 11, 1986

Lord, my last writings have been full of anger and revenge, pain and loss. These thoughts keep me from you. Help me do what is right for me and my children and the people I love. Make me a victor of this pain and a champion of your peace.

Marcia, you have taken a step closer to me today. Love is your focus. The struggle within is done for now. Your past is forgiven because you have asked it. Move on.

January 12, 1986

Lord, today I claimed you in my life publicly. I've been Christian to the core since mid-September, but today I told the world. Being full of the Spirit is a grand and wonderful feeling. I feel a peace and gentleness that has been a long time in coming. Lord, I pray to accept your will for me with the same peace that I feel now.

Marcia, savor today and remember it often. We have much to do and there is yet more for you to learn.

May 15, 1986

Dear God, help me find a safe, warm, healthy, leak-proof, nonviolent, nurturing, fun-filled, demon-free home. Soon.

Dear Marcia, healing is a slow process. Moving forward sometimes just means not going backwards. Pray often. I'm here.

May 18, 1986

Dear God, slow me down. If it's really your will that I have this house, new job, school and all that has just begun, then help me accept it and do my part. I'm feeling smug today. I'm sorry.

Dear Marcia, rest up. We have much to do together. You'll never be perfect, but I need your willing sincerity. My love for you will see you through.

September 14, 1986

Dear God, it's been a year. I'm outgrowing the pain and looking to the light most times now, and I'm so grateful.

Marcia, this is a great day. Look into people's faces; hear what they are saying; reach out to me in every person you encounter. The message I have for you will often come from others, just as you carry my spirit to them. Do not be filled with your own importance, but feel my peace.

* * *

Marcia LaKosh, 39, is a member of the Mennonite Fellowship, Waukesha, Wisconsin. As a child, she was a victim of incest, for which she blamed herself, as many victims do. Her adolescence and early adulthood were marked by self-destructive behavior, abusive relationships, alcoholism and chemical dependencies. In September of 1985 she was reborn in Christ. She began keeping a journal of her meditations with God as she struggled to deal with her past, resolve destructive family relationships and accept her new life in Christ. The excerpts reproduced here reflect the courage of this young Christian during her personal, often painful, voyage of discovery and maturity. Marcia is now on the staff of a counseling center, where she helps other women deal with similar experiences, and is returning to school for certification in alcohol and drug abuse counseling.

"God Loves Both of Us"

Ruby Friesen Zehr

Pat (not her real name) is a slight, young woman with a strong, articulate voice. The painful story of her seven-year marriage is punctuated with a wry good humor. Pat is a survivor.

"I really believed that the Lord led me into this marriage. Mike (not his real name) was a godly man when I met him. He loved the Lord, he was a Sunday school teacher, he seemed like Mr. Wonderful. That's what scared me—he seemed so *wonderful*!

"He put me on a pedestal. He thought I was an angel. I was scared because I knew I was only human. And it didn't take me long to realize *how* human. It became clear as soon as we were married that I just couldn't measure up. I thought it was my fault. The abusive things he said to me made me want to commit suicide. This was not the man I had married!

"During those first four months of our marriage I just wanted to die. But God didn't let me. Instead, I experienced a new awareness. I began to see Mike as someone possessed by demons who meant to destroy our marriage.

"This new insight freed me to see that the abuse was not my fault. It freed me to see that Mike needed help. Recognizing the Lord's loving hand in my life gave me strength to pray for Mike.

"I needed that strength in the years that followed. My life took on the 'cycle of violence' pattern. First stage is growing tension produced by problems at home or away from home. It may have nothing to do with the spouse. Next comes the blowup involving emotional and/or physical abuse. A blowup may be triggered by the most insignificant things. Last is the honeymoon stage. The abuser, full of guilt and remorse, pleads for forgiveness, tries to make amends and promises that it will never happen again.

"This cycle was my life. At first the cycles were short and predictable, then they gradually became longer, the blowups more violent.

"I went home to my parents for a time when our oldest daughter was six months old. When Mike threatened divorce, I returned, agreeing not to see my parents again. I didn't want my marriage broken; I wanted to believe that things would be different.

"We went for two years without any physical abuse, though the emotional abuse continued. I talked about my situation with my Bible study friends and asked for their prayer support.

"One of my friends told *her* husband who told *my* husband that I'd talked. That's when I got beaten. He picked me up by the feet and smashed my head on the floor and against the foot of the bed. I was covered with welts and bruises from head to toe.

"The next thing that happened seemed a miracle. For the first time he *really saw* that I was hurt and he sobbed and pleaded for forgiveness. In the past he thought *I* was to blame, that if I wouldn't provoke him to wrath, he wouldn't abuse me. For the first time he seemed to accept responsibility for what he had done. I wanted to believe, that this was a new beginning.

"But it was just another honeymoon phase; the beginning of a new series of increasingly violent episodes. I had two concussions in the next nine months. Mike forbade me my Bible study luncheons. Would he lock me up next?

"I was raised in a Christian home and taught to love—till death do us

continued on p. 13

Involved and Caring

Hedy Dyck

"How did you get involved in the child abuse issue?" asked Anne, as we walked together one day. "Oh," I said, "it happened so simply and so subtly, that I was almost unaware of the direction God was leading me."

Manitoba Women in Mission promoted awareness on child abuse as a special project in 1985. I felt unmotivated and lacked enthusiasm, yet my reluctance made me feel uneasy.

As I closed the door after one planning meeting, I noticed a poster publicizing a missing teenager. "Had she been abducted and abused?" I wondered. Then it struck me!

"I have a teenager. What if that were her picture up there?"

In that instant I recognized the opportunity God had placed before us. As responsible Christians we must work to do something about child abuse.

Sometime later I was busy ironing. I did not welcome the interruption of a ringing telephone.

"Are you the lady who wrote the letter to the editor about the meeting on child abuse?"

I replied that I was.

"I want to be put on your program." I recognized the voice on the other end of the line as that of my hairdresser.

"In what capacity, Marion?" I asked.

"I am a former victim of abuse. Some of us formed a support group. I would like to come and tell my story," she replied.

Marion came to the meeting. She told us about her childhood years spent in misery and loneliness, of being misunderstood by parents, teachers and friends, and of her feelings of being unloved because her stepfather regularly abused her.

Another story tells about Mae, newly separated from her husband, who lived in a small Midwest town with her five-year-old daughter Amy. Their next-door neighbor, Bert, was an elderly man in a wheelchair. Bert and Amy soon became good pals. She loved to visit him, to sit and talk and to read together.

One day Amy, a real outdoors girl, didn't want to go out and play. At noon she refused to eat her lunch. When she didn't want to go out in the afternoon, Mae wondered what could possibly be troubling her. This behavior was unusual for Amy.

That night Amy wet her bed. She was scared. The next morning she again refused to go outside. When Mae suggested that she should go and visit Bert, Amy acted frightened. When questioned about her last time with Bert, Amy said, "I can't tell."

Mae was suspicious. Patiently she urged Amy to tell her about that last visit. Afraid, reluctant, Amy told her mother what Bert made her do.

Angrily Mae immediately called the police who confirmed Bert's previous record of child abuse in another town.

Amy was lucky. She received the right kind of medical help. Her mother and the police believed her story right away. Her neighbors gave her understanding.

But the nightmares did not go away because Bert stayed right next door—a constant reminder of what happened. For Amy's sake, she and her mother moved to another area. Nothing was ever done to help Bert.

Our commitment to Christ should give us the courage to reach out in compassion to the abused victims and their families and to reach out to the offenders as well.

PROGRAM 4

Each Person Loved by God

Carol Suter

"I was emotionally paralyzed. I couldn't do anything to help myself. I never knew losing my husband would be so painful and difficult. I was totally unprepared for the many decisions and adjustments to be made. I wish I could tell other women what lies ahead for them. But most of my friends do not want to listen to my story. They all think that it will never happen to them."

As a practicing attorney, I have heard this sad story many times—women in need of help after the death of a husband. As a lawyer, I can provide advice to clients and I can help with the legal procedures involved in settling the affairs of the deceased.

However, as a member of the Christian community, I feel more could be done. I believe that our church communities can do more to respond to the needs of the newly widowed and those widows-to-be. I see an especially important role here for the church women's group(s). New widows often feel alone and abandoned. It is through the church and Christian friends that the newly widowed will be reminded that they are each still loved by God.

This is an issue that affects a large majority of North American women. If you or your friends are not yet widows, you can expect to be in the years ahead. Current statistics paint a very conclusive picture.

Four out of every five American women will be widowed. For women who are married to men five years their elder, 64 out of 100 will be widowed before they are 55 years old. In fact, the average age of the new widow in the United States is 54 years.

The main reason for this phenomenon is, of course, the difference in life expectancy between men and women. Women live longer than men. Our tradition of marrying men older than ourselves compounds the effect of the life expectancy difference. The average married woman can plan to spend a good part of her life single. Basically, this occurs at the end of her life and ranges from 8 to 20 years.

Projections for the next forty years are even more dramatic because the "baby boom" generation will be maturing into retirement age and beyond. Life expectancy differences have been increasing the gap between men and women and there are already a larger number of women than men in the "baby boom" generation. The chances of remarriage after the death of a spouse are becoming increasingly slim.

What are some of the problems and adjustments that accompany the death of a spouse?

1. *End-of-life decisions.* Modern medical technology has done wonders in extending human life. Unfortunately, it also has created ways of extending death. For many, the first decision for a widow begins before the death of her spouse. Increasingly we are called upon to participate in decisions regarding a spouse's death. When do we start or stop extraordinary life-support procedures and equipment? How do we know what a spouse would want us to do in these situations? How do we handle family decision making at these times? How do we live with our own decisions to end medical intervention? What is the church's role in this decision-making process?

"It is through the church and Christian friends [we] will be reminded that [we] are each loved by God."

We can help ourselves and others by beginning to think through the issues that might arise at the end of life. We need to plan with spouses, discuss our feelings, perhaps make a written agreement such as a living will or a durable power of attorney. The church needs to become more involved in helping us sort through these issues.

Recognizing the need for the church to deal with these issues, Mennonite Mutual Aid has established a Health Ethics Committee. This committee holds public hearings across the United States to gather input from church members and create more awareness about the issues involved. The committee is also preparing a study guide for use in congregations. It focuses on a variety of issues that relate to our interactions with modern medical technology.

2. *Funeral decisions.* We have all attended many funerals in our time. Yet, I suspect most of us have never really thought about all the planning that happens and decisions that need to be made to put a funeral together. What type of service is most fitting? Should the body be cremated or buried? Who will plan the funeral or memorial service?

Fortunately, many funeral homes have begun to see the need for advance planning. You and your spouse need to discuss your ideas about funerals. Congregations can also encourage planning for funerals in advance. Many of us never think about the implications of our Christian faith regarding funeral arrangements. Together we need to think through the options available so we can make decisions in line with our Christian faith.

3. *Probate procedures and decisions.* The death of a spouse entangles us immediately in the legal process. If no plans have been made, this can be a very distressing situation. Assets can be tied up during probate. The needs of the surviving spouse may not be met.

At the very least, every adult needs to have a will. A written will can prevent many delays and difficulties for the surviving spouse.

If a spouse is self-employed, more planning may be required—especially if a business is involved. I recommend that husbands who run their own businesses (or professionals) write down some basic information and update it yearly. Some things that need to be written down are: names of lawyer, accountant, investment counselor, etc.; locations of the will, insurance policies, partnership agreements, investments, safe deposit box key, etc.; advice on who to ask to take over business operations during probate; who to notify of the death—professional organizations, boards he was a member of, etc.; basic financial information; etc. This is especially important when the wife has not participated in the business or profession.

4. *Experiencing grief.* Because many of us do not share our personal experiences with grief, others are ignorant of this very normal process. Many widows would be helped if they just knew more about grief before they experienced it. Many helpful books about grief have been written. However, I think the best information comes from listening to the stories and experiences of other women. We can teach each other a lot if we just provide the opportunities to share with each other.

5. *Adjustment to being single.* This adjustment is perhaps the longest lasting. Most experts, as well as experience, teach us that the grief process lasts about two years. However, adjusting to life as a single person in a very couple-oriented society can take much longer.

Here is where the Christian community has a lot to offer. We can learn to include singles in our activities. Unfortunately, even many church activities are couple oriented. So the newly widowed are not the only ones who need to make adjustments. We need to change our thinking about social events and learn to relate to others as individuals instead of family units.

Married women can strengthen and nurture their relationships with other women. Our North American upbringing has not prepared us for living in a female-dominated society. However, in our later years most of our relationships will be solely with women. Church women's groups are an excellent resource for the nurture and development of female friendships. We need to work hard to insure the continued existence of such women's groups, because even the younger working women, who may feel they don't have time for such activities, will be widows themselves one day.

"Church women's groups are an excellent resource for nurture and development. . . ."

Surviving the loss of a spouse is a very difficult and painful experience. Nothing can change that basic fact. However, there are many things that can be done to help each of us cope with it a little better. We can make plans in advance that will help us deal with medical, funeral, probate decisions. We can learn more about grief so that we can better understand the various stages and characteristics of the grieving process.

We can strengthen our current personal relationships. Building a strong network of caring women friends will provide a most valuable resource for the future.

We can be a friend to the single women we know. Caring for them will help us learn more about their feelings and needs. Caring for them is part of our role as members of Christ's caring community.

We can nurture our relationship with God. For God is the only one who will never fail us, no matter what life changes we experience. Our Constant Friend will see us through every stage of this life and will accompany us into the next.

Prayer: Lord, help me be more aware of those who are hurting around me. Help me to remember that life does not remain constant but is always changing. I am afraid of change. Take my fear and replace it with trust in you. Thank you for being my constant companion from beginning of life to end. Amen.

PROGRAM "HOW-TO" IDEAS

1. Sponsor a surviving-spouse seminar. Your women's group could plan an entire day, or a series of evening meetings, focusing on the issues outlined in this program. Invite a doctor, lawyer, funeral director, psychologist or counselor, pastor, to address the group on various topics involved in the loss of a spouse. This could be a good opportunity to learn about life changes ahead and to encourage each other to plan for those changes. It also could be a good opportunity to encourage one another to share from our own personal experiences.
2. Strengthen bonds with other women. Spend some time nurturing your friendships with women.
3. Spend some time in one of your women's groups having widows share their experiences and feelings.
4. Organize a program or a service project to provide help for new widows in your congregation. Make visits, provide social activities.
5. Look up the February 7, 1986, addition of the *MB Herald.* Irene Loewen wrote an excellent article entitled, "The Newly Widowed: How Can We Help?"
6. Watch for the publication of a study guide on medical ethics issues, produced by the Health Ethics Committee of Mennonite Mutual Aid. It should be available in early '87.
7. Search the Scriptures. Create a Bible study for your women's group dealing with the issues outlined in this article.

A CUP OF SHARING

Lois Deckert

Usually my dreams disappear when I wake up to a new day. But sometimes they stay, challenging me to find a truth hidden in image fragments.

Recently I dreamed that I walked in search of something. When I saw my son, I knew for what I searched. I was old; I had changed and he didn't recognize me as he talked with his friends. I asked them if I could buy food in the room where they stood, hoping my son would recognize my voice. There was no food and no recognition either, so I walked on.

A bakery came into view. I pushed the door open easily. Here was the place to get food. No one sitting at the booths or tables wanted to share a spot with me. I was old and unknown. The waitress, noticing the rejection, beckoned me to a counter stool. She gave me extra food at no additional cost.

Having eaten, I set out hoping to find my son again. "When I find him I will not tell him who I am. I will let him see and recognize me in familiar actions of love," I said to myself. And then I woke up.

As I searched for my son in my dream, so Christ searches for his children in real life, walking the length and breadth of existence. We often fail to recognize Christ's presence. His features and voice differ from our expectations. We reject him in our arrogant self-sufficiency and hoarded privateness.

Christ's search for us goes on and on. He does not shout out his presence but shows his love in many quiet guises. It is up to us to look and in looking see with understanding.

THE COM CONNECTION

Belva Unruh

大掃除

These Chinese characters say *da sau chu* meaning "big sweep clean." "Sweep clean" is a term that covers general house-cleaning activities. At the Chinese Lunar New Year it becomes a major cleanup operation. Every home, business place, office or church gets a thorough cleaning. Unnecessary items are discarded. The New Year should be entered into with clean surroundings.

The Fu-an church young people set Friday afternoon as the time to do the big cleanup in church in preparation for the New Year's celebration the coming Sunday, February 9.

When I arrived at church that afternoon, water was running out of the second floor windows, dropping to the sidewalk below. The "big sweep clean" had started. About ten young people were busy at it. This cleanup included washing windows, blinds, furniture and floors of the three-story building—finishing up with a wax and polish job.

Water flowed freely. It seemed that the more water used, the cleaner it would be. Windows and screens were removed, washed and put back to drip dry. Furniture was washed and damp dried. Floors were soaped, scrubbed and rinsed with the aid of an electric floor washer. Some water was mopped up with a mop, but a lot of it was simply pushed down the open stairwell to the floor below. From there it was pushed out onto the street. It was an easy and efficient way.

By five o'clock the second floor sanctuary looked clean, shiny and ready for the service on New Year's Day. One young man was still working on the first floor when I left for home.

Two piles of sand and gravel, dumped in front of the church in preparation for some cementing at the rear, were removed and cleaned up on Saturday. Su Shu-myau, the woman who faithfully brings a flower arrangement for the front table each week, brought a special New Year's arrangement. Saturday evening we arranged chairs, bringing extra stools to provide seating for the many expected guests. The church was ready for New Year's worship and celebration.

As I pondered on all this outward activity to prepare for the New Year, I asked myself, "Are our hearts ready? Are we being cleaned up inside? Have we allowed the water of God's love and forgiveness to flow freely to wash away all the accumulated grime and unloveliness—the selfish ambitions, distrust, fear, critical attitudes, secret sins in our hearts?"

During the week I prayed that we would sense our individual needs for a "big sweep clean" and be open to the Holy Spirit's cleansing power. But even more than having a "big sweep clean" once a year, I prayed that we would daily be open to the Lord's cleansing and accept God's power for victorious living.

Aware yet Unaware

It began with little things, didn't it, Mom? Forgetting where you put your key; forgetting where you put your glasses; your purse.

But remember how much fun we had looking for them? Pretending we were still playing Hide the Button. Only now the stakes are higher, the reward is greater, more necessary.

As you forget, Mom, I find it necessary to remember the good times.

"Oh, how the boys have grown! They must have grown a couple of inches! How long is it since I have seen them? Oh how they have grown! I said that already. I am repeating myself again."

Yes, Mom, and so you will go on, repeating the same thing again and again. But as you repeat the unnecessary, I must remember to keep repeating the necessary; the worthwhile; the often neglected "I love yous."

"It's time for bed again, but what will I wear tonight? The blue nightgown; what a strange place for it to be! Or this cool pink one or my warm cozy flannel? I can't decide. I keep forgetting."

Yes, Mom, but as you forget, I will remember the many nights past, when you helped me find my pajamas, helped me make my decisions, tucked me in, taught me prayers and all necessary things.

"Have you seen Dad? I cannot find him anywhere! Can you help me find him? I cannot remember where he is—why he does not come. Oh, he died, he's gone."

Yes, Mom, Dad's gone, but we have a heavenly father who is always here, who will always help us, who can always be found if we but seek.

"What will happen later? Who will help me when I cannot look after myself? How can this be happening? Why is it happening?"

Mom, this we can forget. Forget about tomorrow; forget about fretting.

We need to remember only that Christ taught us to be anxious for nothing, promising, "Lo I am with you always, to the close of the age!" (Matt. 28:20 RSV)

Alzheimer's disease victim's daughter—name withheld by request.

God Loves Both of Us

continued from p. 5

part. Filled with hate, I prayed 'God give me *love* for this man, I *chose* to love him!' And God honored that prayer, many times. I really *loved* him!

"During those last months my reading helped me understand that it was not a sin to break this cycle of violence. God did not intend for us to submit to purposeless abuse. Sometimes, like David, we need to hide ourselves from the evil that hurts us. That's when I decided to go to the shelter.

"That was almost two years ago. We're divorced now. I have custody of our two little girls. I was right to leave Mike, but I'm sorry the marriage is so broken. That feels like a victory for Satan. I still *do* love Mike and I pray for him because I know that God loves both of us. I also know that Mike is free to reject that love."

Pat ends her tale with a tremor in her voice. Her story is not done. She still wears Mike's wedding band.

Note: For victims of abuse and others who want to understand the problem, Pat recommends Turning Fear to Hope *by Holly Wagner Green (Thomas Nelson Publishers, 1984).*

WM Office Jottings by Sara

In November I was invited by my son and daughter-in-law to come to the hospital to hold our newly born grandson. For me this invitation awakened again the awareness that we need love and nurture from the very first day of our life. As I held this little one, I thanked God for the parents who have anticipated and planned for his life among us.

The stories of abuse and emotional hurt in this issue of *Window* contrast so sharply with the emotion I felt as I held my new grandson. In both instances I was aware how fragile and dependent life and spirit are—how dependent we are on others. As a church we are called, through the strength and power of our relationship with Christ, to relationships of dependency. Protecting and nurturing the children and weak among us is the means to long-term human development in the kingdom of God.

Hedy Dyck tells how the decision of the Manitoba Women in Mission groups to promote awareness of child abuse led from learning to involvement with hurting women and children. Could this project give us some ideas of how our own women's group or district could become aware of the needs of children and women in stressful family and marriage relationships?

In the Newton area, women's growth groups encourage women to share their experiences, focusing on stages in a woman's adult life cycle. Could we gain self-esteem in the use of our gifts as we study faith development in the adult life cycle?

Each province and district has persons prepared to lead Building Shalom Families workshops which give new ideas on parenting for peace and justice. Has your women's group considered organizing a workshop for parents in your community?

Could your women's group encourage couples to attend a Mennonite Marriage Encounter weekend? Ask a person who benefited from such a weekend to tell her story. This might help relieve the fear and suspicion that makes us hesitant to put forth the effort to enrich our marriages. Offer to provide child care for interested couples.

Do singles and especially single parents feel at home in your church? Invite a single mother to speak at your meetings to share her experiences with you.

When Jesus listened to the pain and suffering of another person and offered healing, he was often criticized or ridiculed. Can your group go beyond safe projects and take the risk of helping women and children with desperate needs?

The WM Advisory Council meets March 4-6 in Newton. About 30 women from Canada and the United States meet to evaluate past involvements, discuss future projects, program plans and financial goals. If you have suggestions, new ideas or concerns, let your representative or the WM office know before this meeting.

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forecast

Being in touch with Christ puts us in touch with the world God created. Our earth is God's earth and we, the people of God, must care for this gift-on-loan with loving, respectful commitment. Look for insights and suggestions in the next issue of *Window to Mission.*

Printed in U.S.A.

bright ideas AND RESOURCES

World Day of Prayer celebrates its centennial on Friday, March 6, 1987, proclaiming the theme, "Come and Rejoice."

A 100-year-old movement, the World Day of Prayer is a worldwide expression of mutual prayer and Christian unity. Its uniqueness lies in the fact that its expression is found in local communities and its leadership in laywomen of the church.

World Day of Prayer, begun in the United States in 1887 as a day of prayer for mission, developed into a movement in which Christians in some 170 countries and regions of the world gather each year to observe a common day of prayer. The same theme and worship service is shared and translated into hundreds of languages and dialects.

An international committee, chosen from each of eight major regions of the world, was formed in 1967 to assume responsibility for the global administration of World Day of Prayer. This committee of women wrote the centennial worship materials.

Come and Rejoice!

Church Women United (CWU), since its founding in 1941, has been the official sponsor of World Day of Prayer in the United States and is responsible for the preparation and distribution of World Day of Prayer resources and materials throughout the world. CWU is an ecumenical movement representing a broad spectrum of religious tradition, race, age, economic status and ethnic background.

On March 6, join in prayer with women and men throughout the world as all of us "Come and Rejoice."

Worship materials are available from Church Women United, 475 Riverside Drive, Room 812, New York, NY 10115.

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN HICH IS JESUS CHRIST

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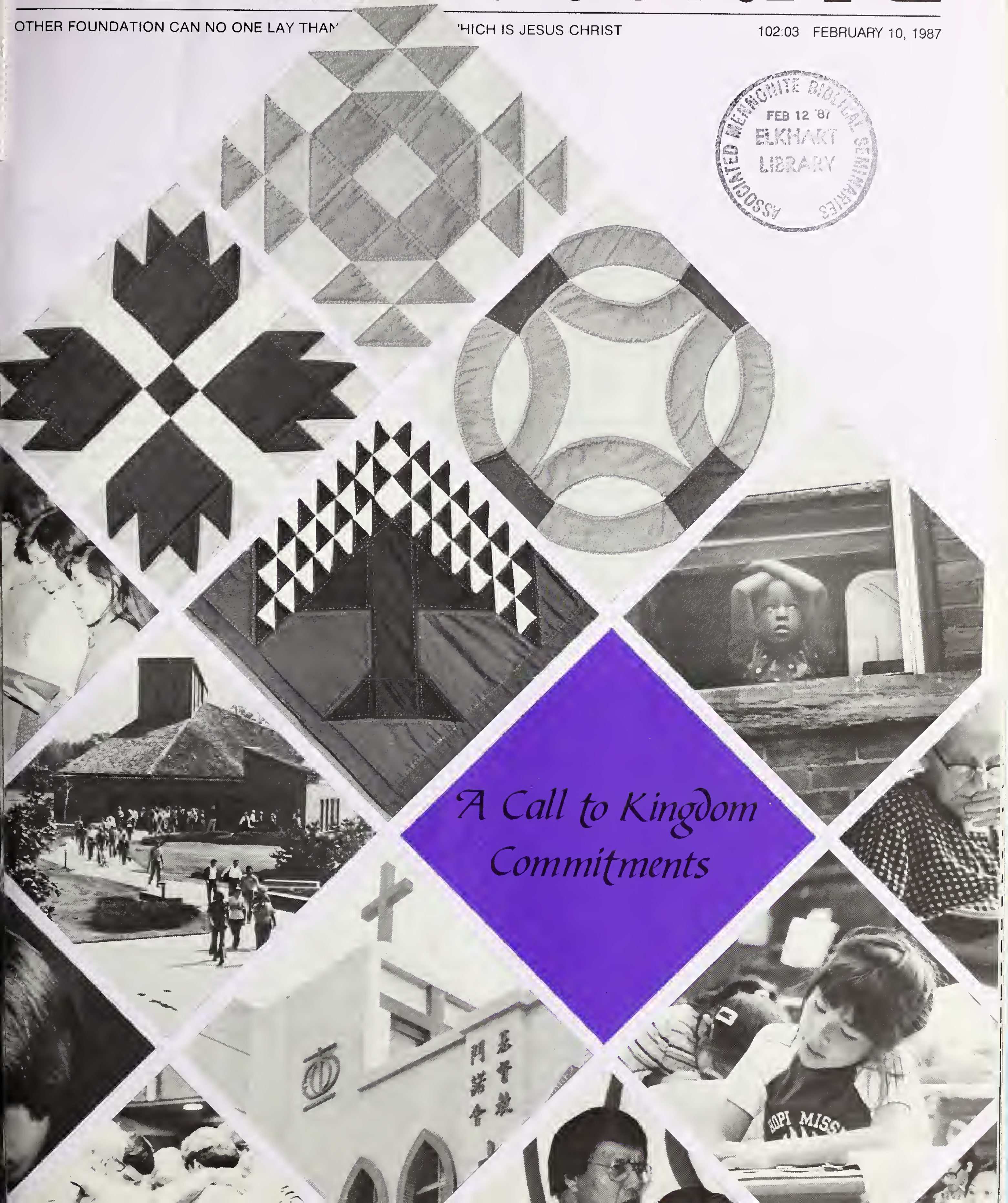
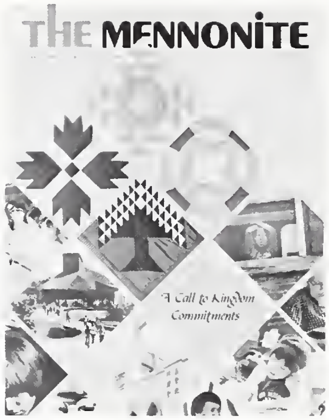


A Call to Kingdom Commitments



Photos and quilt patches represent our four goals: evangelism, biblical principles, leadership training and unity.

PROLOGUE

Our "kingdom commitment" stories are multiplying, and this issue of *The Mennonite* tells a bunch of them. I'll add one of my own. Last November I spent some days in Rosthern, Sask., and then (in order for me to catch a Monday flight out) Ed and Evelyn Peters drove me to Saskatoon on a sheet of ice on Sunday evening. I asked to be taken to Mayfair Mennonite Church, as that congregation was having an evening service. The ice delayed us, but I was in time to participate in the communion service.

Afterward I asked Carl Ens, the pastor, about events at Mayfair. He mentioned the Time Out ministries. "Do you have a writer in the congregation who might tell this story?" I asked, and he named some. Later, at my hosts' house, I asked Dick and Helen Friesen for the address of one of the writers and explained what I wanted written. "Oh," said Helen, "I wrote an article about Time Out ministries last year and never sent it anywhere."

That article is on page 70 of this issue. It confirms for me that God knows what we need even before we ask—but that doesn't mean we shouldn't ask. The article is also an example of the number one goal of our conference: evangelism. Let it inspire you.

(This is the second of four issues of *The Mennonite* focusing on the resolutions we adopted at triennial sessions of our conference last July. The "many peoples" resolution was the subject of the Jan. 13 issue. Sexuality will be the focus in May and apartheid in October.) *mts*

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The results of letting go and drawing near

Personal spiritual renewal

Tim Lehman

Spiritual renewal is not an easy subject. We Mennonites have not produced much literature on the subject.

I see this as a symptom of a growing crisis. In a confusing world, while our families are falling apart and our faith seems inadequate, it is not enough to only continue emphasizing praying longer, working harder, giving more.

We must learn to draw close to the source of our strength. We must be willing to let go of the idea that we can succeed on our own. Though we have always taught, "God's will be done," we have not always known how to seek God's will.

The development plan has helped our desire for renewal surface with new clarity and new resolve. Spiritual renewal is a process of Christian growth that can be described and nurtured in our day-to-day lives. But first, the theological foundation of spiritual renewal.

Theological foundations

Renewal depends on our understanding of God as creator. God, who created the universe, continues to create within us. Renewal must focus first on the truth of the Creator who made our world good. This same God created us in God's image. We have the goodness of God created into our being, and our sinful nature cannot destroy this truth. Thus, God becomes the unfathomable depth to plunge toward, the highest mountain peak to climb. We have no meaning in life without God.

If God is our theological starting point and if we believe the account concerning the goodness of creation, we retain a high view of God and creation. And if we are God's good creation, indeed the very image of God, then our reverence for human life is absolute.

Our second understanding of God is viewed most clearly through Christ. In Christ we view God's true offering of forgiveness. In Christ we are truly shown the path back to the image of God in which we were created. It is in our understanding of God as ultimately compassionate—seeking justice and love for all creation—that we discover our precious place in the heart of God. When encouraged by God's divine compassion through Christ's forgiving love, we can day by day and hour by hour leave sin behind and rise to our higher calling.

But how can we really discover the possibilities of this new creation that God would accomplish in us? Through personal renewal.

Personal renewal

Personal spiritual renewal is twofold: letting go and drawing near, letting go of the controls of my life and drawing near to God.

One of the best indicators of how trapped we are within our attempts to control life is the amount of energy we spend worrying. Christ has harsh words to say in Matthew 6 about worrying. Christ says here that worrying is a sign of little faith and that worrying is what the pagans do. Worrying has to do with wanting the wrong things in life. Those who worry tend to seek after earthly power and wealth and authority. All that Solomon had was nothing compared to the beauty God gave to the flower.

If we can replace our worry with trust in God we have made much prog-

Development plan time line

1983

October
- idea for a comprehensive, multifaceted development plan is introduced to General Board
- General Board establishes an ad hoc committee for short- and long-range planning and fund raising

December
- ad hoc committee meets, considers options, including possible fund drive

1984

January
- ad hoc committee meets with fund-raising consultants to gather ideas

March
- at Council of Commissions, ad hoc committee reports need for development director, communications director, continued stewardship education
- Council of Commissions authorizes further study of conference development options
- development plan committee is formed, includes representatives from commissions and boards

April
- development plan committee meets, formulates job description for development director, considers idea of a dialogue to listen to members throughout districts and provinces
- districts and provinces are invited to submit project ideas

May
- Carol Suter accepts invitation to become development director

June
- Larry Cornies begins as Communications Director

September
- planning begins for process of listening to members

October
- at Dialogue on Faith, conference leaders affirm need to listen to conference members

December
- General Board designates 1985 as a year of conference-wide dialogue and discernment

ress toward letting go. We must also take a careful look at how we view ourselves. Wrapped amidst our worries is our constant temptation to be someone we were not meant to be. Let's look at Christ's temptations in Luke 4 to illustrate this point.

Christ, tempted to be someone relevant, someone powerful and someone spectacular, lived a life dependent on God's power. That is how his ministry became such a window to God. We surely cannot expect to minister in any other way.

To some, being spiritual means gaining something. Worshiping and celebrating and living moral lives for heavenly profit or earthly gain does not help us discover the truth of "take up your cross daily and follow me."

Letting go will get us nowhere if we have nowhere to go. That is why we must "draw near" in addition to "letting go."

Drawing near to God has been mysterious for many of us. How many of us can describe to a non-Christian how we go about getting close to God? After all, is it not God who draws us and not we ourselves? Yes and no. We can choose to be present with God.

Consider all the time Jesus spent alone with God. We have at least eight references to Christ alone in prayer in Matthew, Mark and Luke. These were times of preparation for further ministry. To sense how important these times were for Christ, read through in one sitting Matthew 4:1-11; Luke 5:15-16; Luke 6:12-15; Matthew 14:12-13, 22-24; Mark 1:35; Matthew 17:1-9 and Matthew 26:36-46.

Drawing near to God requires time set aside in prayerful solitude. This is essential and must be done with some discipline and regularity. No one system will do for all. Discover what works well for you. Without our own experience of prayerful solitude our personal renewal will not take place. If we choose a life without prayerful solitude, we simply choose not to allow our Creator the time and space to create in us a new person.

Prayerful solitude always directs us to renewed ministry. Henri Nouwen states, "Solitude molds self-righteous people into gentle, caring, forgiving persons who are so deeply convinced of their own great sinfulness and so fully aware of God's even greater mercy that their life itself becomes ministry" (*The Way of the Heart*, p. 22).

We must come to a point in our prayer life when we no longer bring the agenda, when we no longer do or say anything, when we simply come before God with time to listen. When we come before God in this silence and choose to let go of our control, four things will begin to happen.

Entering a silence I cannot understand

You may choose to speak at first, but gradually words die away and are replaced by silence. One really cannot understand this silence because there is no way to know what or how God will speak.

Two images come to mind as illustrations of this unknowing. The first image is that of myself as a rock climber solo-climbing without ropes. I am in the middle of a 200-foot climb. One hundred feet up I tire and realize I cannot make it. As the last bit of strength leaves my trembling fingers and toes I release my grip and fall back in terror only to find that I have fallen into the loving arms of God.

The second is a biblical image. Peter attempts to walk to Christ on the water. Here I am Peter, stepping out amid the rushing waves, not knowing where to step, with Christ as my focal point. Once again, as my own attempts fail, Christ reaches his loving hand out to me and pulls me to safety.

Entering silence is a grave risk to our self-understanding. Once we have been held in the arms of God we will be made new. The old self will change and we will become God's workmanship created anew in Christ Jesus (Ephesians 2:10).

Willing to be vulnerable

Here too I think of two images. The first is that of how silly Adam and Eve would have looked running around the Garden of Eden holding onto their fig leaves and trying to hide from God. But in many respects you and I do the same thing, even though we read in Psalm 139 that God knows all our thoughts and all our parts even before birth.

The second image describes this exposure as one of great healing but not without a price. In C. S. Lewis' *The Voyage of the Dawn Treader* several children are on an ocean in a magical land. A boy named Eustace is a brat, a pest and an all-around troublemaker. He will not stop being mean to the others, yet he believes the others are out to get him. When their ship stops at an island, Eustace runs away from the others and gets lost. As it begins to rain he seeks shelter in a cave. This is not just any cave but a

1985

March
- Carol Suter and general secretary Vern Preheim begin Dialogue '85, a three-month listening tour to 41 locations throughout the United States and Canada, to gather input from members
- development plan committee is expanded to include representatives from districts and provinces

May
- results of Dialogue '85 indicate broad affirmation of conference program, support of the four basic founding goals and a desire to move ahead in new ways

August
- General Board hears results of Dialogue '85

September
- each congregation receives report on Dialogue '85

1986

January
- Vern Preheim and Carol Suter begin visits to every district and provincial conference session and receive approval at all levels to proceed with development plan

March
- deadline for project proposals
- development plan committee reviews project proposals, makes preliminary decisions to include or eliminate
- Council of Commissions hears Dialogue '85 report, reviews project proposals, gives go-ahead
- fund-raising consultant Nike Whitcomb begins feasibility study, interviewing 124 members and sending questionnaires to 1,000 members

May
- Nike Whitcomb completes research, reports to General Board
- General Board approves bringing development plan proposal to Saskatoon for delegate vote

June
- finalized project proposals collected, literature printed for Saskatoon '86

July
- delegates at triennial session in Saskatoon approve development plan, including call to spiritual renewal
- development plan affirmed at Saskatoon through launching of balloons

When entering a silence we cannot understand, we are like Peter stepping out amid the rushing waves, not knowing where to step. Christ reaches out his loving hand and pulls us to safety.

dragon's cave, and Eustace falls asleep on top of the dragon's hoard of treasure. Hours later he awakes and to his horror and great sorrow he finds that he has become a dragon. He weeps steamy dragon tears because he realizes he can never go back to the other children. He can understand now that they were really trying to be nice to him.

Just when Eustace believes that all hope is lost, a lion comes toward him. Aslan, who represents Christ, leads Eustace deep into the forest to a private place and tells him that he will have to shed his skin. Eustace is filled with hope; since other reptiles can shed their skin, he may also shed his. So he rips into his skin, and though it hurts, he tears off a layer of skin and scales. But underneath he finds yet another skin just as ugly. So he tries again, only to find another ugly layer of dragon flesh.

Finally, Aslan says, "I guess I will have to do it for you." And though Eustace is afraid, he is desperate enough to let the lion's claws do their work. Aslan's sharp claws rip deep into the very heart of Eustace, and though the pain is great, Eustace lies back willingly. At last Aslan is finished and Eustace discovers that he is a little boy again. But he also knows that he is not the old Eustace but a new Eustace eager to get back to the others and begin a new life.

Finding my true identity

Alone in God's presence I discover who I am created to be. In Philippians 2 we read that we are to have the attitude of Christ, the humility of Christ. Christ did not grasp at being God but was raised up by God. When we strive to be Christlike we regain our identity as the image of God.

Julian of Norwich, an Englishwoman of the 14th century, wrote, "The fruit and the purpose of prayer is to be one with and like God in all things." If we see only the sinful side of ourselves without the great gift and power of God's creative love, we set our sights too low and can never begin to grasp our identity as being one with God.

Christ died so that we may share his identity. He died as the ultimate offer of forgiveness and healing. He died so that you and I may draw close to God in vulnerability and willingness to also lay down our lives.

Filled with the glory of God

As our entering and healing and identity come together in God's presence we are filled with the life God gives. This new life is testimony to Psalm 19. In all creation we view the glory of God. Day by day and night by night we never escape the display of God's greatness. Our very life is drawn from God's life. God's way of righteousness is more precious than any earthly object we may possess.

With this newly discovered life we re-engage our ministry to the world. Now we are prepared to act. We act out of divine compassion, being faithful to Christ.

Verses 7-11 of Psalm 19 ring true of our lives just as they rang true of Christ's life. Work has become ministry. Life is ministry—love shown in justice and compassion. Evangelism becomes as natural as each breath we take.

Spiritual renewal is a difficult subject, mostly because we seldom are willing to pay the price of being alone with God. The cost is great, yet the value of gain is measured in our new life.

Tim Lehman is associate pastor at Eden Mennonite Church, Moundridge, Kan. A longer version of this article, together with ways to involve congregations in renewal, is in "A Call to Kingdom Commitments Pastor and Leader's Guide."

- campaign committee meets for first time
- Dave Linscheid begins as communications director

August
- campaign committee meets to review projects, makes final decision on which to include
- campaign committee members are invited to make commitments
- spiritual emphasis committee approved and appointed by General Board
- General Board members are invited to make commitments

September
- James Gingerich begins as congregational and western U.S. campaign director
- Mark Weidner begins as eastern U.S. director
- conference staff are invited to make commitments

October
- advance gift phase begins with Carol and conference president Kenneth Bauman traveling throughout the United States to meet with selected donors
- Rudy Regehr begins as Canadian campaign director

November
- project catalogs are sent to churches
- pastors and church leaders receive information on phase two, the congregational campaign

December
- Ken Bauman and Carol Suter complete advance gift meetings in the United States
- Ken Bauman dies

1987

January
- advance gift phase continues in Canada, with Carol Suter, Rudy Regehr and Jake Tilitzky providing leadership

February
- volunteers recruited and trained to lead A Call to Kingdom Commitments in congregations

March
- planning in churches continues

April
- Dedication Sunday
- Commitment Sunday

Renewal for and through service

When thinking of service, we are dealing with a double-edged sword. On the one hand, we think of spiritual renewal *for* service. How do we reawaken our desire for service? Equally as important as awakening our desire *for* service is understanding that renewal comes *through* service. Through reaching out to our neighbors and extending beyond ourselves, true discipleship is found and nurtured.

Mother Teresa of Calcutta says, "Jesus is thinly disguised in the needs of others." Discipleship and renewal begin in seeing the face of Jesus in the people we serve. Our message of discipleship, which for me is the basis of renewal, needs to flow from the church to the world and from the world back to the church.

It's difficult for some of us to remember the hurting individuals in our community. Our suburban churches isolate us from the inner city. Worship can easily become an experience of meeting God on Sunday morning behind our stained-glass windows.

Worship, I believe, comes through service, through reaching out. It comes through seeing the face of Jesus in the hurting and desperately needy in our neighborhoods. In listening to the needy, not only are we called to help, but we are also called to learn from the experiences of the hurting and bring their message to the church. The ministry of renewal then begins to flow from the church to the world and from the world back to the church.

Jean Vanier, who works with profoundly handicapped people, writes, "So our people are poor. By themselves they cannot cope. They need friendship, they need the whole community . . . and it's true that in a way the poor call forth that which is the most beautiful in other people: our desire, our capacity to give life. And then, of course, when we discover that we can give life to the poor, we discover that in reality the poor are giving life to us."

Renewal, or "new life," comes through service. In reaching out and allowing the love of God to minister in and among us, we catch new glimpses of what the kingdom of God is and how it can work through us.

Practical suggestions on where to begin:

- Present a series of sermons aimed at "Seeing Beyond Church Doors."
- Allow time on a Sunday morning for people to share their community involvements and the impact that has had on their lives.
- Announce volunteer opportunities from your community and conference programs in your bulletin.
- Designate a bulletin board for service displaying members of your church involved in outreach programs both locally and globally. Make it visually appealing (picture, posters, etc.) and add new items on a regular basis.
- Free up committee work in your church and allow people to use that time to volunteer in community programs.
- Encourage and celebrate the com-

In reaching out . . . we catch new glimpses of what the kingdom of God is and how it can work through us.

Our suburban churches isolate us from the inner city. Worship can easily become an experience of meeting God on Sunday morning behind our stained-glass windows. (This photo was taken from the elevated train station in the Pilsen area of Chicago.)

Charlotte Siemens

mitments of people involved in service. Pray for them and send them letters of encouragement.

- Go on a tour of your city or town and show the contrast between the "haves" and the "have nots." Allow people to experience and see life on the other side of the tracks. Help in a soup kitchen. Allow time for response and discussion. Have concrete volunteer opportunities ready if people choose to get involved.
- Invite single parents, welfare people and handicapped people to share their stories in small groups within your congregation.

Charlotte Siemens is associate director of Mennonite Voluntary Service in Canada. She is a member of Peace Mennonite Church in Richmond, B.C., and can be reached at 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4.

Kingdom commitment stories

Goals being acted out

Mark Weidner

I see God's hand in the four goals of our conference. As we searched for direction in our Central District in 1985 and surveyed some 75 ordained and lay leaders, we heard people calling for more emphasis on evangelism, the Bible and unity. I also see the vision unfolding in our local congregations, where the purposes of God are visibly being worked out.

A newer church in Chicago baptizes a group of new Christians a couple times each year and has clear goals for evangelism. Several older rural congregations in Ohio and Michigan have constantly reached out to people, starting with mostly Mennonite names but today with church membership lists that read more like the telephone directory.

Biblical principles are being taught when a congregation over the years consistently turns out people for Mennonite Voluntary Service and Commission on Overseas Mission assignments. Biblical principles are being taught as congregations struggle with difficult decisions on providing sanctuary and aiding refugees. Biblical principles are being taught where nearly every member of the church has a call to some form of ministry, and where good stewardship is practiced.

In assisting churches to secure sound pastoral leadership I have seen God at work. More than once I was told how a phone call or letter came at a crucial time. I have been encouraged to see four congregations call out and commission pastoral leadership from their membership. Another congregation has provided internships for over a dozen new ministers, working beside the lead pastor for several months. What better way to develop leadership?

Our search for unity in our Mennonite household is visible. We have about 55 dual- (some triple-) conference churches (about a sixth of our total). Ventures in unity (such as in Ontario) and other sharing in staff, programs and annual sessions show our desire for oneness. The increasing employment of women in church leadership roles is unifying. Ministries on peace and reconciliation in our own backyards as well as around the world are part of the call we have heard to achieve Christian unity.

A year ago I never gave thought to working for the General Conference. My job now is to prepare our congregations in the eastern United States for a renewed call to prayer, service and giving. The eight area coordinators I work with are making this possible: in Pennsylvania are Paul Detwiler, retired banker; Paul Wikerd, soon-to-retire pastor; and David Hillegas, pastor and conference minister in the Eastern District; in Ohio and Michigan is Sandra Liechty, recently returned from the mission field in Japan with the Commission on Overseas Mission; in Indiana are Virgil and Mary Kay Gerig, retired pastor and COM member, respectively; in central Illinois is Lora Oyer, homemaker, choir director, and church woman; in Iowa is John Swartzendruber, sheep farmer; and in Chicago is Marco Guete, pastor and Hispanic ministries secretary for the Commission on Home Ministries.

Mark Weidner, Central District Conference minister, is eastern U.S. director of the congregational campaign. This is the third of six columns about the development plan.

Confessions of a lifelong General Conference Me

Clare Ann Ruth-Heffelbower

I learned from my parents that it was important to be active and involved—to get things done. I learned from my church that it was important to be active and involved. There were many opportunities for involvement in the congregation and for service outside the congregation. The challenge was set before me and I picked it up.

How I defined my life. I set out to follow Christ and to do as many things as possible. I worked hard in the music program of the congregation—as an organist, choir member and children's choir director. I taught Sunday school. My husband, Duane, and I were youth sponsors. I served on committees in the church and in inter-Mennonite organizations. I was concerned about issues. I participated in or helped lead study groups on peace, hunger, civil religion, lifestyle. I attended conferences. A dream I had in the back of my mind was that sometime our family could arrange to spend some time in Mennonite Voluntary Service. I was envious of others who had spent time in MVS before taking on marriage and family obligations.

I was trying to follow Christ, and it seemed I was doing a pretty good job. There was always more I could do. This sounds like "works righteousness," but I would have denied that. I simply saw myself as living an active Christian life.

My activity came to a halt when, through a series of family crises, God got through to me. I saw God touch the lives of people. I saw God heal deep emotional wounds. I felt God's presence in a new way.

I realized that my relationship with God had worn thin and that I was motivated and sustained mainly by my intellectual affirmation of who God is. Out of this experience of God at work I came to a new understanding of God. This began the process that eventually led me into pastoral ministry. This also was the start of my active spiritual journey to get to know God better and to allow more and more of my life to be transformed by Christ.

While this particular story is uniquely mine, others have traveled similar routes. Many of us in the General Conference are programmed to work hard at being Christian without being confronted by Christ's transforming power.

How we came together. To me the ethos of the General Conference seems to be one of pragmatism and diligence. The founding of the General Conference was a matter of practicality. Even its name is practical. It enabled scattered churches to work together for their nurture and for outreach.

The founders of our conference came from a cultural background that placed a high value on hard work. So the pattern was set. Christians work hard, plan carefully and do not waste their time. In this way we are able to help bring the kingdom of God on earth.

Practicality and diligence have helped our conference in its kingdom building. We have done a superb job in our mission and service efforts. We have made a difference in people's lives in many places. I am glad to be part of such a conference.

But there are some negative overtones that go with our pragmatism. Our diligence has shielded us from the mystery and glory of God, has helped us hide from God's power. Some of us have built the illusion that we are in control. We tend to ignore what we cannot explain.

PERSONAL

onite

What I am learning. I am learning to loosen my grip on control. I have been learning to let Christ transform me. I continue to discover Christ's power to change me and to change others.

What I have learned is that my life is an ongoing process of conversion as I allow Christ to transform more and more of me. This takes place as I work at the spiritual disciplines of prayer, contemplation and study of Scripture. It takes place as I discern God's Spirit in my life. I do this with my spiritual guide. It takes place as I worship and share in the Christian community.

As I have been working with spiritual disciplines I have often been drawing on resources from Christian traditions outside the Mennonite circle. There has been a new awakening in Protestant circles regarding the value of and need for spiritual disciplines. Richard Foster's *Celebration of Discipline* was a movement in this direction. Since then many others have begun to draw on the resources of the classical contemplative tradition. As General Conference Mennonites we tend to be skeptical of anything labeled "contemplative." That sounds so impractical—especially when there are shalom-making and kingdom-building activities to do. But I have been discovering that the starting point for my kingdom-building activities is my own spiritual growth and formation.

In John 15:4 Jesus says, "Remain in me, and I will remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me." As I learn to "remain in Christ" and allow Christ to transform me, I discover that many of my other activities seem to move from the realm of busyness to that of "bearing fruit." We are all called to bear fruit. But the prerequisite to our fruit bearing is that we remain in the true vine, which is Jesus Christ.

I am excited that the General Conference is beginning to encourage spiritual formation and beginning to provide resources in this area through the newly formed spiritual emphasis committee. Let us put our spiritual journeys at the top of our lists of activities. As we learn what it means to remain in Christ, our fruit bearing will increase and we will truly be Christ's presence in the world.

Clare Ann Ruth-Heffelbower, a 1986 graduate of Mennonite Brethren Biblical Seminary, Fresno, Calif., is associate pastor at Eighth Street Mennonite Church, Goshen, Ind.

TOGETHER

Good news for re-'new'-al

Ken Peterson

Good news!
The kingdom's 'a comin'—
comin' down right to where we are
through Jesus Christ.
Renewal comes
as we experience good news
in our hearts and lives,
and in our churches.
The world already has
plenty of bad news.
Newspaper headlines remind us
we live in a world of badness.
Our own troubles,
and the troubles of others
remind us of tears,
fears, evils and woes.
Good news!
The kingdom's 'a comin.'
Christ gives the news of love,
forgiveness, peace, joy,
healing and direction.
It is re-"new"-ing good news.
What's the bad news in your life?
In your church?
In your community?
In our world?
Jesus has good news
that can transform the bad news
into good news.
Before Christ the cross was bad
news.
After Christ the cross is good news.
Renewal is possible.
Transformation can happen.
The Spirit of Christ
can lift us,
empower us,
enthuse us
and send us
with good news.
What kind of news is your church
sharing?
Examine the news you proclaim
to members, friends and visitors.
When the news is good
to the aching heart,
to the fearful soul,
to the bewildering wanderer,
then renewal begins.
Believe the gospel, the Good News.
Receive Christ's affirmation of you
as a person in need.
Rejoice in the hope
of that news for you.
Be renewed
by the Good News.
Proclaim the gospel, the Good News.
Offer words of hope,
arms of warmth,
spirits of acceptance.
Renewal will be passed on
from a new you.
Good news is 'a comin' down
through Jesus Christ our Lord,
and is renewing you and you and
you.

Ken Peterson is pastor at Calvary Mennonite Church, Aurora, Ore.

Free advice from the Manhattan (Kan.) Mennonite Fellowship newsletter: Don't ride in an automobile or get in the way of one; they cause 20 percent of all fatal accidents. Don't stay at home; 17 percent of all accidents happen there. Don't walk around the street; 14 percent of all accidents happen to pedestrians. Don't travel by air, rail or water; 16 percent of all accidents are the result of these activities. Only .001 percent of all fatal accidents occur in church. Obviously it's the safest place to be.

Rick Cornelson, member of Sherbrooke Mennonite Church, Vancouver, serves as a youth worker in the Native community of Nain, Labrador, and hosts a local radio show as one more way of reaching out to young people in the community. Cornelson began a one-hour weekly show called the Nain Youth Radio Program recently on the local FM station. His cohosts, natives of Nain, represent the Labrador Inuit Alcohol and Drug Abuse Program. During a "Christian theme" segment he combines music with reading and talking to present a Christian message.

NEWS

Filipino scholar teaches

AMBS interterm draws 163 participants

Elkhart, Ind. (AMBS)—Admissions counselor James Metzler credits "an exceptionally strong offering of courses" for the increase in enrollment for the January interterm at Associated Mennonite Biblical Seminaries here. Enrollment numbered 163 this year, up from 124 in 1986.

Students came from as far away as British Columbia, Montana, Bolivia and France to participate in interterm classes. Thirty of the students participated as part of the General Conference Study Rotation Plan directed by John Esau. Two visiting scholars and four AMBS faculty members taught the six course offerings.

Carlos H. Abesamis, S.J., a leading Filipino New Testament scholar from Loyola School of Theology in Manila, drew a large number of participants to his course on biblical theology. Stressing the theme of the kingdom of God, which runs throughout the Synoptic Gospels, Father Abesamis modeled a style of pedagogy calling for a high degree of learner participation.

"He combines a good understanding of biblical tools—hermeneutics, exegesis and higher criticism—with a deep understanding of his people," observed Mauricio Chenlo, a student from Buenos Aires, Argentina. "He says we cannot do theology apart from praxis—the facts of our historical situation, especially the experience of the poor. For me that's a new way of doing theology, at least here at AMBS."

Abesamis also led a chapel service on "Integral Salvation" during his three-week stay.

Paul Peachey, a visiting professor from Catholic University of America, Washington, offered a sociological analysis of modernization, community and the church and how these forces interact with each other in contemporary society in his "Modernization, Community and Church" class.

AMBS faculty taught the four remaining courses: Millard C. Lind, "Jeremiah," Willard M. Swartley, "Gospel of Mark," Daniel Schipani, "Christian Education of Youth," and C. J. Dyck the perennial favorite, "Anabaptist History and Theology."
Sally Schreiner

South African family persuaded to wait

Akron, Pa. (MCC)—Ezra and Zukiswa Sigwela of South Africa were in London on their way home when they received word that increased detentions of church workers in Transkei made their return hazardous.

They returned to North America and plan to extend their study leave in Kansas, where he will enroll at Bethel College, North Newton. Ezra says that they want to return home to Transkei, a "homeland" in South Africa, as soon as the situation improves.

The family had been in North America as participants in Mennonite Central Committee's "servanthood sabbaticals," which offer a break for South African church workers whose jobs are particularly stressful. Ezra is the acting organizing secretary for the Transkei Council of Churches.

"The situation in all of South Africa, especially for church leaders, is very difficult," Sigwela says. In 1969 Sigwela was arrested by the South African government and spent 10 years and six months in prison on Robben Island and Pretoria Central Prison in South Africa for helping a former South African exile find housing. He has been detained and held three times without charges. During one of those detentions he was held in prison for 27 months, half of that time without charges.

> *"The situation in all of South Africa, especially for church leaders, is very difficult."*

The government seems intent on harassing church workers who are asking for changes in the apartheid government. He says the government has targeted him for harassment because of his work with political prisoners, detainees and their families.

Even though the South African government has succeeded in silencing the media through a near total censorship of news reports on black unrest, the crisis in South Africa is far from over. The government's seven-month-old "state of emergency" regulations mean that students, political leaders, journalists and church leaders are picked up and detained regularly.

About 10 million people in the world are refugees without a land, and 2-3 percent of these people live in Europe. Two European Mennonite agencies—Mennonitische Heimatmission and Mennonitsches Hilfswerk "Christenpflict"—along with Mennonite Central Committee are working with refugees in West Germany. In that country 12 percent of the asylum seekers were Lebanese, 18 percent Iranian, 10 percent Turkish, 9 percent Polish, 8 percent Indian, 7 percent Ghanian and the rest from other countries. Public opinion in Europe is swinging toward more restrictive laws regarding asylum.

Mennonite Central Committee helped 142 farmers on the West Bank purchase an average of 2.5 tons of cement this year. The farmers used the cement to build cisterns and pools to collect rain and spring water. The 600 millimeters (24 inches) of rain that falls on the West Bank falls only during the winter. So farmers who want water for summer crops need to collect and store the winter rain. MCC also helped five communities that built irrigation canals and eight farmers who installed drip irrigation on 30 dunums (7½ acres) of land.

Children of impoverished families in rural areas of Jordan now have the life-giving nutrition of milk, thanks to Heifer Project International, a U.S.-based, non-profit agriculture development agency with which Mennonite Central Committee cooperates. HPI has been saving cattle scheduled for slaughter under the federally sponsored Dairy Termination Program and shipping the cows to areas where milk is not normally available.

Support needed for Peace Tax Fund bill

Newton, Kan. (GCMC)—Ever hear of the Peace Tax Fund bill? It's a bill that, if passed, would allow Americans who are opposed to war to divert their tax dollars toward non-military projects.

Sound like a dream? Not to the 2,000 members of the National Campaign for a Peace Tax Fund. Since 1972, when the Peace Tax Fund bill was first introduced into the House of Representatives, the NCPTF has been lobbying on Capitol Hill to ensure the bill's passage.

And while convincing Congress members of the bill's importance has not always been an easy task, the NCPTF has seen some results. Mark Hatfield (R-Ore.) introduced the bill into the Senate in 1977 and has since had three senators join him as co-sponsors. In 1985, during the 99th Congress, a revised and strengthened version of the bill was introduced into the House, and the number of co-sponsors there rose from 39 to 55. And during the 100th Congress, which has just begun, the NCPTF hopes to gain another 15 sponsors in the House and three more in the Senate.

"It's not politics in the usual sense because we're appealing to the consciences of politicians," said Robert Hull, chairperson for the NCPTF and secretary for peace and justice for the General Conference Mennonite Church. "But if the government recognizes conscientious objection to military service, then why not for military taxes?"

Ultimately, though, the bill's fate lies in the hands of the American people, said Hull. They are the ones who can influence the voting records in Congress, he said.

Until now, public support for the bill has come primarily from within the peace churches—Mennonites, Quakers and Brethren. But Hull sees the possibility to change that with the recent approval of tax-exempt status for a foundation whose sole purpose is to educate individuals about the alternative uses for their tax money. "It's a milestone," said Hull. "We'll be able to reach a much wider public."

The NCPTF hopes to increase its membership from 2,000 to 5,000 during 1987-1988. For more information write to the NCPTF, 2121 Decatur Place, NW, Washington, DC 20008.

New church begun in Colorado

Peace Mennonite Community Church, the new church being planted in Aurora, Colo., held its first worship service Feb. 1 at the Aurora Senior Center. Leonard and Joan Wiebe began with this ministry in east Denver last September. They have been contacting many people and inviting them to their home for fellowship meals, Bible study and planning sessions. The rented facility is adaptable for Christian education classrooms, a fellowship area in the foyer and a larger room for worship services. The new church is affiliating with both the Mennonite Church and the General Conference Mennonite Church.

Youth encouraged to 'Catch the Call'

Newton, Kan. (GCMC)—A youth campaign coordinator and advisory committee have been selected to ensure that youth are included in the General Conference Mennonite Church development plan A Call to Kingdom Commitments.

Donovan Graber, youth pastor at Faith Mennonite Church, Newton, Kan., has volunteered to take on the role as youth campaign coordinator. He will work with congregational campaign director James Gingerich to develop ways to include youth in development plan activity.

The youth advisory committee consists of Paula Diller Lehman, conference secretary for youth education; Patrice Claassen, youth coordinator for the Western District Conference; Susan Janzen, editor of *With* magazine; and Dave Linscheid, conference communications director.

A theme of "Catch the Call" has been adopted for youth involvement in the campaign. Youth will be challenged to raise $175,000 per year for the next three years as well as to make individual commitments to prayer and service.

"General Conference Mennonite youth and adults are committed to this exciting opportunity for kingdom building," Graber said. "Each of us is called. Each needs to respond to this opportunity for renewed commitments of prayer, service and financial support."

A youth guide has been prepared to suggest how to include youth in the campaign. The guide complements a church resource guide for A Call to Kingdom Commitments. Both sets of materials were sent to pastors and congregational leaders for the campaign in early January. *Dave Linscheid*

Bethel Mennonite Church in Winnipeg is celebrating its 50th anniversary in 1987. The first English-speaking church in Winnipeg, it was started as a home missions project under the guidance of A. J. Neuenschwander and Benjamin Ewert.

Congregations can help meet the emergency health-care needs of their members through the Agape Partner Program, a new program developed by Mennonite Mutual Aid, Goshen, Ind. The Agape Partner Program provides immediate coverage for church members who have been uninsured and face a possible future of high medical expenses. To obtain immediate assistance for a member under this program a congregation will pay an Agape Partner contribution based on church membership.

A diverse group of religious leaders has pledged to exert pressure on law-enforcement authorities to prosecute those responsible for illegal, violent and child pornography. The Cincinnati-based Religious Alliance Against Pornography sponsored a mid-November 1986 meeting in Washington that brought together 200 liberal and evangelical Protestant, Catholic, Eastern Orthodox and Jewish leaders. Twenty of the participants, including Cardinal Joseph Bernardin of Chicago, met with President Reagan and received promises of administration support.

Peace and justice unite Mennonites and Presbyterians

Mt. Pleasant, Pa.—Mennonites and Presbyterians found they have much in common as they discussed peace and justice issues—and enjoyed singing together—during the Presbyterian-Mennonite Shalom Conference, Jan. 9-11 at Laurelville Mennonite Church Center here.

The 120 participants shed tears as they committed themselves to the poor and oppressed during a closing communion service led by two Mennonites and two Presbyterians. They were also moved by the singing of the rousing doxology that is popular among Mennonites. (They practiced that difficult hymn—#606 in the *Mennonite Hymnal*—the previous night with song leader Karen Moshier Shenk in "singing school" style.)

The Presbyterian fascination with the four-part, unaccompanied Mennonite singing paralleled their interest in the 450-year-old Mennonite heritage of peacemaking. The Mennonites, intrigued by the interest shown in their beliefs by a large and influential denomination, seemed determined to strengthen their unique contribution to the Christian faith and to enlist the wisdom of the Presbyterians in relating their heritage to society, especially in the areas of business and politics.

Juan Angel Ochoa

The conference was the second year in a row that peace-minded Mennonites and Presbyterians from western Pennsylvania and beyond had gotten together under the sponsorship of a variety of church agencies. The theme this year was "Between the Word and the World: Reconciling Peace and Justice." Taking special interest in the event were Mennonite World Conference and World Alliance of Reformed Churches, who launched a dialogue between the two traditions in 1984.

Conference participants heard three peace and justice case studies—from Central America, South Africa and the U.S. corporate world. Each case study was followed by a theological response from Presbyterian Richard Shaull and Mennonite LeRoy Friesen, then panel discussions involving the theologians and the case presenters.

Honduran Mennonite leader Juan Angel Ochoa offered the Central America case study. He said his church—"a church of the poor"—has been shaped by suffering. "I have had to reread my Bible and rethink my theology," he said. He has been called a communist and was interrogated by the police just before his visit to North America.

Shaull, a former missionary in Latin America and teacher at Princeton Theological Seminary, said the poor are a new social force in Latin America and that the Christian faith is being reborn among them. Friesen, a former pastor and overseas worker who now teaches at Associated Mennonite Biblical Seminaries, said Honduran Mennonites are working more courageously at peace and justice than are North American Mennonites.

Ochoa and the two theologians strongly condemned U.S. policy in Central America, including American efforts to overthrow the leftist government of Nicaragua. Asked what it means to "be saved" in Central America, Ochoa responded that it is more than a personal spiritual experience and that it involves a transformation of all of life, including the social, economic and political areas.

Art Montoya takes communion served by Jane Friesen, Mennonite World Conference executive, and Don Burnham, a former chief executive of Westinghouse Corporation.

Dennis Brutus, an exiled South African poet, described "brutal repression" of blacks, Asians and "coloreds" (like himself) by the apartheid system.

The most controversial case study involved Donald Burnham, retired chief executive officer of the Pittsburgh-based Westinghouse Corporation, and Warren Siemens, a high-level scientist with the Washington-based Martin-Marietta Corporation. Burnham is an elder in a Presbyterian congregation, and Siemens is an active Mennonite.

Burnham, while personally favoring peace and disarmament, said a corporation's "top priority is economic performance" and that all other factors, including social responsibility, are secondary. "Corporations are not in the ethics business," he said, and defended his company's duty to make whatever the customer wants—including weapons for the military.

Siemens told how his work in developing new products for the health and

continued on next page

Celebrating the 417th anniversary of the first translation of the Bible into Spanish, evangelicals throughout Nicaragua took to the streets of their cities and villages Sept. 28, 1986, in observance of the "Dia de la Biblia" ("Day of the Bible"). In what has become a traditional holiday for evangelicals in this country, at least 60,000 Christians in over 25 locations carried their Bibles under their arms or over their heads and paraded through the streets.

President Reagan failed to nominate new U.S. Peace Institute directors by the Jan. 21 legal deadline. Six seats on the 15-member board have expired, and institute supporters have urged Reagan to broaden representation on the all-white-male board.

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continued from p. 60

agriculture fields came to an abrupt halt in 1984 when his company shifted its energies to weapons development. As a pacifist Christian, he could not go along with that and sought related work in the Washington area, only to find the Reagan defense build-up affecting other companies as well. Finally, at considerable cost to his family life, Siemens moved to Tennessee to take a non-military-related position with Martin-Marietta.

Burnham's position got much criticism at the conference, while Siemen's struggle received much sympathy. Both raised troubling issues, and participants agreed that all North Americans are in some way part of the "military-industrial complex." (Though his views were not popular at the conference, Burnham stayed for the whole event and was asked to help lead communion at the end.)

"The lines between Presbyterian and Mennonite are not so clearly drawn any more," observed Shaull. "We are all struggling to be faithful." He did point out, however, one continuing difference between the two traditions—the Mennonite tendency to ignore the world's institutions and offer an alternative community, and the Presbyterian urge to try to change the world's structures for the better.

Some stereotypes were broken at Laurelville. One was when Friesen talked with Burnham and found out the retired corporate chief spends one day a week working with mentally handicapped people. "I have a developmentally disabled boy," said an obviously touched Friesen, "and it was good to hear that."

Closing sermons were delivered by Peter Ediger, peace activist and former Mennonite pastor from Denver, and Donna Day-Lower, a Presbyterian minister and seminary professor from Philadelphia. *Steve Shenk*

COE and MBCM appoint family life staff person

Elkhart, Ind. (GCMC/MBCM)—Clare Schumm has accepted appointment as family life staff person for the Commission on Education (COE) of the General Conference Mennonite Church and the Mennonite Board of Congregational Ministries (MBCM) of the Mennonite Church, effective Jan. 19. Schumm serves each denomination half-time out of the MBCM offices in Elkhart.

Developing a family life ministry in every General Conference and Mennonite congregation is at the heart of Schumm's assignment. He will help congregations identify family life needs and utilize the resources they already have available. Schumm also works with district and conference leadership.

A native of Tavistock, Ont., Schumm is a graduate of Eastern Mennonite College in Harrisonburg, Va., and Goshen (Ind.) Biblical Seminary. In 1984 he completed a Doctor of Ministry degree from Eastern Baptist Seminary, St. David's, Pa., in the area of marriage, family and singles ministry.

MME task force looks toward future

Newton, Kan. (GCMC)—A newly appointed task force for Mennonite Marriage Encounter met here Jan. 10 to explore cooperation with Mennonite Mental Health Services.

Meeting with Carl Good, executive director for MMHS, the task force members, MME staff and the Commission on Education executive secretary felt that ownership of MME should be inter-Mennonite, since participants have come from the Mennonite Church and the General Conference Mennonite Church as well as other Mennonite groups.

Currently the Commission on Education of the General Conference Mennonite Church and the Mennonite Board of Congregational Ministries of the Mennonite Church sponsor MME, although COE retains administrative responsibility.

Another area of concern is congregational autonomy. A new structure would hopefully facilitate more congregational or regional ownership within the MME organization.

In light of these reasons and the compatibility of MMHS with MME, the task force decided at the close of the meeting to pursue the next steps toward closer cooperation with MMHS. Representatives from five churches—Mennonite Church, General Conference Mennonite Church, Mennonite Brethren, Brethren in Christ, Church of the Brethren—and from MMHS, COE, MME and MBCM meet in February.

Members of the task force are Joyce and Vern Gingerich, Waterloo, Ont.; Joyce and Sam Hofer, Morton, Ill.; Mary Louise and Wilmer Lehman, Harrisonburg, Va.; Roxy and Will Lighty, Canby, Ore., and Elizabeth and Oliver Unruh, Hillsboro, Kan.

Staff will continue to be responsible for administering MME's current program. New on staff as of Feb. 1 are interim coordinator Vernon Lohrentz and promotional coordinator Cookie Wiebe, both from Newton. Karen Bachman continues as secretary for MME. *Carla Reimer*

At its semiannual meeting Oct. 20-22, 1986, in Fresno, Calif., the Mennonite Brethren Missions/Services Board discussed policies and issues that will affect MBM/S ministries. Hans Kasdorf, MB Biblical Seminary faculty member, led the board through a history of Mennonite Brethren mission discussion and presented an understanding of mission theology. The board approved 13 candidates for service. For the first time a single male candidate was included in the group.

Associated Mennonite Biblical Seminaries, Elkhart, Ind., invites applications for the third annual lectureship stipend for women graduate students for the school year 1988-89. The graduate stipend of about $10,000 is intended to underwrite doctoral graduate level research and part-time teaching at AMBS. Applications for the September 1988 to May 1989 term have a deadline of July 30. For information write Chairperson, Women's Advisory Committee, AMBS, 3003 Benham Ave., Elkhart, IN 46517-1999.

The Commission on Overseas Mission has an urgent need for more evangelists and church planters. COM has recently received requests from Colombia and Taiwan for 15 new workers in these two areas. "If new workers are not sent, our mission personnel will be reduced in several areas," said Peter Voran, overseas personnel secretary. The General Conference Mennonite Church program has 141 missionaries overseas, but Voran expects that number to be diminished by 20 in 1987 due to terminations. For more information contact Voran at Box 347, Newton, KS 67114.

Break '86 draws 59 young adults

Mount Pleasant, Pa. (GCMC/MBM)—From across North America—Elmira, Ont., Columbus, Ohio, Harrisonburg, Va.—59 young adults gathered here at the Laurelville Mennonite Church Center Dec. 27-30 for Break '86, an event sponsored by the Commission on Education of the General Conference Mennonite Church and Student and Young Adult Services of the Mennonite Church.

Their reasons for coming varied. For some, like Stacey Liles, an architecture student at Kansas State University, Manhattan, Break '86 was a chance to be with peers who have a similar background. "Mennonites have a common moral fiber," she said. "I find it difficult to find friends [at Kansas State] with whom I can share that."

Marcus Bauman, a plumber from Elmira, was attracted to the theme of Break '86: "Dimensions in Decision Making." "The theme was relevant to my life," he said. "You always have decisions to make and it is nice to hear how from professionals."

Palmer Becker, author of the workbook *You and Your Options* and pastor at Peace Mennonite Church in Richmond, B.C., was the keynote speaker for the event. At the outset Becker made it clear that his presentations would be practical, "designed to give you a few handles on the decision-making process." Each participant received a workbook that helped define one's primary life goal by asking the following questions: What are you going to do? With whom are you going to do it? Where are you going to serve?

As the young adults struggled with these questions, Becker urged them to be faithful to God's vision for their lives. "God can use us when our hearts are broken over the same things that break God's heart," he said.

Participants at Break '86 perform an impromptu skit during a talent show.

After each presentation, participants broke into small groups to discuss their responses to the questions Becker posed. Jon Miller, a construction worker from Mount Union, Pa., found that meeting with other young adults in a small group setting was helpful.

"One thing I got out of the presentations was that you can't sit and complain; you need to take responsibility [for your life]," said Keith Hostetler, a pharmacy student at Ohio State University, Columbus.

Ellah Wakatama, a Zimbabwean studying communications at Goshen (Ind.) College agreed. "I liked the idea of choosing a primary goal. It changes your outlook on things, so you don't just drift along."

Participants were encouraged to be "God's people" during the worship times as well. Patty Shelly, assistant professor of Bible and religion at Bethel College, North Newton, Kan., underscored the importance of a strong faith as she led the group in worship through song, prayer, responsive reading and reader's theater.

Ivan Emke, an editor of *The Mennonite Distorter* (a magazine of Mennonite humor) from Ottawa, also added to the light spirit as emcee for Break '86.

Tentative plans call for Break '87 to occur on Dec. 27-30 at the Laurelville Mennonite Church Center, according to Myrna Burkholder, director of Student and Young Adult Services. *Carla Reimer*

? ? ? I'd like to know . . .
if the credit union idea would be a good thing for our community of Mennonites,* whether there are Mennonite* communities where credit unions reflect our tradition of mutual aid and where I could learn more about how credit unions work—and how they could work for us.

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*Mennonite, Amish or Brethren in Christ

The Commission on Home Ministries is sponsoring an 11-day, mid-July cross-cultural tour to Montana, including a family camp of the Northern Cheyenne tribe. Led by Esther and Malcolm Wenger, participants will visit the Custer battlefield, Yellowstone National Park, the Black Hills (including the passion play) and sites important to Cheyenne tribal history. The Wengers have worked as missionaries on the Northern Cheyenne reservation in Montana, with the Mennonite Native Ministries program in Canada, and with CHM since 1944. For more information write CHM, Box 347, Newton, KS 67114.

A children's festival on the theme "Exploring God's Creation" is slated for April 11, beginning at noon at Eben-Ezer Mennonite Church in Clearbrook, B.C. The festival is the fifth annual event of its kind for the province and will feature activities and entertainment for children with an international emphasis as well as workshops for adults. Past festivals have been popular with families in the area, drawing an average attendance of 800.

First Mennonite Church, Oak Park, Ill., took in six new members in 1986, bringing the membership to 33. The congregation, begun in 1981, has membership in the Mennonite Church and the General Conference Mennonite Church.

Bluffton College receives grant to 'do history'

Bluffton, Ohio—The Ohio Humanities Council has awarded a $4,900 grant to Bluffton College and the Allen County Historical Society to support a statewide pilot project, "Doing History: Local History as Social History." The project will introduce a group of adults interested in community history to the topics and methods of social history through a group research project.

Project director is Richard K. MacMaster, associate professor of history at Bluffton College. According to MacMaster, the project will be open to anyone of any age or educational background.

According to MacMaster, from February to April the project will offer a series of weekly group meetings at both the Allen County Historical Society and the Bluffton College library. This series will introduce methods and sources of social history, the questions social history asks and will demonstrate the value of certain types of documents for researching history.

During the second stage the group will learn about different types of research sources for local history and the different kinds of information that can be drawn from them. Leading this lecture/discussion stage will be MacMaster; Ray Schuck, Allen County Historical Society; Delbert Gratz, Bluffton College librarian, and Ellen Wilson, assistant professor of history, Ohio Northern University. Also aiding with group work will be Anna Selfridge, Allen County Historical Society.

The third stage will be a cooperative research project on aspects of ethnic settlement in Allen County, 1825-1860. Group members will determine their own individual part.

The final stage is a public conference on local history as social history to be held at Bluffton College on Nov. 5 with the theme "Cultural Pluralism on the Ohio Frontier." Participants will present their findings.

Those interested in registration information should contact Richard MacMaster (419) 358-8015.

Manitoba churches close the gap

On Dec. 14, 1986, the Winkler (Man.) Bergthaler Church and Grace Mennonite Church joined in an Advent service of communion. This first service of its kind came as a result of the Grace congregation's celebration plans for a 25th anniversary. They separated in 1962 from the Bergthaler Church to form an English-speaking congregation. Tensions existed between the two churches, but in time the relationship has become one of fast friends.

Leadership of both churches felt that divisions and schisms are often much noted and long remembered but that the reality of a restored relationship is seldom celebrated with quite the same fervor. Hence, this opportunity for the shared communion was seen as a perfect expression of that now longtime relationship, a public witness to the community of the churches' common bond in Christ Jesus.

In addition to special music from both churches, messages were brought by pastors J. K. Klassen of Bergthaler and Christopher Arney of Grace. Likewise, pastors Menno Janzen and David Rogalsky led in communion. *Christopher Arney*

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Mennonite Mutual Aid

A Commission on Overseas Mission tour of Brazil, Bolivia and Colombia scheduled for April 27-May 12 has been canceled, according to the General Conference Mennonite Church news service. The tour was to have been led by Howard Habegger, pastor at the Union Church of Bogota, Colombia, and his wife, Marlene.

As of Jan. 15, over 90 percent of the area coordinators for the congregational campaign of A Call to Kingdom Commitments have been named, reports congregational campaign director James Gingerich. A total of 44 area coordinators across North America will provide leadership as they work with congregational coordinators in each of 455 churches in the General Conference Mennonite Church and its related conferences. Over 65 percent of the congregational coordinators have been selected, according to Gingerich.

Erwin Rempel, executive secretary for the Commission on Overseas Mission, and Earl Roth, executive secretary for Africa Inter-Mennonite Mission, visited Burkina Faso, Lesotho, Botswana and South Africa Jan. 10-Feb. 4. COM missionaries in Africa work under AIMM and comprise approximately 75 percent of AIMM's mission personnel. The purpose of the trip was to visit with these missionaries, evaluate AIMM's goals for Africa and to plan for the implementation of the General Conference development plan projects that involve African countries.

Leadership participation in GC developmoent plan at 92 percent

Newton, Kan. (GCMC)—As of Jan. 30, 92 percent of the members of the commissions, boards and campaign committee of the General Conference Mennonite Church have made commitments to the development plan, reports development director Carol Suter. Staff participation is at 74 percent. Monetary pledges from these three groups have crossed the $500,000 mark. Commission, board and staff members have also made renewed commitments to prayer and service of the conference.

Additional commitments continue to be gathered from selected donors as the advance gift phase of A Call to Kingdom Commitments continues. Nearly 300 advance donors have met with campaign staff to hear about the development plan at 20 dinner meetings throughout the United States and Canada. Eight more dinners in Canada are planned. Campaign staff members and volunteers continue follow-up visits with each advance donor.

Because of the death of conference president Kenneth Bauman last December, follow-up with selected donors has been delayed, as have advance gift dinners. Bauman played a major role in promoting the development plan in fall and would have done follow-up work in spring.

In spite of the setback, Suter remains optimistic. "I am very encouraged by the participation of our leaders and by what is happening in congregations. Participation at all levels is much better than any of our consultants predicted," said Suter. While the norm for member participation in development drives in denominations is 65 percent, Suter anticipates a 90 percent participation level.

"The fact that people are pulling together to carry out A Call to Kingdom Commitments in such a big way is the most exciting part of the campaign," Suter stated.

The second phase of the drive, the congregational campaign, is under way as volunteers receive information and training to carry out the development plan in over 400 churches in Canada and the United States. April 12 has been designated Commitment Sunday, when members will be asked to hand in their written commitments to prayer, service and financial support for the development plan. *Dave Linscheid*

Hymnal council tests hymns and worship resources

Marilyn Houser Hamm (Altona, Man.), center, chairs the music committee of the Hymnal Council, a cooperative project of our conference, the Church of the Brethren, the Mennonite Church and the Churches of God General Conference. Here Marilyn is flanked by Jean Leathers and Robin Risser Monday. In their November sessions the council decided to publish a loose-leaf edition of the new hymnal and to not publish a shaped-note edition. A handbook will be available as a companion to the hymnal. The finished product is expected in January 1992.

Mennonite Service Venture, a program of the General Conference Mennonite Church and the Mennonite Church, is sponsoring a trip to Israel June 28-July 19 for people aged 16-20. This youth venture will include activities that explore the contemporary political situation in Israel. Participants will also visit the Holy Land, Egyptian pyramids and other places of historical interest. The group is limited to 15 and will be led by Abe and Elaine Bergen of Winnipeg. Application deadline is May 1. For more information contact Paula Lehman, Commission on Education, Box 347, Newton, KS 67114.

Newlyweds introduced by Crossroads

Dedicated to introducing Mennonites and like-minded singles to each other, Crossroads is pleased that a man and woman whom we introduced to each other are now husband and wife.

Among other Crossroads members are single men in their 20s who are looking for a woman to share a rural life, and women in their 30s to late 50s who have many professional interests.

Perhaps the friend you have been hoping to meet is already a member. For information, write to Crossroads, Box 32, North Tonawanda, NY 14120.

Job opening

West Abbotsford Mennonite Church, Abbotsford, B.C., welcomes applications for a **pastoral position** with primary responsibilities in **youth, young adult** and **music ministries.** Position available immediately.

Direct applications to: George Schmidt, 31887 Glenwood Ave., Clearbrook, BC V2T 1E4; (604) 853-3358 (office), (604) 859-6598 (residence).

RECORD

CALENDAR

March 5-9—Council of Commissions, Newton, Kan.

March 8—World Mission Sunday

March 21-23—Committee on the Ministry, U.S. church leaders, Chicago

April 5—A Call to Kingdom Commitments Dedication Sunday

April 12—A Call to Kingdom Commitments Commitment Sunday

May 1-2—GC/MC cooperation task force, Chicago

May 29—Associated Mennonite Biblical Seminaries graduation, Elkhart, Ind.

July 6-10—Mennonite Church Assembly, West Lafayette, Ind.

Canada

Feb. 20-21—Conference of Mennonites in Manitoba, Winnipeg

Feb. 20-22—Conference of Mennonites in British Columbia, Chilliwack

Feb. 27-28—Conference of Mennonites of Saskatchewan, North Battleford

March 6-7—Conference of Mennonites in Alberta, Didsbury

March 6-8—Mennonite Marriage Encounter, Niagara Falls, Ont.

March 13-15—Conference of United Mennonite Churches of Ontario, Kitchener

April 3-5—Mennonite Marriage Encounter, Lethbridge, Alta.

April 26—Canadian Mennonite Bible College graduation, Winnipeg

July 3-7—Conference of Mennonites in Canada, Clearbrook, B.C.

Central

Feb. 13-15—Mennonite Marriage Encounter, Peoria, Ill.

March 27-29—Mennonite Marriage Encounter, Winona Lake, Ind.

April 23-25—Central District Conference, Goshen, Ind.

May 31—Bluffton (Ohio) College graduation

Eastern

April 10-12—Mennonite Marriage Encounter, Canadensis, Pa.

April 30-May 2—Eastern District Conference, Harleysville, Pa.

Northern

June 11-13—Northern District Conference, Minneapolis/St. Paul

Pacific

Feb. 20-22—Mennonite Marriage Encounter, Salem, Ore.

June 25-28—Pacific District Conference, Aberdeen, Idaho

Western

April 24-26—Mennonite Marriage Encounter, Concordia, Kan.

May 24—Bethel College graduation, North Newton, Kan.

DEATHS

Nelson Litwiller, 88, died of cancer Nov. 18, 1986, in Goshen, Ind. The Litwillers served as missionaries to Uruguay from 1956 to 1967 and founded the Montevideo Mennonite Seminary. In 1975 he helped start Mennonite Renewal Services. He is survived by his wife, Ada, and four daughters, Lois Buckwalter, Beulah Gonzales, Eunice Miller and Esther Schertz. A son, John, died in 1971.

Charles Lloyd Pannabecker, 90, died Jan. 18 in St. Petersburg, Fla. He served the General Conference as a medical missionary in China for 15 years, 1926-41. He is survived by his wife, Clara, one son, Donald, and two daughters, Betty Jean and Anita Bohn. He was preceded in death by his first wife, Lelia Roth, a son, Daniel, and his twin brother, Samuel Floyd.

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- **Who Is My Neighbor? Learning to care for victims of crime** (booklet)

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(519) 745-8458

Office of Criminal Justice
Mennonite Central Committee U.S.
220 West High Street
Elkhart, IN 46516
(219) 293-3090

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Ten issues for the next century

Art Meyer

As our world of 5 billion people becomes more and more interdependent, it is appropriate to step back occasionally and look at important global issues. What are the critical issues in our world today—issues of which we should be aware if we are to live responsibly as followers of Christ?

Global issues are complex and interrelated. Nevertheless, from my perspective as a Christian trained in science and having done study and research about hunger, poverty and injustice as a member of the Mennonite Central Committee U.S. development education office for the last four years, I suggest 10 important global issues facing humankind as the 20th century comes to a close.

I present these issues briefly and in their order of importance, recognizing the dangers of oversimplification and prioritizing. Here are the issues in my view.

1. **Environmental degradation.** I consider the gradual insidious destruction of the natural systems that support all life on earth to be the number one global problem. Overpopulation in developing countries and overconsumption and waste in industrialized countries are putting great stress on the earth's land, air and water.

We have not been good stewards of God's creation. Soil is eroding. Forests are disappearing. Crop lands are becoming deserts. Chemicals are polluting the air and water. Other problems include the waste of non-renewable resources, the excessive buildup of carbon dioxide, depletion of the earth's ozone layer and species extinction.

2. **The worldwide arms race and the nuclear threat.** In 1986 about $1 trillion was spent on arms. One trillion dollars is equal to a stack of $1,000 bills 67 miles high. This money is sorely needed for human development programs and to reverse environmental degradation. The two superpowers spend over half of the world's arms budget and are responsible for two-thirds of the arms exported to the Third World.

Some people might put the threat of nuclear annihilation as the world's number one problem. That's understandable. But I believe the nuclear problem is so apparent and so focused today that it will be resolved, while degradation of the environment is so subtle that it is a greater threat.

3. **Blind adherence to political and economic systems that are incompatible with natural laws.** Most economic systems—capitalist, communist, socialist—disregard the fundamental laws of nature. They pay little attention to such principles as these: (a) Everything is connected to everything else, (b) everything must go somewhere, (c) nature knows best, (d) there is no such thing as a free lunch. Because of this disregard there is now a dangerous "environmental debt." Present political-economic systems promote an untenable "free lunch" mentality that when implemented exploits nature or people or both.

4. **The hunger scandal.** Estimates of the hungry in our world today range from 450 million to over a billion. At the same time, many nations are "awash in grain." The major problem is one of industrialized countries producing food at a cost beyond what hungry people can afford to pay. Other issues related to hunger include war, food and agriculture policy, poverty, loss of cropland, access to land, multinationals and export cropping.

5. **Providing full and meaningful employment for all who are able to work.** Creating this employment must be done without disregard for natural resources and the environment.

6. **The rapidly increasing gap between the rich and poor.** The gulf between the haves and the have-nots both within and between countries is increasing. The access of the rich and powerful to improved communication, computers and other technology allows them to better control the poor. Failure to narrow this gap will result in further inequity and injustice to the poor.

7. **Inappropriate food and agricultural policies worldwide.** Industrial agriculture as practiced in the developed world and introduced into the Third World during the Green Revolution is not sustainable long term. Industrial agriculture uses up limited supplies of fossil fuels, degrades the soil and pollutes the environment.

The extension of industrial agriculture through modern biotechnology and genetic engineering will not solve the food problem long term. New food and agriculture policies are needed that promote a sustainable agriculture.

8. The family farm crisis. In the United States farmers are declaring bankruptcy, farmland ownership is being concentrated in the hands of fewer and fewer people, blacks are losing farmland and rural communities are deteriorating. In other parts of the world, cash cropping and the industrialization of agriculture are forcing farmers off their lands. When they move to Third World cities, farmers are even more vulnerable.

9. The human population explosion. The expected doubling of the world's population in 40 years will put increasing stress on its political and economic systems. The earth cannot sustain the present rate of human population growth, or growth in consumption, indefinitely.

10. The colonial legacy inherited and perpetuated by multinational corporations and Third World political leaders. In Africa, Asia and Latin America, European colonial powers have consolidated their earlier power by "doing development" through multinational corporations in conjunction with the new "elite" in those countries. More often than not the elite are part of an oppressive military regime that controls the poor as the colonists did in the past.

Other global issues include human rights, racism, sexism, problems of the elderly and disabled, hazardous wastes, abortion, health care for the poor and criminal justice.

As Christians we want to follow Christ's example by helping those in need. We can best help by learning to know poor people, by studying the reasons for their need and by looking for appropriate responses.

Art Meyer writes for Mennonite Central Committee U.S. development education office. His address is 24516 Township Road 167, Fresno, OH 43824.

Our first worship service with Zionists

Jean Isaac

The room is dark except for the sunlight filtering through the curtains at the windows. Three candles flicker in the semidarkness. We sit in a circle along the wall of the church building, visitors and men on seats, women and children on the floor. Only we the visitors are without special worship garb; all others have put on robes, capes and headpieces, mostly in white for this gathering. A woman breaks out in song and two others at drums beat out a fast rhythm. We stand and join in. The Zionists are obviously experiencing their music. They keep time with hand and foot, their hands clapping vigorously, their feet stepping lightly. The room reverberates with sound and beat. I listen for the melody line of the song but find none; short phrases seem to tumble into one another.

Suddenly the scene changes. The center of the room is cleared, and the pastor glides to the wall, where a bunch of palm branches lean. He glides with them to the center, and as people join him he distributes the branches among them. We learn later that the palm branches and the worshipers' white robes signify those of the great multitude of Revelation 7:9. The circle of worshipers in the center sweeps one direction, then reverses and sweeps the other. A few return to their places and are replaced by others. The singing and clapping and drum-beating continue.

Thus began our first worship service with Zionists. Even now, weeks later, after subsequent worship services with Zionists, we ponder their obvious enjoyment of worship.

A worship service in the Transkei

Jean Isaac and her husband, Gary, are General Conference Mennonite missionaries who have been working in South Africa under Africa Inter-Mennonite Mission since fall 1986. They are Bible teachers for the African Independent Churches, to which the Zionists belong.

A response to 'The Idolatry of Language'

Ted VanderEnde

Reading *The Mennonite* informs me about many things, uplifts with devotional articles and thoughts, encourages by its emphasis on servanthood and discipleship. At times, however, it arouses me because of a certain position taken in an article or news item. Though I often feel like responding and interacting, I mostly let the urge pass. There are many viewpoints on certain issues possible within the true boundaries of the kingdom.

The article about language (Dec. 9, 1986, issue, page 552) did not leave me that easily. On the one hand, the author expresses the balance and kindness those who debate the issue of inclusive language should learn. On the other hand, for someone having troubling questions with the use of the Scriptures in this debate, her thoughts reflected a use of the Bible that to me is difficult if not disturbing.

The article questions the validity of what the Bible claims to be, namely an accurate self-revelation of God and his redemptive deeds. And in her article it is implied in some crucial statements that we can weaken or even change the intent of that self-revelation. I will seek to substantiate that criticism with a few quotes and comments.

Though I may identify with the author's testimony that God always defies her (our) feeble attempts to define a power beyond comprehension, it is exactly because of our feebleness that we embrace what God clearly revealed about himself. The secret things belong to the Lord our God, but the things revealed belong to us and to our children forever, that we may follow all the words of this law (Deuteronomy 29:29). We may not use a pious statement about our insufficiency to make a dogmatic statement that God has become not only God the Father but also God the Mother. For if we believe that Scripture is our authority for faith and practice (I still believe this to be the official statement of our conference), then we obey that Word also by accepting God's self-revelation as God the Father, and Jesus as God the Son. We may not comprehend all that is involved in these images, but to weaken that fundamental image by arguing that *he* is also a *she* is an outright denial of God's good pleasure to reveal himself as God the Father.

To state that the incarnation of the second person of the Trinity as a baby boy is "incidental" is contrary to that self-revelation. Of course, such a claim by Ruth is born out of a feminist theology that equates the male and female in most everything. I give witness to my theology when I believe in the headship of the man as accountable first to God for the affairs in home and church and society as the primary representative of family, congregation and government. This has little to do with archaic patriarchalism or modern machoism. It is founded upon wisdom theology in that God ordered his creation and purposed distinction and differentiation in all he does to fulfill his redemptive plan in wondrous ways. That the incarnation is witnessed in the man Jesus has theological significance, in that he has become our representative, becoming in servanthood and suffering accountable for the sin of the world. To accept this is also a form of obedience to how God chose to redeem a fallen world.

When the author furthermore argues that God does not look like an old white man with a long beard, as some Sunday school material likes us to believe, we must argue on the same basis that it is impossible to accept that we can imagine God as a woman, based merely upon how some describe God. God is neither revealed as an old white man with a beard or as a woman. We simply are told that he calls himself God the Father and that Jesus came to us as a Jewish male.

God, we agree, is described as having feminine or motherly tendencies. The images in which God is described to us are manifold. Scripture implies that certain characteristics are comparable to that of a woman seeking a coin (though the emphasis in the parable is on the lost coin found, not on the woman) or a mother nursing a child (Psalm 131). These are on the same level (simile or metonymy) in that God is my Rock, my Fortress, my High Tower, my Shield, my Defender (Psalm 18), images of strength and military defense. This does not make God a rock or a soldier. In like manner the descriptive phrases that attribute feminine or masculine characteristics to God make him neither female nor male. However, what demands for us to think in terms of God foremost as male is the direct self-revelation of God as God the Father (not like a father) and Jesus as God the Son (not like a son). I submit to that by faith.

Finally, a comment on the quoted verses at the conclusion of the article: Psalm 91:4 states, "He will cover you with his feathers, and under his wings shall you take refuge. His truth is a shield and buckler." God is not a mother eagle in this text, but his protective care is compared to the caring wings of a bird (only by one's wish a female eagle in this context). Furthermore, the truth of God (and in many places God himself) is compared to a shield, a military piece of equipment. The author's remark that God is as a mother eagle "regardless of the masculine pronouns used in the translations" (it is in the original) defies the very idea that God as "he" protects as a male or female bird protects his or her young. But the problem of the specific use of Scripture in the article is even more evident in the author's use of Psalm 22:9-10. The translation quoted there is, "But thou art she who drew me from the womb, who laid me at my mother's breast. Upon thee was I cast at birth; from my mother's womb thou hast been my God." The author continues to deduce that "God is a wise old midwife." The text, however, clearly and emphatically uses the masculine pronoun *'atth*, 'He' or, "Yea, thou art he" (Cohen's commentary on the Psalms). Neither is the verb used for midwifery, but for hewing stones (*BDB*, p. 159). The text states that from the severance from the mother's womb, from that helpless state unto this present state when the psalmist is surrounded as by wild animals, God has been his rescuer and trust. Though I differ with the interpretation, my real uneasiness is that the 'he' in the article is substituted by 'she.' It is patently wrong and deceptive to quote this text from the NEB as if Psalm 22 uses the feminine for God. Neither the Hebrew nor the NEB does.

Ted VanderEnde is pastor at St. John Mennonite Church, Pandora, Ohio.

LETTERS

The Mennonite in England

Joe Neufeld and I did a session for a religious studies class at the West Sussex Institute of Higher Education the other day. They were most interested in the Mennonites and we had a good two-hour session. Kindly send some back issues of *The Mennonite* to Bishop Otter College. They will buy a subscription for the library. *George Richert, West Winds, West Drive, Aldwick Bay Estate, Bognor Regis, West Sussex P021 422, England*

Dec. 15

Meaningful

Please send me a copy of your 1986 index. Thanks for being a meaningful part of my Christian life. *Susan Graber, 2860 Pineridge, Cincinnati, OH 45208*

Jan. 5

Weak ethics?

I am 25. I am one year away from a master's degree in theology. It took me until now to learn the difference between murder and killing: Murder is always wrong, and killing is not. Surprising? I thought so too when I first heard it from my ethics professor here at the theological graduate school. He told me that the sixth commandment (Exodus 20:13) is not referring to killing. It correctly reads, "You shall not murder." He went on to justify capital punishment, participation in and support of war, and he assented to violent self-defense.

This professor is a Christian. He is my Christian brother. Yet we differ so radically. At this point I believe that in no case should any human take the life of another. This rule stands for individuals as well as for governments. My professor would agree with Luther and say that the government is an extension of the hand of God. He would say that a person who kills must be killed. The killer then becomes the government.

This line of reasoning disturbs me, so I asked a question in class. "What about where Jesus says, 'You have heard that it was said, "Eye for eye and tooth for tooth," but I tell you, Do not resist an evil person' (Matthew 5:38, 39)?" My Christian teacher said that in this passage Christ was addressing individuals and not governments. He said that governments must take lives when necessary.

This is not what I have learned as an Anabaptist student. Moreover, I am finding out that the ethics that I have learned as a Mennonite are weak. The end point sounds fine and looks glamorous. That is, I love to say, "It is always wrong to take a human life." But then I have to ask myself how much I like being part of a country that defends itself with the military. My answer right now is, "I like it." I like it because I certainly enjoy the freedom that my government provides me. I also appreciate the fact that the police in my city work to control crime, even if they are violent and carry guns. I do not want the police to quit carrying firearms.

How does this weigh with my commitment to pacifism? I do not know. But I want to find out. What I do know is that Christ (and the early Anabaptists) clung to ideals. I am going to hang onto mine as long as I can. *Aiden Enns, youth worker, Conference of Mennonites in British Columbia, 4000 W. 11th, Vancouver, BC V6R 2L3*

Jan. 12

Who I am

It is with great sadness and anger that I read about the Saskatoon resolution concerning homosexuality and the Commission on Home Ministries' response to that resolution (Aug. 12 and Nov. 25, 1986, issues). I was a member of the Hamilton, Ont., Mennonite Voluntary Service unit and worked at Welcome Inn Community Centre and Church for five years. I am also a lesbian and I thank God for making me who I am. My years in Hamilton were filled with some of the best relationships and experiences of my life, which continue to touch me in deep ways. I am sorry that I had to hide a big part of myself to survive in the church and that I would be less than welcome if I applied to MVS today. I am no longer willing to be silent and I hope that by adding my voice and face and name to the growing number of openly gay Mennonites I can contribute to the process of understanding and reconciliation. *Kris Wagner, 2189 Santa Rita St., Oakland, CA 94601*

Jan. 13

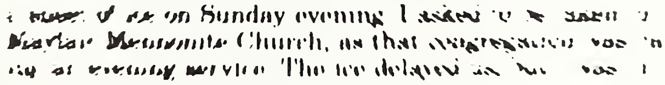
Source

Vernon Stucky

The Spirit of Christ
in the frail human heart
is the one source of strength
that can kindly impart
the peace and the joy
and the pure, serene rest
that the woes of this world
cannot foil or molest.

Vernon Stucky lives in Hesston, Kan.

Can you read this?



Many who want to read *The Mennonite* can't because of impaired sight. But our conference's magazine can now be heard on cassette tape. The tapes arrive about the same time as the magazine gets to its readers.

One blind "reader" wrote, "I want to let you know how much I appreciate receiving the recorded copies of *The Mennonite*."

Perhaps you wish to take advantage of this service for yourself or someone you know. Congregations or nursing homes may also want to subscribe and pass the tapes around.

A year's subscription is $100 (U.S.). Order now from *The Mennonite*, Box 347, Newton, KS 67114, or call (316) 283-5100. Ask for Muriel, Gordon or Sharon.

Ministries of Mayfair

The 'Your Time Out' story

Helen Friesen

It all began in 1971 as a result of a revival in Saskatoon. A group of women under the leadership of two dynamic women, Mary Bartel and Genevieve Ens, began meeting in homes for morning prayer and sharing. Mary was then the pastor's wife at Mayfair Mennonite Church, and Genevieve ("Gen"), a former schoolteacher, was the wife of the assistant pastor.

"I had been asked to take a position with Christian Business Women and I wanted Mary's opinion," Gen said.

"Why not start a group right here?" Mary said, meaning a group in the church. "Who knows what might happen." That was 15 years ago.

Soon the living rooms where the women met became too small and they started meeting in local restaurants. When these also became too small they looked for larger facilities. In February 1985 more than 500 women from Saskatoon and surrounding communities, from various denominations and backgrounds, met at the Travelodge Motor Hotel to hear the personal testimony of Janette Oke, a Christian novelist.

These meetings are held every month at the same facility with 300-500 women coming regularly for encouragement in their spiritual pilgrimage.

Ladies Time Out, as it was soon called, provides for women to get out, bring friends and make new ones, and have a morning of spiritual refreshment. There is always an invitation to those who have problems or hurts to stay after the meeting for prayer and counseling. Many stay for both.

Since Mary and her husband moved to a new pastorate in 1982, Ladies Time Out has been cohosted by Gen and by Irene Heese, an enthusiastic young homemaker. Groups have started in at least seven surrounding communities.

Your Time Out was a natural extension of Ladies Time Out. "We thought our husbands and families should also benefit," one member states.

Your Time Out meets quarterly on a Sunday evening in Saskatoon's Centennial Auditorium. it has been hosted by such notables as Jake Epp, federal Minister of Health and Welfare; Georgi Vins, exiled Baptist pastor from the Soviet Union; David and Deanna Waters, producer and lyricist, respectively, of CBC hymn sing; and John White, noted psychiatrist. Speakers have included writers, pastors, football players and business people, but they have all attested to a new life in Christ. Time Out Ministries aims to draw attention to God's claim upon the life of the individual and to challenge him or her to a commitment to that claim.

Average attendance is around 900, although the Georgi Vins meeting had to be moved into the main concert hall, which seats 2,000.

Music and singing is always an integral part of both Ladies Time Out and Your Time Out. Gen and her co-host lead the audience in the theme song, "His Name Is Wonderful." Many local and outside Christian artists have been featured.

Branching into radio

Time Out for Sunday Music was born because of a need felt by a number of people for a local Christian radio program, a program that would feature music and short devotionals. Mary Bartel and Genevieve Ens had no radio experience when they approached the manager of CJWW in February 1978. The manager was interested, but there was the matter of cost. The women got on the phone. They returned to the radio station with enough money promised by sponsors to pay for 1½ hours of radio time. The program has been going on a weekly basis ever since. Today's one-hour program is cohosted by Gen and her husband, Carl, pastor at Mayfair Mennonite Church and a trained counselor.

Sponsors vary, "but it is encouraging to see interested businesses pick up 15-minute segments with only limited advertising in return," Gen says.

The station management says, "It has consistently drawn the largest phone and word-of-mouth response of anything the station does."

Other offshoots of Time Out Ministries include Alcoholics Victorious (not affiliated with any other organization), which is dedicated to teaching that total and lasting freedom from alcohol, drug addiction and breakdown of interpersonal relationships can be found only through a personal relationship with Jesus Christ.

Assistance has come from committee members, the many volunteer hostesses, decorators and behind-the-scenes people. Expenses have usually been met by free-will offerings at the Ladies Time Out and the Your Time Out meetings.

"I never dreamed it would go so far," says Gen Ens. "All I wanted was to be available to God as a thanks for what people had done for me. We never want to compete—with the church or any other organization. We only want to complement.

"I am thankful that we have been able to reach out. I have received much spiritual insight from those to whom I have had the privilege of ministering. I am thankful that our church has allowed Time Out Ministries to happen."

The multiple ministries we at Mayfair Mennonite Church call Time Out are serving as a catalyst, not only in our church but across denominational lines. We praise God for this distinctive revival spinoff.

Helen Friesen, 1609 Ave. B North, Saskatoon, SK S7L 1H2, owns and operates Fellowship Bookcenter in Saskatoon.

MEDITATION

Reflection on spiritual renewal

Adam Liu

Go ye, the children of my household, boldly give your witness to the people who are living in dark places of death. Hopelessness has permeated their lives. I have seen their affliction and heard their bitter crying. Don't you know you must work the works of mine, for I send you, as long as it is day; night is coming when no one can work.

My children, who will go for me? Who will offer themselves as a living sacrifice to me? Have you forgotten my mercy, how I gave the life of my righteous servant to you unto death?

Close your eyes, touch his scars from the nails in his hands and put your finger where the nails were and your hand in his side. Should these things be forgotten?

If not, show me your definite determination and action, how you love me, for he once died for you. I want to clearly hear your response, "Here I am, send me."

Be sure I am expectant for your commitments day and night, I repeat. For I have heard their endless crying for loneliness, emptiness and sinfulness from the people who are living in dark places of death.

Adam Liu is pastor at Santa Clara (Calif.) Ethnic Chinese Mennonite Church.

EDITORIAL

Thinking while running

Spiritual renewal. Service and leadership. Our four kingdom goals. Increased giving.

We have named it A Call to Kingdom Commitments, and at Saskatoon '86 we resolved to answer that call. The call supports our overriding and continuing conference goals: (1) to increase evangelism, (2) to teach and practice biblical principles, (3) to develop and train church leadership and (4) to achieve Christian unity.

Edwin Teichrow from Winnipeg called it "the largest undertaking of the General Conference Mennonite Church—65,000 members banding together to revitalize our programs."

The most moving moment for me at Saskatoon during the discussion preceding the vote was when a man came to the microphone and said, "I know this is a difficult time financially for many of us. Some are wondering about the wisdom of promising to stretch even more in order to keep such a resolution. But others of us have been blessed. To my brother, my sister, who is feeling the pinch right now, I say let me carry the load for you." I understand that a similar sentiment was also voiced at the sessions of the Conference of Mennonites in Canada earlier in the month in Ontario.

After the Saskatoon sessions many pastors (as development director Carol J. Suter said of Elmer A. Wall, Freeman, S.D.) "took it and ran with it," likening A Call to Kingdom Commitments to a baton in a relay. Elmer preached a series of sermons on the four goals. So did Dorothea and Heinz Janzen, Hillsboro, Kan. So did Tim Epp, Dallas, Ore. (using Matthew 28:18-20 for Goal #1; that and Luke 24:45-49 for Goal #2; Colossians 2:6, 7; 2 Timothy 2:2 and Exodus 18 for Goal #3; and Romans 15:1-13 for Goal #4).

At the Saskatoon sessions there were, understandably, questions. Some thought that the giving part of the resolution was just "sugar-coated" with the other three commitments; others recognized that financial goals are met only after spiritual commitment. Some felt that all the talk about "big bucks" does not sync with our desire for simplicity; others welcomed being asked to give. Some saw the promotional items as slick and gimmicky; others approved of them as refreshing and professional. Some at Saskatoon felt forced when presented with colored brochures and balloons; others recognized that the idea of a development plan and campaign had been tested and affirmed in every province and district prior to presentation at Saskatoon for approval.

Several months after Saskatoon '86 I visited playwright Vicki Dyck in Rosthern, Sask. She had just received her assignment from James Gingerich, (Newton, Kan.) congregational campaign director, to write two choric readings for use in our congregations on Dedication Sunday (April 5) and Commitment Sunday (April 12). "I sense a weary joy," she added, "on the part of conference leaders." Maybe that's how runners feel, I thought. (The book of resources, including her work, is now in the hands of every General Conference pastor.)

Hear Tim Epp's conclusion to his sermon on achieving Christian unity: "Will you join together in stoking the fires of Christian unity by bearing with others, by building others up, by unconditionally accepting others so that all may experience the warmth of God's love and so that the world may see by our love that we are Jesus' disciples?"

If our development plan helps us do that, and I believe it will, I praise God for it. *mts*

A book of daily devotions for use from Feb. 16 through April 12 has been prepared by the spiritual emphasis and congregational campaign committees for the General Conference Mennonite Church development plan, A Call to Kingdom Commitments. Fourteen writers contributed to the devotional, which is being distributed free of charge to every General Conference household. The devotional was produced in response to the call for spiritual renewal in the development plan. For a copy, write to Jim Gingerich, Box 347, Newton, KS 67114.

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST
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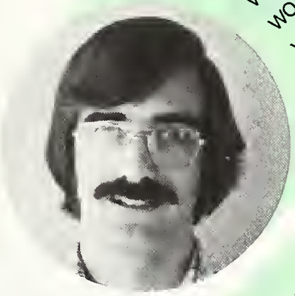
Mennonite Voluntary Service

Brad Ginter: Baptist from Michigan, serves with the MVS unit in Dallas, working with refugees fleeing violence in Central America.



Arlan Preheim: Mennonite from Freeman, S.D., works at the Welcome Inn with the MVS unit in Hamilton, Ont.

Katrina Campbell: Serves at the Edgewood Children's Center as a member of the MVS unit in St. Louis. She comes from a Presbyterian church in Spokane, Wash.

Kryss Chupp: Lived in Mennonite communities in Indiana, Arizona and Kansas prior to joining the Pilson Service Order MVS unit in Chicago, working with Synapses.

Paul Eastwood: From Guelph, Ont., has Roman Catholic and Presbyterian background and is working in peace and justice ministries with the Winnipeg MVS unit.

Five of the 104 current volunteers serving with Mennonite Voluntary Service talk about their faith, hope, service and experience.

PROLOGUE

In addition to Mennonite Voluntary Service's 104 "official" volunteers, you and I can name hundreds—yea, thousands—of people who give time to the work of God's kingdom.

I would like to name a group that has been working behind the scenes of *The Mennonite* for several months, recording each issue on cassette tape for distribution to visually impaired people in our conference. Martha F. Graber, former coordinator of the Inter-Mennonite Council on Aging, is the volunteer coordinator of this specialized service. Her core of readers includes Esther Foth, Jacob T. Friesen, Ruby Funk, Erwin Goering, Loris Habegger, Martha Stucky, D. C. Wedel and Cookie Wiebe. These represent Bethel College Mennonite Church, North Newton; Faith Mennonite Church, Newton; First Mennonite, Newton; Tabor Mennonite Church, Newton; and Zion Mennonite Church, Elbing, all in south central Kansas.

On two Mondays a month Martha comes to *The Mennonite*'s editorial offices and gets the page proofs of the next issue. She organizes and assigns and (when appropriate) prepares explanations. The group gathers at Stucky Audio Service here in Newton and reads the magazine into the microphone, nearly cover to cover. Homer Stucky duplicates the master tape, and we send copies to subscribers ($100 U.S. for a year, 24 tapes).

As you read in these pages about some official volunteers, thank God also for the host of unofficial volunteers among us.

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Profiles of people in MVS

Kryss Chupp, foreground

Arlan Preheim, center

Who are the people in Mennonite Voluntary Service? What is their faith? Their hope? Their experience? Their service? In these profiles we introduce to you five people currently serving in MVS.

All people entering MVS are asked to share their faith and their motivation for service. The individual responses to the sections "Christ and the Christian Faith" and "Motivation for Service" are taken directly from their applications to MVS. Responses to the other two sections were solicited in preparation for this article.

Enjoy getting to know these five servants and know that there are many others in MVS and other service programs who are just as dedicated and special. As you read about these people, pray for MVS and the work Christ holds out to all of us.

Life and work in MVS

Different people, different countries. My work with an interfaith education/action organization has enabled me to hear the stories of many different people from different countries. One formative experience was traveling for a week with a Guatemalan refugee couple and their five children, transporting them to a Sanctuary church. Among the many powerful words that Felipe spoke were these: "Compassion is giving someone a piece of bread; solidarity is going with them on their journey." Taking that call to solidarity seriously has meant raising my own voice and putting my body on the line at times. *Kryss Chupp*

Caring people. In thinking of significant experiences in my life and work in Mennonite Voluntary Service, I think of support I have received from the unit. Whether I have had a good day or a bad day, I have really appreciated coming home to a unit of caring people who are willing to listen to me. *Arlan Preheim*

Witness for Peace. My recent involvement with Witness for Peace and a subsequent trip to Nicaragua were of special significance over the past year. Coordinating and planning for a delegation of 20 Canadians who visited Nicaragua in August was for me a paradigm of the strength of the church working for peace. There were people from many different churches. The trip itself was for me both educational and liberating, as for the first time I came face to face with real poverty on a scale not even found in the inner city of Winnipeg. The suffering that the U.S.-backed war has caused was also evident from the Nicaraguans we met in the war zones in Jinotega. As we all struggled to deal with the war, the poverty and the suffering around us we formed a community that we all counted on. Never before in my life has daily worship been so important as it was in the countryside of Nicaragua. *Paul Eastwood*

Faith. Certainly the most significant thing about our experience here has been to get to know so many refugees who have gone through so much in their home country. Although some continue to have difficulties in dealing with their past, most show themselves to be very resilient. For many, their faith is very important to them. *Brad Ginter*

Christ and the Christian faith

Giver of love and healing. Christ is the Son of God, the Word, who came in human form to bear our sins on his body. Christ is love and the giver of love and healing. Christ is light in the darkness. Christ is my master, my peace and my strength. *Katrina Campbell*

Strive to follow. As I ponder the meaning of life here on earth—and specifically my life—when I try to sort out what is important from all the rest, I realize that I must strive to follow Jesus' leading. Anything else, no matter how noble or important by any other standard, falls miserably short. It's a noisy gong or a clanging cymbal. *Brad Ginter*

HOPE FAITH SERVICE MOTIVATION EXPERIENCE
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HOPE FAITH SERVICE MOTIVATION EXPERIENCE

Paul Eastwood

Brad Ginter, left, with three Salvadorans

Katrina Campbell, left

Devote myself to his service. I believe that Jesus of Nazareth is the Son of God and that necessary to salvation is faith in his death on the cross for the sake of all, and his resurrection, which is the hope of all. My faith in God means that Christ is to be Lord of all my life and that I am to devote myself to his service as he calls me within the body. *Paul Eastwood*

Wholeness and liberation. Christ was a person whose words and lifestyle taught liberation and wholeness to a broken and unjust society. My commitment as a Christian is to live out my life in a way that contributes to the creation of wholeness and liberation. That commitment is tested and directed by God's voice in others, in writings, in silence. *Kryss Chupp*

Joy and pain in MVS

Values that challenge. It is a joyful thing for me to be living a model of interdependence and coaccountability. Sharing economic and material resources is a prophetic sign birthing wholeness in a society where individualism and competition breed alienation. It's often lonely asserting values that challenge the principalities and powers of this world, and it's painful to see death and suffering continue while we work so hard to bring about God's new earth. *Kryss Chupp*

No need to fear. Our greatest joys are when refugees are accepted to go to Canada and then when they actually leave, knowing that they needn't fear deportation back to possible persecution or death. We realize that some of these people, without our assistance, might very well be dead now. *Brad Ginter*

Participate in congregation. Though not a Mennonite myself, I decided to attend the St. Louis Mennonite Fellowship to build a relationship with the people there because of their support to the MVS unit. I've grown and been challenged by my participation in the congregation's shared leadership, a great joy. Another joy has been in learning about problems of the poor face to face, in the faces of children at Edgewood or the homeless at the Catholic Worker house, not always understanding but knowing the indescribable joy that I believe is the Spirit saying I'm doing what I'm called to do. My pains have been experienced most while trying to build an honest and trusting community within our MVS unit of varied personalities, ages and communication. *Katrina Campbell*

> *Christ is love and the giver of love and healing. Christ is light in the dark; Christ is my master, my peace and my strength.*

Motivation for service

Christ's passion lives within me. To love others as God loves us. Knowing that in service with the poor, in prison, homeless and sick I am loving Christ. I believe Christ's passion for others lives within me because I know no greater joy than when I am involved in service for others. *Katrina Campbell*

Going hand in hand

Church planting and MVS

Fern Hieb

When the St. Louis Mennonite Fellowship was struggling for survival in its early years, the presence of a new St. Louis Mennonite Voluntary Service unit in 1977 was indispensable to our fellowship's life and growth. The founding and maintenance of an MVS unit served as a unifying project and as an impetus for our fellowship to begin meeting weekly on Sunday mornings to be more supportive of the volunteers. That soon led to the desire for a pastor for the fellowship, which in turn led to a steady growth in membership.

Before that growth of membership occurred, the fellowship struggled with wanting to enforce the attendance of the volunteers at fellowship worship services, while at the same time knowing we couldn't force that onto anyone. This question resolved itself as we grew in numbers, hired a pastor and became a sizable, stable, creative church, where most of the volunteers *wanted* to participate.

The greatest joy experienced by the fellowship in sponsoring the MVS unit has been the rich enhancement of church life provided by the participation of the MVS workers. In the fellowship's tradition of shared leadership, most of them have had their turn at leading worship, teaching Sunday school, planning for retreats, participating in business meetings, leading singing and preaching. Many creative ideas and fresh enthusiasm for church affairs have come from the volunteers, with their rich variety of backgrounds and perspectives. And many close friendships have been formed between individual MVS workers and families or individuals in the fellowship.

The St. Louis MVS unit has also provided an avenue of greater outreach for our church. Volunteers have served at Edgewood Children's Center as teachers, teacher aides, social workers, art and music teachers, nurses, recreational therapists and speech therapists. They have also been community organizers, preschool teachers, health-care professionals, teachers of the mentally handicapped, day-care workers with refugee children, and workers for the Salvation Army.

The St. Louis MVS unit includes a "peace worker," and this is unique. This person witnesses to the larger community through draft counseling and participation with other peace organizations and keeps the fellowship informed about peace and justice issues, prodding the fellowship to think and act.

From about 1983-85, the major concern with MVS in St. Louis was the decrease in communication between the service unit and the fellowship as a whole. Some of the MVS workers felt that the fellowship was failing to express enough support for MVS, that the unit had become too autonomous, and that the support committee represented the only fellowship members interested in the unit. The volunteers wanted more direct involvement from the fellowship regarding goals for St. Louis MVS, evaluation of MVS positions and social interaction.

During the past year the main focus of unit/support group discussions was whether to expand into service possibilities new to St. Louis MVS.

The struggles with St. Louis MVS over the years have changed as personnel and circumstances have changed. The challenge of the St. Louis Mennonite Fellowship as the sponsoring organization is to frequently consider such questions as, "What are we trying to do with MVS in St. Louis?" and, "Are we supporting the volunteers as much as they need and deserve?" We face that challenge willingly, with thanksgiving for the richness of the Mennonite Voluntary Service experience.

Fern Hieb is a member of the St. Louis Mennonite Fellowship. Her address is now 15 Pinecrest, Westboro, MA 01581.

Serve wherever we are. Service is an important part of a Christian life. It is important that we serve wherever we are, and at times we need to set aside blocks of time for the purpose of serving others. *Arlan Preheim*

Pain at the doorstep. My life thus far has been one of middle-class comfort, but a recent stay in a major urban center has awakened me to the pain and hurt that is right at the doorstep of our affluent society. *Paul Eastwood*

Hope for the future

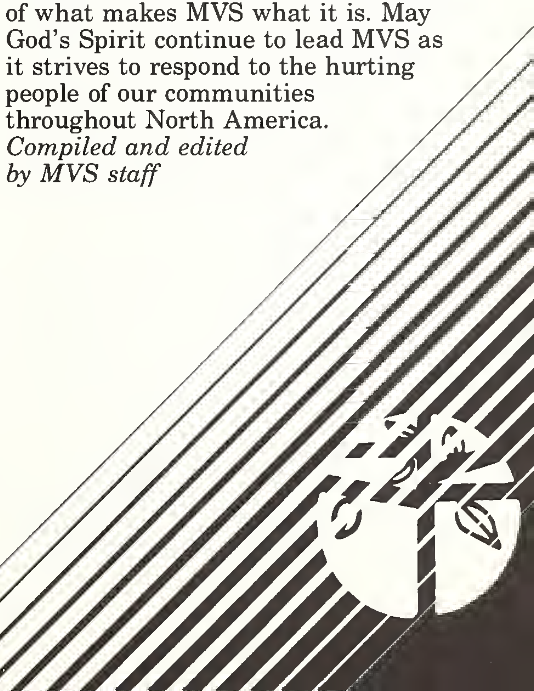
Refusing to remain silent. My hope is to spend a few years serving—working internationally. A broader hope is that my own life and the larger church will continue to be a prophetic voice, refusing to remain silent in the face of injustice in God's world. *Kryss Chupp*

Accepting people different from me. I hope to be able to serve Christ in some kind of full-time church work. My hope is that I will not forget about living a simple lifestyle, sharing with others and accepting people with different backgrounds and beliefs. *Arlan Preheim*

Network of friends. I would like to settle here in Winnipeg in the area of the city where our unit is located. We have established a network of friends in the community that is very special. *Paul Eastwood*

Downward mobility. My MVS experience has further influenced me to seek a life committed to the glory and kingdom of God. To borrow the words of Cardinal Suhard, I would like "to live in such a way that one's life would not make sense if God did not exist." *Katrina Campbell*

You have witnessed a small part of the spectrum of MVS. We hope this sharing will allow you to catch a glimpse of what makes MVS what it is. May God's Spirit continue to lead MVS as it strives to respond to the hurting people of our communities throughout North America.
Compiled and edited by MVS staff



'MVS enabled us'

John Longhurst

It started with 20 people living in a two-bedroom apartment.

When Ernst and Ruth Harder, pastor-couple of the Dallas Mennonite Fellowship, a joint Mennonite Church/General Conference congregation, discovered the 20 hungry Salvadorans in the summer of 1982, they didn't know what to do. They were already "stretched to the point of exhaustion" by service to the church and to some of the thousands of Central American refugees pouring into Dallas.

"We wanted to help them," says Ernst, "but we couldn't do it. We had to get some help."

The church turned to Mennonite Voluntary Service. Near the end of that same year volunteers Brad and Sharon Ginter arrived in Dallas to administer Mennonite International Refugee Assistance (MIRA), an organization that helps Central American refugees emigrate legally to Canada.

"MVS provided additional hands and feet for the congregation," Ernst shares. "They enabled us to do things we couldn't have done without help."

The story of MVS in Dallas is the story of enabling. Since the unit opened four years ago, seven volunteers have enabled the church to assist refugees and provide community leadership in peacemaking and against the death penalty. One of the volunteers enabled a church member to offer inexpensive dental care to low-income residents.

Enabling—not doing. This is an important distinction for Ed Ward, a dentist who since 1979 has offered low-cost dental care. "We didn't bring volunteers here to do the work for the church," he says. "They came to work with us."

Without exception, volunteers have to come to work with members in programs that had outgrown the small (40 adults) congregation's ability to keep them going. For Ed Ward, that time came in 1984, when his wife, Ruth, gave birth to their second child. Prior to that time she had supplemented their income through a teaching job and, later, as an office assistant, allowing him to make low-cost care available. With two children, however, she couldn't help anymore; MVS supplied volunteer Barbara Zendt to provide office assistance.

"Without MVS," Ed says, "I would have had to raise my prices." He is without a volunteer now, but the practice is strong enough to allow him to temporarily pay an employee and still make low-cost care available. "Our policy is not to turn anyone away who can't afford it," he says. The MVS support committee is looking for another volunteer for Ed.

MVS also allowed the Dallas Peace Center, begun by Dallas Mennonite Fellowship in 1981, to continue to provide peace education, research and action from a Christian perspective to the Dallas peace community. The center, which today serves as the resource and coordinating office for 36 peace and justice groups in the Dallas area, was first directed by John R. Burkholder, then on sabbatical from Goshen (Ind.) College. When Burkholder returned to Indiana, the center's board didn't know where they could find someone to administer the growing program. The need was met when church member John Stoesz, then studying religion and peacemaking at Perkins School of Theology, volunteered to direct the center as an MVS volunteer.

"We couldn't have kept going without MVS," says Galen Toews, chair of the center's board. "We would have been in trouble without it."

In 1985 the center added a second volunteer, John Longhurst, who came to create and edit the *Dallas Peace Times*, Dallas' peace and justice com-

Sharon Ginter, right, MVS volunteer with MIRA, helps a Central American refugee fill out immigration forms.

Dallas Peace Times*, edited by MVS volunteer John Longhurst, is in its second year and has over 1,000 subscribers.*

Brad Ginter, left, gives immigration advice to a young Central American.

munity newspaper. Since the departure of Stoesz in September 1986, Longhurst has also served as acting director of the center.

As with work with the other programs, work against the death penalty in Texas grew out of the concern of church members who devoted time and money to the effort to end the practice of criminal executions. When the work outgrew the time that they could give to it, MVS supplied volunteers Steve and Lisa Haberman, who established the Dallas Coalition Against the Death Penalty. The Habermans left Dallas and MVS after a year to move to Houston to be closer to the Texas death row prison and to lawyers working against capital punishment.

"Underneath it all," observes long-time member Sam Nance, chair of the MVS support committee, "has been the church's concern for outreach. It's part of what we have understood as our role in the city—responding to need. MVS has helped us respond. Our small church simply couldn't do it all."

Things are different today. From a high of seven volunteers in 1985, the unit has shrunk to three, the Ginters and Longhurst. The fellowship, which celebrated its 15th anniversary last November, is taking time to evaluate its needs and future and at present is not contemplating new ventures, although the support committee is making Dallas service agencies aware of the MVS opportunity. This does not mean there isn't plenty of activity in the MVS-supported ministries: MIRA is responding to hundreds of Central American refugees who want to know more about Canada. Whereas Canada was once just a cold place far away, the new immigration law in the United States has made it an attractive option for many who won't qualify for amnesty in this country. And the peace center is exploring service options with another set of refugees—people from southeast Asia who currently form a small but deeply troubled community in Dallas.

"The church has done very well through MVS," says Ed Ward. "It's been a good working relationship." "There's a great challenge for the church in the city," adds Sam Nance, "and through MVS we want to continue to respond to our community's needs."

John Longhurst's address is 209 S. Edgefield, Dallas, TX 75208.

Kingdom commitment stories

Trying some untried paths

Rudy A. Regehr

One popular image of us Mennonites is that we are a conservative lot. That may be so, even if we do not all ride around in buggies and show a preference for black attire. Being conservative is not necessarily negative. The word does, after all, imply that we have something that we want to preserve for the future. As a church we have a rich tradition of faith and witness which we not only wish to preserve but to promote. Therein lies at least a part of the tension between reaching out for new ideas and approaches, and maintaining what we already have.

When the talk about the development plan began a few years ago we were not sure whether we were getting into something new or were simply attempting to conserve the treasure we already had. Now as I spend a great deal of time introducing people in Canada to A Call to Kingdom Commitments I continue to find that tension between a radical new approach and a sense for conserving the best of what we are.

Put simply, A Call to Kingdom Commitments is about renewal and money. What is not clear is the order in which these ought to come. The extent to which we give of our money and our time for the work of the church is probably one indication of the state of our spiritual well-being. It has long been known that we are most likely to support the church in direct proportion to the strength of our commitment to Christ and the church. When in recent times there has appeared to be some slackening of support for our church programs it is not surprising that we should raise questions about our spiritual commitments.

The question of the order of events between fund-raising and renewal is raised again and again by individual lay people and by leaders in our congregations. What is the proper order? On the one hand, it makes good sense to say that our giving patterns are profoundly affected by our Christian commitments. At the same time it is probably true that no one's faith is renewed abstractly. Just as we do not "love" abstractly, so we are not able to renew our faith without giving some concrete expression to that renewal. Therein lies the key to this campaign. We have here an opportunity to reflect seriously on our commitments and at the same time consider significant ways to express these new commitments.

A Call to Kingdom Commitments brings together into one package our need for renewal and our strong desire to preserve and enlarge the effectiveness of our Christian witness in the world. The emphasis on renewal gives us an opportunity to strengthen our own faith; the emphasis on fund-raising is necessary if we are to find new ways to express our faith.

We are indeed a conserving people, but we also find that the setting and time in which we want to give our testimony has changed. In fact, we have changed dramatically. Both the new "we" and our new society demand that if we are to conserve our witness for the long term we will need to be prepared to venture on some untried paths. A Call to Kingdom Commitments is such a new venture.

Rudy A. Regehr, executive secretary of the Congregational Resources Board of the Conference of Mennonites in Canada, Winnipeg, is on partial leave to be the Canadian director of A Call to Kingdom Commitments. This is the fourth of six columns on the development plan.

Faith on file

David Orr

If fire breaks out at the General Conference Mennonite Church offices there is no doubt in my mind what I will save from the flames.

I serve as personnel director of Mennonite Voluntary Service. Next to my desk stands a grey four-drawer file cabinet. I would risk a lot to rescue the files in the second drawer from the top.

Each year my work brings me in contact with 200-300 people who are thinking of doing something drastic—giving a couple of years of their lives to others in Christian service. I keep their applications in the second drawer of the cabinet, within easy reach.

My files tell the stories of faith of men and women seeking to be obedient to God.

Some people come to MVS with the zeal of newfound faith. It is exciting and inspiring to have the chance to work with newborn Christians. Their commitment to following Christ in life is a powerful sermon on what it means to accept Jesus as Lord and Savior.

We also hear from people who feel they have grown deaf to the Spirit. They have become absorbed in the daily routine of job, family and church. Suddenly they hear a call to renewal, a call to service. Their example is a witness to all of us who have become comfortable in our faith.

Some of the people who apply to MVS are hanging onto their faith by their fingernails. They feel their church does not have a place for them, that their faith is nothing more than words, that they have nothing to offer. The early Mennonites knew that faith and works must not be separated. This is still true. I am amazed at how faith grows in the lives of volunteers who simply commit themselves to following Christ in life through service.

My files tell the stories of individuals, couples and families at crucial points in their lives.

University graduates apply. They are eager to put their training to work and gain practical experience. Young people just out of high school look forward to living away from home for the first time.

An executive with the Bank of America struggles with leaving his well-paid position for the subsistence support MVS offers. He decides that he cannot do without his salary, even though he considers his work empty and meaningless.

Families try to imagine what changes an MVS assignment will bring to their lives. Yuppies who thought they had everything share their dissatisfaction. Retired people ask, sometimes almost apologetically, if there is a place for them.

Not all of these people join MVS, but it is exciting to hear their stories and to have a part in discerning God's will for them.

My drawer also gives dramatic evidence of the needy world we live in. The testimony comes not from the papers it holds but from what it does not contain.

Each year I hear from scores of churches, agencies and community groups asking for help. They see work that needs to be done, but we are not able to help. They know people in their communities who are hurting, but we do not have volunteers to send.

Volunteers are urgently needed.

Units in Saskatoon, Boulder, Colo., and other communities cannot be opened or must be postponed because my drawer doesn't offer enough people.

Hopi Mission School in Kykotsmovi, Ariz., struggles with a teacher shortage. Last year they were forced to turn away more than 50 of their students because MVS could not fill all the vacant positions.

Carpenters and maintenance workers are urgently needed. Menno House Repair in Oklahoma City is facing the prospect of being without any workers within the next several months because there is no one to send.

It is frustrating to see projects close for lack of volunteers. Positions listed for over two years go unfilled, and that is discouraging.

Committed people who are willing to put the needs of others before their own wants are the lifeblood of MVS. The files in my drawer are concrete signs of their willingness to follow Christ. Through their faithfulness and God's grace we will continue to be able to reach out to those in need in North America.

David Orr is personnel director for Mennonite Voluntary Service.

Mennonite Voluntary Service

Mennonite Voluntary Service works to meet material, social and spiritual needs of people in need in North America. It also seeks to change the structures that oppress them. Workers who are committed to serving others and to putting their faith into action are needed to assist in these efforts.

MVS service fields include Native ministry, peace and justice, youth work, social work, community organization, education, housing rehabilitation, child care and many others. Entry level and more advanced workers are needed. Preferred initial term is two years. Some positions are available for shorter periods. Volunteers may be single or married. There are openings for families. Assignments are available throughout the year.

For information contact David Orr, Personnel Director, Mennonite Voluntary Service, Box 347, Newton, KS 67114, (316) 283-5100.

Reflections on Hebrews 2:5-9

The new story in creation: our future

George Thomas

Some time ago I was in a Bible study with a group of students. We studied Romans 8. There Paul speaks eloquently about the groaning and waiting of the whole creation for renewal of hope and a new future.

Michael said, "How can we speak about a hopeful future when many of us next year may not find jobs?" Kathrina said, "I don't have any hope. I feel there will be another world war in our generation." Martin, Elizabeth and Barbara spoke and saw the Christian hope for the future as nothing more than a pious vision without any basis for its fulfillment.

I am sure that at one time or another all of us may have similar thoughts. The author of the letter to the Hebrews (chapter 2) confronts the same question, reflecting on the future of humankind and quoting the glorious future envisioned for us by the Psalmist (Psalm 8): "What is mere man that you are so concerned about him? And who is this son of man you honour so highly? For though you made him lower than the angels for a little while, now you have crowned him with glory and honour."* Immediately the writer is reminded of the great contradiction between the God-given possibilities at the disposal of humankind and the actualities of the human situation. The writer knew how difficult it was for society to overcome its selfishness, greed and hatred. Thus a second look at the human situation: "And you have put him in complete charge of everything there is. Nothing is left out. (But) we have not yet seen all of this take place." Yet our writer does not sink into despair but affirms a firmer ground for hope: "But we do see Jesus."

"The good news of the Christian faith for our time is that because of Jesus, in whom a new kind of human future has begun, we can trust in the future of humankind."

We also do not see all things in subjection to us. Our generation has capabilities for technological growth but is poor in the art of living together. We are able to achieve affluence but unable to eradicate hunger and war. We sit on a thin wall between a future and no future without knowing on which side we will fall.

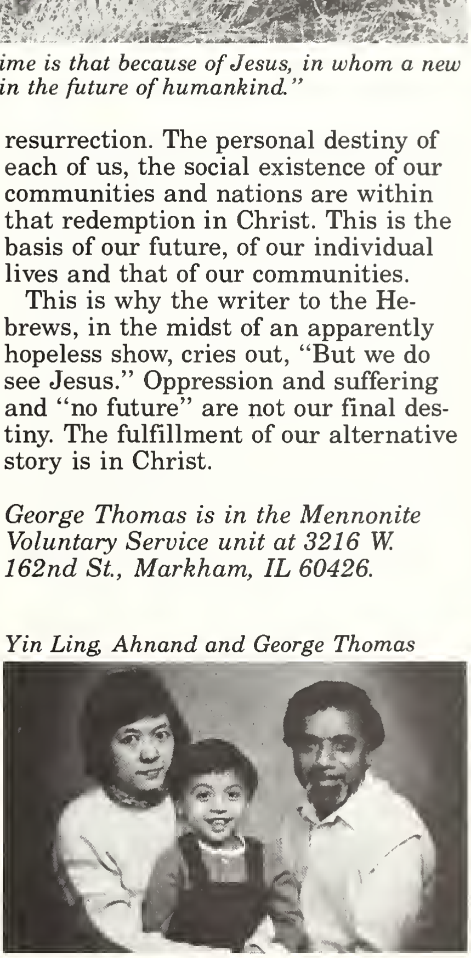
But are the human predicament and bondage to sin stronger than God's saving plan for us in our personal and social existence? When we are torn between the Christian hope for the future and the hopeless realities around us, do we see Jesus, the living Christ? After Jesus of Nazareth, our life and that of the earth are not left for the chances of history. In the life of Jesus, God has taken away the condemnation from humankind. In the life of Jesus, the God-man, the history of God has given the history of humankind a new lease on life, a new beginning: the new story in God's creation. Therefore, we are bold enough to say, As long as God has a future, we also have a future. The substance of the good news of the Christian faith for our time is that because of Jesus, in whom a new kind of human future has begun, we can trust in the future of humankind.

Jesus is "the first fruit" of God's hope for us. Therefore, Jesus proclaimed that the kingdom of God, the advent of the future of humankind, has begun in his life, ministry and resurrection. The personal destiny of each of us, the social existence of our communities and nations are within that redemption in Christ. This is the basis of our future, of our individual lives and that of our communities.

This is why the writer to the Hebrews, in the midst of an apparently hopeless show, cries out, "But we do see Jesus." Oppression and suffering and "no future" are not our final destiny. The fulfillment of our alternative story is in Christ.

George Thomas is in the Mennonite Voluntary Service unit at 3216 W. 162nd St., Markham, IL 60426.

Yin Ling, Ahnand and George Thomas



The quotations are from the Living New Testament, Hodder and Stoughton, London 1969.

Members of Salem Mennonite Church, Freeman, S.D., are rebuilding their church building, following a fire that destroyed the building on Aug. 10, 1985. On Jan. 3 about a dozen church members worked in what will be the church fellowship hall, staining, sealing and varnishing the thousands of boards that would be nailed into position as the ceiling of the sanctuary. The building is enclosed. Dedication services for the new building have been set for May 17.

Faith and Farming III, a Dec. 3-5, 1986, conference held at Laurelville Mennonite Church Center, Mt. Pleasant, Pa., brought together nearly 100 participants. Keynote speaker Howard Brenneman of Hesston, Kan., said, "I can't think of a better time for a young person to go into farming. There is a tremendous future for Mennonites in agriculture." Not everyone shared Brenneman's optimism. Keith Helmuth spoke about the unsustainability of present North American agricultural practices. "We have fallen prey to the ideology of consumerism," he said.

NEWS

Tightening belts north of the 49th parallel

Council of Boards deals with budget cuts

Winnipeg—In contrast to the unseasonably warm winter temperatures outside, the weather at the Council of Boards of the Conference of Mennonites in Canada, held here Feb. 5-7, was stormy and troubled. The storm was due to the lower-than-expected donations received in 1986: 90.3 percent of budgeted congregational receipts.

In light of this situation, the General Board instructed the program boards to reduce 1987 expenditures to 1986 actual income and plan for only 4 percent increases for the 1988 and 1989 budget years. This directive left both Native Ministries and the Canadian Mennonite Bible College board in serious financial situations, since salaries make up a large percentage of both budgets.

> *"Meeting the budget is a matter of identity and commitment."* Melita Bartel, North Battleford, Sask.

The General Board, which administers the overall program as well as several committees, led the way in the restraint measure by trimming programs and transferring $8,000 (Canadian) to the budget of Native Ministries. In addition, administrative staff time was trimmed with the reduction and reclassification of a support staff position and the reduction of the general secretary's position to 80 percent retroactive to Jan. 1 and 60 percent effective Sept. 1. In light of the current financial crisis and the expressed call for stewardship education, the General Board presented an initial plan to strengthen conference stewardship efforts.

Congregational Resources Board, after struggling with its budget, was able to transfer $5,000 to Native Ministries to relieve some of its immediate pressures. CRB worked on exploring new ways to bring peace, justice and service issues to conference members, as well as strategies for church planting. Plans are being developed to hire a half-time church planter.

Canadian Mennonite Bible College had difficult decisions to make regarding its budget. Chairperson Victor Epp described the 1987 revised budget as tight. "We don't have anywhere to go in a disaster," he stated. He presented the 1987 and 1988 budgets as ones that cut program. As a result, two sessional teaching positions will be eliminated for the 1987-88 academic year, and the program of organ instruction in the music department will be discontinued after June 1988. Regarding other program matters, the CMBC board decided to invite the Mennonite Conference of Ontario and Quebec and the Western Ontario Mennonite Conference to name representatives to its board in view of the increasing number of students attending CMBC from these two conferences.

David Neufeld, chairperson of the Native Ministries board, reported on excitement and enthusiasm regarding involvements in Native communities. Further efforts will be made to increase Native leadership and community input in Native Ministries programs. A connection with the Mennonite Indian Leaders Council, associated with the General Conference, was strengthened with the presence of Elmer Myron at the Native Ministries board meetings.

Elijah McKay (right), Native Ministries staff person, encouraged his board to allow Native people to have the initiative for starting programs.

Board and committee members at the Council of Boards sessions accepted a revised budget of $1,840,000 in congregational giving and corporate and individual receipts for 1987. In addition to the program board meetings, Canadian Women in Mission and the ministerial leadership, nominating and program committees met during the Council of Boards. *Brenda Suderman, editor for Congregational Resources Board, Conference of Mennonites in Canada, with offices at 600 Shaftesbury Blvd., Winnipeg R3P 0M4*

As of Jan. 31, the audiovisual library of Faith and Life Press is closed, reports Dick Rempel, press manager. The audiovisual library had been a part of the press operations since 1955. Audiovisual resources are now available from the three commissions (Box 347, Newton, KS 67114); *Ways and Means*, Attention: Anne Unruh, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, and Sisters and Brothers, Inc., 125 E. Lincoln, Goshen, IN 46526.

Helmut Harder's "The Biblical Way of Peace" was an underlying text for speakers Hansulrich Gerber, Mennonite pastor from Bern, Switzerland, and Neil Blough, Paris, at an inter-Mennonite seminar in Kinshasa, Zaire, Oct. 21-26, 1986. Fifty-one pastors and deacons discussed the church's role in society. A frequent observation was the material poverty but spiritual wealth in the southern countries as opposed to material wealth and inner emptiness in northern countries. Mukanza Ilunga organized the seminar on behalf of the International Mennonite Peace Committee.

Protection and Advocacy, Inc., is a non-profit corporation that protects and advocates for the rights of people with developmental disabilities. It has a hotline with a toll-free number to be used by people with developmental disabilities, their parents or guardians, and other concerned individuals who have questions and problems related to special developmental needs. The number is 1-800-952-5746.

GCMC lacks 4.5 percent of 1986 fiscal goal

Newton, Kan. (GCMC)—The General Conference Mennonite Church failed to meet its 1986 fiscal goal of $5,624,320 by 4.5 percent, according to Ted W. Stuckey, conference treasurer.

Receipts for 1986 totaled $5,369,305 or 95.5 percent of the proposed budget, a 2.6 percent decrease from 1985. The primary source of income came from the 365 member congregations in the United States and Canada. Less than 10 percent came from individual contributions. Women in Mission received $248,588 or 98.5 percent of its 1986 budget.

A new bylaw passed by the General Board last August allowed each of the four conference programs to receive 95.5 percent of the budget. As of Sept. 1, 1986, undesignated funds were distributed to "where most needed." Previously, undesignated funds were prorated, with the Commission on Overseas Mission receiving 65 percent, Commission on Home Ministries 18.3 percent, Commission on Education 8.1 percent and Mennonite Biblical Seminary 8.6 percent.

The receipts were divided as follows: COM, $3,490,048; CHM, $982,582; COE, $434,914, and MBS, $461,761.

Actual expenditures among the commissions varied. COE overspent its share of the receipts by $5,524 or 1.3 percent; COM overspent by $192,781 or 5.5 percent; CHM underspent by $108,528 or 11 percent. Figures for MBS are not available since it operates on a different fiscal year.

In light of the year-end receipts, members of the General Board and Division of Administration are likely to propose a 0 percent increase in budget for 1987 at the Council of Commissions in March.

Herbal medicines widely used in Nicaragua

Esteli, Nicaragua (MCC)—The severe economic problems in Nicaragua have forced health workers to rely on herbal medicines to treat illnesses, especially among children, reports Mennonite Central Committee health worker Margaret Tremwell (at right in photo). The Nicaraguan Ministry of Health is promoting the use of herbal medicines by encouraging people who use these medicines to submit identified samples of the plants to local health centers for investigation. The plants are tested at the medical school in Leon for chemical composition and possible effectiveness. Private physicians and doctors working at the health clinic in Esteli, where Tremwell works, prescribe herbal medicines for their patients. Those unable to pay the modest fee for the medicines are given the medicines at no charge.

Lebanese beekeepers helped to stay on land

Akron, Pa. (MCC)—Mennonite Central Committee distributed 311 hives with bees to 170 farmers living in South Lebanon this past year.

This subsidized sale to farmers living in 18 villages is one way MCC encouraged and supported those who might have been tempted to leave their land and homes due to Lebanon's 11-year civil war.

Honey fetches attractive prices on the market with a minimal input, so beekeeping is a good source of income for landless and small-scale, diversified farmers, observes Bob Burkholder of Stouffville, Ont., MCC's Lebanon country representative.

MCC purchased 100 hives from a Lebanese apiarist in February 1986. Local beekeepers tended the hives until spring, when the swarms began to divide and produce new queens. The beekeepers then placed the new swarms into new hives, expanding the number of hives to more than 300.

A local beekeeper and an MCC-hired beekeeper visited the farmers weekly during the summer months, helping them care for the hives and increase their bee populations.

MCC also purchased and distributed a medicine to help protect the bees from varoise, a bee pest that has hit Middle Eastern countries.

In 1987 MCC plans to distribute another 250 hives. The cost of producing and distributing one hive, plus the training and supervision, is $20 U.S.

The Faith and Life bookstores in Newton, Kan., and Berne, Ind., experienced a 16 percent increase in Christmas sales in 1986 compared to the previous year at the same time, according to Brent Sprunger, Newton bookstore manager.

Christians and churches around the world have been asked to unite in prayer for fellow believers in the Soviet Union as Christians there celebrate the 1,000th anniversary of the Russian Orthodox Church in 1988. The prayer appeal comes from the Intercession Advisory Group of the Lausanne Committee for World Evangelization, an international, transdenominational organization of Christian leaders from all parts of the world.

Three of four members of an independent unregistered Baptist church in Dzhetysai, Russia, who were arrested in June 1983 after they handed in their passports after applying to emigrate for religious reasons, are still being held in labor camps, reports Keston News Service. The four—Walter Pretskau, his wife, Lydia, who was released in June 1985, Peter Dik and Adreas Schmidt—were sentenced to various terms, according to Keston. Pretskau, who had his sentence increased from five to seven years, is now in a strict regime camp in Stepnogorsk. Schmidt is in poor health in camp at Guryev.

Colombian, Argentine comment on alternative service

Note: In many countries of Central and South America obligatory military service has been national policy for decades. Exceptions have sometimes been made to encourage colony Mennonite settlers, but for the most part conscientious objection has not been recognized by governments. Today the mood may be changing, and Mennonites are working actively in several settings to achieve the right to perform alternative service.

Bogotá, Colombia (MWC)—Traditionally, every Colombian young man who reaches the age of 18 has the obligation of giving 1½ years of service in the Armed Forces of Colombia. This matter is regulated by articles 165-171 of the National Constitution, by Law 1 of 1945 and by several complementary decrees.

There are some causes for exemption from this military obligation, such as being the oldest son or only support of the family, having some physical impediment or not having been chosen by chance. But the law does not provide for exemption from service for reasons of conscientious objection. Nor is there any alternative service to channel the efforts of youth in a positive way, although now in the face of absolute poverty the army has begun to assign personnel to social projects.

This traditional situation was questioned by the conservative representative in the House of Representatives, Hugo Palacios Mejia, in 1981. He presented a proposed law, which would eliminate obligatory military service and make it voluntary, establishing several educational and economic incentives.

The Evangelical Mennonite Church of Colombia was in contact with him at that time. For Palacios there was no justification in "obligating" youth to serve when it was obvious there were enough people who would enlist in the army voluntarily if there were some incentives. Besides, felt Palacios, the obligatory nature of the service was diminishing the efficiency of the army due to lack of motivation. In practice, it also encountered problems of constitutionality. However, the principle of non-violence or conscientious objection was not part of the consideration.

The proposal was never dealt with due to political changes and the fact that its author was called later to serve as finance minister in the government of President Belisario Betancur.

A more recent action has been the formation of a National Anabaptist Committee with the participation of the Colombian Church of the Brethren, the Brethren in Christ, the Association of Mennonite Brethren Churches of Colombia and the Evangelical Mennonite Church of Colombia.

This committee has formed several goals, one of which is to promote approval of a law that would establish alternative service. The first step in achieving this goal was carrying the concern last May to the Confederation of Evangelical Churches of Colombia, an organization that represents the majority of the missions, institutions and evangelical churches of the country. CEDEC supported the committee's initiative and promised to work for its realization.

The National Anabaptist Committee will continue working for the implementation of this idea, which surely will gain support in several sectors of Colombian society. The far-ranging social content that new president Virgilio Barco Vargas has outlined for his government will perhaps have a place for taking advantage of the energy and idealism of the young men who do not want to serve in the army for reasons of conscience but would gladly make a distinctive contribution to the social problems of their country.
Hector Valencia

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Colombian school is 30 years old

Colegio Menno, an elementary school in La Mesa, Colombia, celebrated its 30-year anniversary in 1986. The school has an enrollment of 150 students. Vernelle Yoder, a General Conference Mennonite missionary, served as a teacher and director of the school from its beginning until 1972.

Mennonite World Conference executive secretary Paul Kraybill was among about 15 leaders of Christian denominations and organizations who came to Rome Oct. 20-23, 1986, for the annual meeting of the Secretaries of Christian World Communions. The first day of meetings included an audience at the Vatican with Pope John Paul II. Kraybill and others of the group were among those who later took part in the Oct. 27 World Day of Prayer for Peace at Assisi, Italy.

Cindy Sprunger, minority staff director for the Asian and Pacific Affairs Subcommittee of the (U.S.) House of Representatives, is working with Christina Cobourn, returned Mennonite Central Committee worker from the Philippines, and Keith Gingrich, assistant director for the MCC U.S. Peace Section office in Washington, to bring cases of human rights abuses in the Philippines to the attention of congressional members during the early 1987 hearings on the Philippines. At the request of her friends on the island of Mindanao, Cobourn called for a U.S. policy that would encourage reconciliation.

Carol J. Suter, development director for the General Conference Mennonite Church, served as a panelist for Mennonite Mutual Aid's sixth in a series of hearings on ethical decisions about health care. Held in Goshen, Ind., Oct. 25, 1986, the meeting attracted over 80 people involved in health care.

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Buenos Aires, Argentina (MWC)—To this point there is no alternative service in Argentina for conscientious objectors. All men on reaching 18 are obliged by law to report for military duty. To refuse will mean prison, and to persist in refusal can mean a long incarceration. We should say, though, that despite the rigid existing legislation, in the majority of cases young men who show convincingly that they are conscientious objectors are treated with much consideration.

The Mennonite church for a long time has asserted the need for an alternative service. It has been impossible to achieve a law recognizing conscientious objection, largely due to the political situation experienced here for many years. At one point a proposed law was about to be introduced in the National Congress, but the constitutional order was interrupted and everything went back to square one. Efforts continued as much as possible in the following years, and though nothing concrete was obtained, at least the conscience of many people was aroused. This is helpful in this moment for the achievement of a law recognizing the conscientious objector and establishing alternative service.

With the arrival of the constitutional government, efforts were redoubled. It would make a long story to list all the details of this work with individuals, interested organizations and public authorities.

As the result of the concern of many people and the sensitivity of the national government, we now have in the National Congress a proposed law recognizing conscientious objection and establishing a civilian service in place of military instruction. It doesn't meet all the hopes of those of us who are interested in the subject, but it is a start. And it is possible that when it is approved it won't be entirely satisfactory. It will be necessary to keep working until the law is finalized, and perhaps even afterward.

How long will we have to wait for this alternative service law in Argentina? It is impossible to say because of the diverse political interests of the legislators, but the idea is moving forward and it is only a question of time until what is today a hope will become a reality. Of this we are confident. *A. F. Darino*

Participants in the 1987 Pastor/Spouse Study Rotation at Associated Mennonite Biblical Seminaries were (back row) Willis and Nadine Busenitz, Busby, Mont.; Glen and Carol Nickerson, Lowe Farm, Man.; Gina Martin Smith, Nederland, Colo.; Doreen and Gerald Klassen, Burns Lake, B.C.; Denise and Elton Nickel, Viborg, S.D.; (middle row) Dick and Dorothy Rempel, Chilliwack, B.C.; Edward Mooney, Sugarcreek, Ohio; Menno Janzen, Winkler, Man.; Jake Bergman, Selkirk, Man.; Anne and Les Klassen, Vancouver, B.C.; Mary Mae Schwartzentruber, Kitchener, Ont.; Agnes and Peter Nickel, Headingly, Man.; Darrell Ediger, Newton, Kan.; (front row) Ruth Naylor, Bluffton, Ohio; Donovan Graber, Newton, Kan.; Ferd and Viola Ediger, Regina; Marge Ediger, Arvada, Colo.; John Esau, North Newton, Kan. Participants not pictured are Hans Federau and D. A. Raber.

COM announces Colombian tour

Newton, Kan.—The Commission on Overseas Mission is sponsoring a summer service project for college or graduate students in Bogotá, Colombia, July 1 through Aug. 14. During the first four weeks, participants will take part in a program designed to awaken North Americans to the Latin American reality. The program is a blend of the academic and experiential, where students will have the opportunity to participate in workshops as well as interact with Colombian families. The final two weeks will be spent working on a housing project for the victims of the Armero volcano tragedy.

The project will be limited to 12 people and will cost approximately $1,000. Applications should be in by May 10. For more information contact Peter Voran, Commission on Overseas Mission, Box 347, Newton, KS 67114, (316) 283-5100. COM is a program of the General Conference Mennonite Church.

Westgate Mennonite Collegiate in Winnipeg, which has operated at maximum capacity the last several years, is accepting applications for the 1987-88 school year. New students should apply by March 16. The high school equivalent curriculum emphasizes religion, music and languages. Contact Erwin Stempler, 86 W. Gate, Winnipeg, MB R3C 2E1, (204) 775-7111.

The annual meeting of the Mennonite Historical Society of Canada was held Dec. 5-6, 1986, at Conrad Grebel College, Waterloo, Ont. All western provinces except British Columbia, plus Ontario, Mennonite Central Committee Canada and the Conference of Mennonites in Canada were represented at the sessions. President Ted Friesen of Altona, Man., and vice president John Friesen of Canadian Mennonite Bible College, Winnipeg, chaired the board meetings.

A seminar on power evangelism will be held June 25-26 at Trinity Mennonite Church, Morton, Ill. Resource leader for the event will be Gary Weins, pastor at Vineyard Christian Fellowship, Aurora, Colo. "Power evangelism" is described as "reaching out to others in the compassion of Christ and the power of the Holy Spirit." The seminar is sponsored by Trinity Church in cooperation with Mennonite Renewal Services and Vineyard Ministries International. Registration is $15 per person or $25 per couple. Contact Jim Egli, Box 217, Flanagan, IL 61740, (815) 796-2979.

Getting into the Psalms

"Unless you learn to lament," said instructor Ron Guengerich in January's interterm seminary course on the Psalms, "your praise is lacking."

Many well-meaning users of the Psalms tend to skip over the "difficult" passages. "Don't do it," stated Guengerich. "*All* Scripture is inspired and is profitable," he said, quoting the New Testament.

Twenty-one students (tying the all-time high enrollment for a Great Plains Seminary course) learned that the Psalms indeed speak *for* us, compared to the rest of the Bible speaking *to* us. Students were assigned the writing of their own laments and found the process (in the words of one) "cleansing, freeing, immensely useful in members of a congregation giving words to each other for grieving and rejoicing."

Guengerich is pastor at Whitestone Mennonite Church, Hesston, Kan., and teaches part time at Hesston College. Class members came from surrounding towns and met at First Mennonite Church, Newton.

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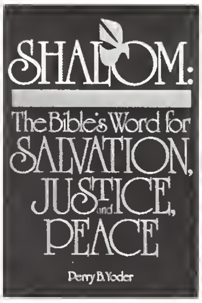
For information contact: Elim Bible Institute, Box 120, Altona, MB R0G 0B0, (204) 324-8631.

United Mennonite Educational Institute, a Christian high school, invites applications for two positions.

1. *Development director* to work in the areas of fund-raising, student recruitment and public relations. Salary commensurate with experience.
2. *Science teacher* with competencies in physics, chemistry and biology. Physical education credentials an asset. At present, this is a one-year replacement position.

Please send curriculum vitae or resumes to: Mark J. Harvey, principal, United Mennonite Educational Institute, Route 5, Leamington, ON N8H 3V8.



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A Mennonite Lawyers' Conference will be held May 1-3 at Laurelville Mennonite Church Center, Mt. Pleasant, Pa. Thomas Shaffer, former dean of the Notre Dame Law School, will speak on the topic "On Being a Christian and a Lawyer" and "Law as Ministry." John Lapp, executive director of Mennonite Central Committee, will speak on "In Praise of the First Amendment: the Continuing Struggle for Global Religious Liberty."

The Bethel College Women's Association of North Newton, Kan., presented a check for $100,000 to the school during WEB Day activities there on Jan. 13. BCWA works constantly in an effort to raise money that the organization can give to the college for specific projects. Fund-raising efforts include cookbook sales, wheat weaving projects, Fall Festival booths and meals, and more.

Mennonite Disaster Service needs young women for a long-term unit in Bartlesville, Okla. It also needs candidates for long-term units for the spring and summer. Almost no candidates were on file in December 1986. Anyone interested should contact MDS Akron, 21 S. 12th St., Akron, PA 17501, (717) 859-1151.

Young adults will celebrate in June

Whether you are new to the city or a confirmed urban dweller, one thing is certain: the city is no longer an untouched frontier for Canadian and U.S. Mennonites. The 1987 Eastern Regional Student and Young Adult Seminar will celebrate this urban coming of age, this newfound feeling of ease and rootedness in the city. It will examine the urban church and how Mennonites fit into the urban ethnic milieu. The seminar will be held June 5-7 at LaSalle College in Boston.

Ivan Emke will start the weekend on Friday night with comedy and singing. Ivan is a graduate student at Carleton University in Ottawa.

Speakers, workshops and a large chunk of time for touring the area comprise the weekend. Vic Hunter, author of *The Human Church in the Presence of Christ* and *Living Dogs and Dead Lions*, will speak Saturday morning on "Interpreters and Mediators: New Temples of Being and Doing in the Urban Church." Hunter is pastor at Evergreen (Colo.) Christian Church. He has served churches in New York City; Trenton, N.J.; and most recently in London, where he was director of Disciples House, an inner-city Christian community and urban church resource center. Hunter will also lead a workshop entitled "Christian Narrative, Storytelling and Identity: from Persons to Community in the City."

Michael and Addie Banks, pastoral couple at Burnside Mennonite Church in New York, will speak on "Restoration, Transformation, Expression: a Call to Wholeness in the Urban Context." Michael received training at Elim Bible College and at Voice of Calvary Ministries under John Perkins. Michael and Addie share a vision for Christian community as an authentic expression of the realm of God within the urban context. Their ministry incorporates Anabaptist, charismatic and contemplative expression in a mode designed to undermine the negative mindset and spiritual maladies that infect their Bronx community.

Stanley and Delores Friesen, in pastoral ministry with young adults and students at First Mennonite Church, Iowa City, Iowa, will speak Sunday morning on "Saints Yet Sinners: a Reflection on the Nature of the Church—a Generation After the Recovery of the Anabaptist Vision." Both are working on doctoral degrees at the University of Iowa; Delores is a counselor in the athletic department of Iowa. Stan's doctoral studies include his theme of emphasis: "History of Christian Thought in the West."

Come share your experiences and join in the celebration of the growth, vitality and rhythm of the urban Mennos. For information write Tina Swartz Burkholder at 1632 W. Diamond St., Philadelphia, PA 19121.

Emke

This seminar is cosponsored by Student and Young Adult Services, the Commission on Education and Mennonite Board of Missions. A local planning committee is facilitating the event. *Tina Swartz Burkholder, member of the planning committee for the seminar*

General Conference returns 40 acres of tribal land

Newton, Kan. (GCMC)—The General Conference Mennonite Church has returned approximately 40 acres of land to the Northern Cheyenne at the request of the Cheyenne Mennonite churches. The tribe had loaned the land to the General Conference over 50 years ago to build the Birney Mennonite Church (shown below in 1910). The land has not been used by the conference since the Birney Church closed in 1983. "The use of the land over the years was much appreciated, and we hope we used it in a constructive way that contributed to the well-being of the Northern Cheyenne," said Stan Bohn, executive secretary for the Commission on Home Ministries, in a letter to the tribal leadership. "We are grateful for the relationship we have had with the people of the tribe over the years and hope to be supportive friends in the future."

The Commission on Overseas Mission is sponsoring an Asia Mission Tour Oct. 7-27. Participants will visit Japan, Korea, Taiwan, Hong Kong and possibly China. Peter and Susan Kehler, former missionaries to Taiwan, will lead the tour. More information is available from COM, Box 347, Newton, KS 67114.

Bluffton (Ohio) College will again offer a Latin American Seminar in Bogotá, Colombia, beginning July 5 and running through Aug. 3. According to Jim Satterwhite, assistant professor of history at Bluffton College and coordinator of the course, the participants will join an established program in Bogotá in cooperation with the Mennonite church there. Cost is approximately $1,180, plus $200 if taken for credit, including travel from Miami. Deadline application is March 18.

Central America Week, a time for North American Christians to think about and pray for peace in Central America, is scheduled for March 21-29. The theme for the week is "All of Us Can Do Something." Mennonite Central Committee encourages congregations to observe the week by setting aside the March 22 Sunday services for prayer, fasting and celebration on behalf of Central American Christians. A Central America Week packet that includes worship suggestions is available for $3.50 each from Inter-Religious Task Force on Central America, 475 Riverside Drive, #563, New York, NY 10115.

workers

Lourdes Alvarado is the new pastor at the Lopez Arellano Mennonite congregation in San Pedro Sula, Honduras. She was installed Nov. 30, 1986, as the first female to pastor a Mennonite congregation in Central America. She is a recent graduate of Mennonite Bible Institute at La Ceiba.

Michael Hildebrand, Altona (Man.) Evangelical Mennonite Mission Conference Church, began a two-month Mennonite Voluntary Service term Feb. 7 as a housing rehabilitation worker for Menno House Repair in Oklahoma City. His parents are Peter and Rose Hildebrand of Altona.

Glendon Klaassen, secretary for Latin America for the Commission on Overseas Mission, visited the countries of Brazil and Bolivia Jan. 21-Feb. 13. The purpose of the trip was to visit COM missionaries and to participate in two consultations with the groups COM shares its mission work.

Shirley King, associate professor of music at Bethel College, North Newton, Kan., has been awarded a Fulbright Lectureship. During her three-month assignment, effective in September, she will instruct advanced undergraduate and graduate students at the National University of San Juan, Argentina. She will also conduct a one-week organ course for participants from institutions throughout Argentina. King received her musical training at Bluffton (Ohio) College and the University of Cincinnati.

Philip Martens, Hively Church, Elkhart, Ind., has begun a six-month MVS term as a property developer for Habitat for Humanity in Elkhart. He is a graduate of Bluffton (Ohio) College. His parents are Elvina and Rudolph Martens of Sterling, Ill.

Wilbur Nachtigall began serving the Mennonite Church of Normal, Ill., half time as interim pastor in October 1986 and will conclude in June.

Ken and *Carol Peterson* have accepted a call to serve Calvary Church, Aurora, Ore., through June 30, 1990.

Ernesto Pinto, on the staff of Communidad de Fe, Chicago, has been licensed by the Central District Conference.

Terry Rediger, pastor at Pleasant Hill Church (MC) of East Peoriā, Ill., is also serving Bethel Church, Pekin, as interim pastor quarter time.

Dennis and *Jeanne Sonke Rempel* have returned to North America from Burkina Faso, where they have been serving as missionaries with COM and Africa Inter-Mennonite Mission since 1978. They will itinerate for COM through May. Among the first COM missionaries in Burkina Faso, Dennis provided administrative leadership for the team there and was involved in discipleship, church planting and development work. Jeanne worked with women's programs. They will live in Alta Loma, Calif., and are members of Upland (Calif.) Church.

Vyron Schmidt has resigned effective May 1 his pastorate at Silverwood Church, Goshen, Ind., where he has served since the fall of 1979. On June 15 he will become vice president of fraternal and congregational ministries with Mennonite Mutual Aid in Goshen.

Rempels

Myron and *Phyllis Schultz*, Bethlehem Church, Bloomfield, Mont., began three-month Mennonite Voluntary Service terms Jan. 5. He is a housing rehabilitation worker for Mennonite Housing Rehabilitation, and she is a secretary for MHR and the Lorraine Center, Wichita, Kan. Her parents are Gladys and Roy Anderson, Bozeman, Mont. His mother is Katherine Schultz.

Len Siemens, Rosthern (Sask.) Fellowship, has begun an assignment with Mennonite Central Committee Canada's personnel services, recruiting and processing applicants for voluntary service in MCC's programs. He served in Egypt from 1982-85. His parents are Ruben and Tina Siemens of Boissevain, Man.

Eugene and *Gladys Sprunger*, First Church, Berne, Ind., began a five-month term Jan. 5 with Mennonite Voluntary Service in Kykotsmovi, Ariz. He is involved in construction and repair work; she is a third-grade teacher at Hopi Mission School.

Jack Stalter, who earlier served as Illinois Conference (MC) minister, is serving as interim pastor at Congerville (Ill.) Church.

Luke Stoltzfus, Philadelphia, chair; *Wes Priebe*, Hillsboro, Kan., vice chair; and *Susan Goering*, Washington, secretary, were all elected to continue in those offices for MCC U.S. Peace Section during 1987.

Dennis Stutzman, youth director at First Church, Berne, Ind., was licensed

A week after his Nov. 26, 1986, commutations of the death sentences of all five men on New Mexico's death row, public response to the action was running 5 to 1 in favor, then Governor Tonie Anaya said in a telephone interview Dec. 3, 1986. "I think the death penalty is inhumane, immoral and anti-God," he said. "The death penalty gives people a false sense of security that we're effectively fighting crime when we're not. The United States is the only civilized country in the world that enforces the death penalty." Anaya, a Catholic, added, "For the state to presume to kill is barbarous. . . ."

"I believe an evangelical consultation should be convened to explore the dimensions of martyrdom for the upbuilding and evangelistic growth of the whole church," writes Peter Beyerhaus in the March issue of *World Evangelization*. "It would be an important service to strengthen the ties with our afflicted fellow Christians for the benefit of the whole church. It would be a most necessary inner penetration for all Christians for that time when suffering for Christ's sake will be the ultimate test of our faithfulness, carrying with it a decisive victory over the forces of the great adversary."

RECORd

Schultzes

there in December 1986.

John and *Norma Thiessen* have received four-month visas to live in East Berlin and work under the auspices of MCC with the East Berlin Mennonite church and Evangelische Kirchengemeinde Berlin-Marzahn/Nord.

Gail Wiebe Toevs, COM worker in Burkina Faso, has returned to continue her linguistic work. She was married in September 1986 and is joined by her husband, *Russ*, who is serving as an overseas mission volunteer in the field of agriculture.

Teresa Troester, Millbank, Ont., and *Doug Wiebe*, Calgary, are senior students at Conrad Grebel College participating in the Peace and Conflict Studies internship program from January to April. Troester will spend three months at a Base Ecclesial Community near Mexico City after a two-month intensive language program in Mexico City. Wiebe is at Jubilee Partners, an intentional community in Comer, Ga., assisting in their work with Central American refugees.

Lotus Troyer, who had pastored Flanagan (Ill.) Church most recently before his retirement, is interim pastor at Meadows (Ill.) Church.

Glen Unrau, Alexanderwohl Church, Goessel, Kan., began Dec. 1, 1986, as a Mennonite Mutual Aid counselor in Hesston, Kan.

Robert Unruh, Newton, Kan., formerly of Bloomfield, Mont., was presented a gold medal by Hernando Bertoni, Paraguay's Minister of Agriculture, in recognition of his agricultural accomplishments in the development of the Chaco. He and his wife, Myrtle, served in the Chaco for many years under MCC between 1951 and 1982.

Wendell and *Judy Unrau*, pastors at Covenant Fellowship, Clackamas, Ore., were ordained and licensed, respectively, Nov. 23, 1986.

Kornelius Walde of Asunción, Paraguay, a longtime leader among the Mennonites there, received an "Order of Merit" award from the national government Dec. 3, 1986. The award was given for Walde's achievements in the colonization and development of the Chaco. He now serves as business director for the council of administrators of the Fernheim, Menno, Neuland, Friesland and Volendam colonies.

Greg Weaver, Assembly Church, Goshen, Ind., is Mennonite Foundation manager and assistant vice president of stewardship services at Mennonite Mutual Aid, Goshen, effective Feb. 15.

Don Yoder, secretary for church planting and evangelism for the General Conference Mennonite Church, led a Friendship Evangelism seminar at Sargent Avenue Church, Winnipeg, Feb. 13-14, and will lead one at California Mennonite Fellowship and First Church, Paso Robles, Calif., May 15-17.

Correction: The Northern District Conference is June 18-21 and not as stated in our last issue.

Job openings

Applications are being accepted for the position of **assistant pastor**, working especially with youth and young adults.

Send resume or inquiries to: Search Committee, Zion Mennonite Church, 78 - 6 Ave. N.E., Swift Current, SK S9H 2L7.

Craigwiel Gardens, a non-profit corporation sponsored by Nairn Mennonite Church, requires an executive director to assume the position of administrator of a 73-bed nursing home (Craigholme) and a 47-unit senior citizens' apartment complex. Position available March 1.

Send application and resume to J. Stuard Smith, chairman, Craigwiel Gardens, Box 1569, St. Marys, ON N0M 2V0.

The Western District Conference is receiving applications for a **youth minister**.

- Full-time position
- Salary and benefits follow Western District Conference guidelines
- Seminary education preferred
- Should have experience in youth ministry
- Must have experience as Bible study leader, leading retreats, and be a resource person for congregational youth sponsors.

Submit application to Frank R. Keller, Box 306, North Newton, KS 67117, **by March 1**.

The Oaklawn Psychiatric Hospital is seeking registered nurses, unit managers, unit secretaries, mental health workers, an admissions coordinator, a registered occupational therapist and a recreational therapist for the new psychiatric facility it will open just north of Goshen, Ind., by July.

This therapeutic community will feature four inpatient treatment units—two for adults, one for adolescents and a diagnostic unit. The mission is to enhance the human capacity to live in harmony with self and others through healing and growth of the total person.

Oaklawn, established in 1962, is a private progressive facility founded and sponsored by Mennonite Mental Health Services. The compensation and benefit package is very competitive.

Inquiries may be directed to Chester R. Peachey, RN, MS, Director, Patient Services. Interviews will be conducted during March and April. Qualified applicants should submit their resumes by March 16 to Personnel Department, Oaklawn Psychiatric Center, 2600 Oakland Avenue, Elkhart, IN 46517, (219) 294-3551.

Source Book: Oral History Interviews with World War I Conscientious Objectors is available for $5 from Mennonite Central Committee Peace Section, Box M, Akron, PA 17501. These transcripts of interviews with World War I COs were collected as a resource for writers of stories, drama and curricular materials.

"We sincerely seek the salvation of all humankind, not only at the cost of our possessions but also at the cost of our life blood." These words of Menno Simons (1496-1561) were a point of dispute between the Anabaptists and other reformers of the 16th century. Believing in infant baptism, other reformers reasoned that the Great Commission was meant only for the 11 apostles. A full-color, 11 x 17-inch poster with Menno Simons' words has been designed by John Hiebert of Mennonite Press in Newton, Kan., and is available for every Mennonite Church and General Conference congregation.

Neighbors Near and Far, mentioned in the Jan. 13 issue, should be ordered from Rosella Regier, Box 347, Newton, KS 67114.

Arrested by the Gestapo in 1937 for his public opposition to Hitler, Martin Niemoller was jailed at Berlin's Moabit Prison for eight months. He was later confined to the concentration camps of Sachsenhausen and Dachau until the war ended. **Exile in the Fatherland: Martin Niemoller's Letters from Moabit Prison** (Eerdmans, 1986) is available for $9.95.

The Minor Prophets—An Expositional Commentary (Volume 2, Micah-Malachi) (Zondervan) by James Montgomery Boice provides background detail and looks at the meaning of these books for today. It costs $14.95.

Youth and missions is the theme of **Youthserve: It's worth it!**, a new video production of the General Conference Mennonite Church youth office, Mennonite Board of Missions, Mennonite Central Committee and MCC Canada. Youth serving in Oregon, Mississippi, Manitoba, Pennsylvania and Bolivia share what they have learned about the people they work with and themselves in this 17-minute VHS video. It's available from Paula Diller Lehman, Box 347, Newton, KS 67114.

I Tried to Smile is the name of Chuck Neufeld's fourth album (following *Ropes and Yoke-Bars*, *On the Other Hand* and *Refuge*). It's available for $8 (plus $1 for handling) from Mennonite Voluntary Service, Box 347, Newton, KS 67114.

"Each year 15-20 million people die because of hunger. Three-quarters of them are children under 5." This statement is part of a new three-part slide set series on hunger produced by Mennonite Central Committee. **Hunger: Where and Why** describes the causes and extent of global hunger. **Hunger: How to Respond** suggests ways Christians can help. **Hunger: Helping through MCC** describes MCC projects that work to combat hunger. Each set is 10 minutes long and is available for free loan from any MCC office.

Spreading Light (Paulist Press, 1986) by Antonia Malone uses Christian educator Tom Groome's "shared praxis" method to call us to reflect on the purpose of Christian religious education and the best methods for implementing that purpose. It costs $8.95.

The Canadian Mennonite Bible College library has on microfilm the complete library of **New Religious Movements in Primal Societies.** Contact Lawrence Klippenstein, Heritage Centre, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4.

Church Planting: from Seed to Harvest by Dale L. Stoll, an evangelism and church development consultant for Mennonite Board of Missions, is a 40-page document to help Mennonite conferences, congregations and individuals in planting churches. It is available for $3 from the Commission on Home Ministries, Box 347, Newton, KS 67114.

Four new evangelism resources have been introduced by the General Conference Mennonite Church: a two-page **"Self-Test on Evangelism Readiness,"** a one-page list of resources and preparation helps for a congregation considering planting a new church, a list of low-cost media available and a description of print, audiovisual and people resources that congregations can use in planning evangelism.

African Voices is a new Mennonite Central Committee film that seeks to portray the strength and hope of Africa in language that makes sense in North America. Produced by Kenyan filmmaker Joe Louw, the 40-minute 16mm or VHS videocassette is available for free loan from any MCC office.

The 1986-87 Mennonite Central Committee **Resources Catalog** is available free from any MCC office. The 40-page listing describes audiovisual and printed materials about the mission of MCC, hunger, peacemaking and other topics.

Helping Women in Crisis (Zondervan, 1986) by Kay Marshall Strom is a concise, practical guide for people willing to prepare for being effective in crisis situations. It costs $7.95.

A second book about Tree Tall, the Indian boy and his family who are confined to a coastal reservation of Oregon in the mid-1800s, **Tree Tall and the Horse Race** (Herald Press, 1986) by Shirlee Evans, is now available. It costs $3.95 ($5.55 in Canada).

Plowshares (Paulist Press, 1986) is a short fable written for the adult reader. Illustrated with 45 19th-century engravings, it costs $4.95.

Most of the Foundation Series songs for grades one through eight have been collected into **Sing and Be Glad.** It costs $4.95.

The Hispanic Mennonite Church in North America, 1932-1982 (Herald Press, 1986) is an English translation of *La Iglesia Menonita Hispana en Norte America, 1932-1982* by Rafael Falcon. It costs $17.95.

After nearly 19 centuries of refusing to consider seriously the life and teachings of Jesus, modern Jews are open-mindedly studying the New Testament and evaluating Jesus positively from within their Jewish perspective. In **The Jewish Reclamation of Jesus** (Zondervan, 1986) Donald Hagner traces the reasons for this change and reviews the contributions of these studies. It costs $9.95.

Sum and Substance (Pinchpenny Press, 1986) is a collection of essays by former Goshen College president J. Lawrence Burkholder. It costs $4.

This People, This Parish (Zondervan, 1986) by Robert K. Hudnut is a pastor's account of the transcendent love of God discovered in the day-to-day experiences of the parish ministry. It costs $7.95.

Margaret Clarkson, who has written hymns, poems, articles and 15 previous books, turns her attention to the wonders of God's world in **All Nature Sings** (Eerdmans, 1986). It costs $5.95.

When Your Child . . . (Herald Press, 1986) by John M. Drescher and others offers first-person accounts of how fathers and mothers have handled a variety of parenting problems. It costs $7.95 ($11.15 in Canada).

Peace is much more than the absence of war, says Gray Cox in **The Ways of**

RESOURCES

Peace (Paulist Press, 1986), and it is time that we come to recognize that there is a systematic, coherent way of thinking of peace as an activity we can perform. The book costs $11.95.

Human Rights and Human Dignity (Zondervan, 1986) by John Warwick Montgomery looks at the foundations on which major human rights codes and systems are based. It costs $8.95.

Lord, Help Me Love My Sister (Herald Press, 1986) by Clair G. Cosby is a book of prayers for girls 8 to 14 who are trying to survive living with a sister while growing into that special friendship they will have in years to come. It costs $4.95 ($6.95 in Canada).

LETTERS

Thanks

We find that *The Mennonite* fills many needs in our home. Thank you for your much appreciated work. *Menno Nickel, 2114 Albert Ave., Saskatoon, SK S7J 1J9*

Jan. 23

The devil is cunning

I am writing concerning Philip Friesen's "Turnabout?" (Jan. 13 issue). As to a sculpture of Satan as a woman: it could be so. The more than 40 passages I have found in the Bible do not say anything about the devil being male or female. We see pictures of the devil dressed as a man with pitchfork and horns. The Bible does not say this. Satan is cunning.

In 2 Corinthians 11:14b we read that "for Satan himself is transformed into an angel of light." You must beware of Satan, for he is cunning. *Esther Lindteigen, 217 N. Lincoln, Hillsboro, KS 67063*

Jan. 24

Workshops over evangelism?

Farm crisis workshops have been going on for some time. Have they helped the farmers? I guess talking with others helps in many ways. Then comes word from the district office that we should raise the wages for our ministers. Living expenses have gone up—but so has the farmer's living expense. Since a lot of our churches are part rural to mostly rural, does this make sense?

Evangelism for the mission field? I remember not too many years ago that our churches would have a week of evangelistic services in spring and for a few days in autumn. Are the workshops taking the place of these? *Name withheld by request*

Jan. 24

Getting a fair reading

In the Jan. 13 issue I was accused of slandering my church in my article "Anabaptism: A Dying Candle in a Darkening World." Everything I said in the article is documented in our history and in Scripture, both the good and the bad. My appreciation of our Mennonite church and its spiritual nature as part of the body of Christ was openly and triumphantly declared in the concluding paragraph: "Genuine Anabaptists were and are, with all other believers, a flame that can never be ultimately dimmed because theirs is the light of God's Word, a light that will brighten increasingly with the glory of Jesus Christ until his return, never to die."

The subtitle (for which our new editor was blamed) "A Loving Indictment and Hope-Filled Challenge" was a sincere effort to show my good will in the hope of getting a fair reading. . . . *Wally Goossen, 16 Helen St., Apt. 106, Dundas, ON L9H 1N4*

Jan. 27

Thanks for honesty

Thanks to Fremont Regier for being so honest ("Seeking Joy in the Mourning," Jan. 27 issue). He expressed so well what many people have felt but are ashamed to admit—being depressed. We tend to feel people in overseas work are always on cloud nine and never get discouraged. It took courage to put into print his feelings for all of us to read. We're glad he's come through his desert experience and will be a stronger person for it. *Ethel Schmidt, Route 1, Box 151, Great Bend, KS 67530*

Jan. 29

It makes a difference which IRA you choose.

With MMA's Individual Retirement Annuity (IRA), you get the same benefits commercial IRAs offer.

But here's the difference. With the MMA IRA, you know where your money goes. Investments are in harmony with Mennonite values. A small part of the IRA's gross earnings goes to help others in the church.

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Mennonite
Mutual Aid

Land connections

Soil and Survival *by Joe Paddock, Nancy Paddock and Carol Bly (Sierra Club Books, 1986, 217 pages)*

Reviewed by LaVonne Platt, Route 2, Box 209, Newton, KS 67114

Wes Jackson, in the Introduction to *Soil and Survival*, writes, "In my experience there has never been another book quite like this." I agree.

The book covers topics one would expect from three writers who have been associated for several years with the Land Stewardship Project in Minnesota. But it does more.

Soil and Survival deals with our connections with the land, changes in the structure of American agriculture, support for farm policies that take into account the well-being of the land, food production in the future, formulating a land ethic, a Judeo-Christian view of land, and land trusts. These are subjects one might expect to find. With careful analysis and documentation, the Paddocks and Bly skillfully forge the link between farmland issues and social concerns.

The book is filled with delightful surprises, too. Interspersing poetry with prose, and meshing poetry *in* prose, the writers discuss psychological aspects of land stewardship, uses of beauty in the land and our response to it, Native Americans' relationship to nature, Buddhists' religion of stewardship, a feminist view of land stewardship and the future for an ecoculture that will lead toward agricultural stability.

One chapter contains quotations from such people as Aldo Leopold, Wendell Berry, John Steinbeck, Wes Jackson, E. F. Schumacher and Norman Cousins. People interviewed in Joe and Nancy Paddock's earlier oral history studies are quoted throughout the book. The epilogue suggests ways people can be effectively involved in land stewardship issues.

Christian administration

Minding God's Business *by Ray S. Anderson (Eerdmans, 1986, 156 pages)*

Reviewed by Bernie Wiebe, 515 Portage Ave., Winnipeg, MB R3B 2E9

People in leadership positions need to read *Minding God's Business*. There are not many books available that try to develop a creative, theologically sound approach for being Christian administrators.

Ray Anderson confesses that his insight is considerably influenced by personal experience and by a first attempt at the Institute for Christian Organizational Development at Fuller Theological Seminary to develop the theological approach referred to above. As a professor of theology and ministry, he focuses more on the what than the how of management.

It soon becomes clear that Anderson is not the best of writers and that some of his concepts are still much in the germination stage. The book is not easy or exciting reading. At points his illustrations are old and superimposed to fit where they don't fit, and ideas are at times belabored with jargon and hard-to-follow charts.

At the same time Anderson takes on valiant tasks. He tries to relate God's ongoing creative work with our charge as managers in his work. He also challenges churches to continue the essential work of theological reflection so that our total mission may have integrity. His attempt to do away with "parachurch" is worthy of some consideration.

Anderson's key statement, "Ecclesiastical management is a form and style of leadership that is developed out of a biblical or theological understanding of church order and policy," is a good background against which to develop his case for planning and good management in the church.

This book can help people in church-related management positions of all kinds because it does touch key issues in leadership, planning, mission statements and how these relate to our faith.

Meaningful aging

Winter Grace: Spirituality for the Later Years *by Kathleen Fischer (Paulist Press, 1985, 170 pages)*

Reviewed by Pam Brubaker, Commission on Aging, Board of Congregational Resources, Salunga, PA 17538

Winter Grace reminds me of what aging can be for the righteous according to the Psalmist: "They still bring forth fruit in old age; they are ever full of sap and green. . . ." It is a beautifully written book that is full of inspiration and an excellent study on aging from a spiritual perspective. Just as the word "grace" has various meanings, so the grace of the winter season of life takes many forms. The author states that the "sense of human possibility in the midst of limitations" is winter grace. It is also the ability to affirm life even in the face of death.

There are 10 interesting chapters on such topics as wisdom, memories, interdependence, love and intimacy, older women, humor and hope, loss, dying and resurrection. Fischer offers helpful insights into the many parts of spirituality as these relate to the lives of aged adults.

I think *Winter Grace* would be an excellent resource for an older adult or perhaps an intergenerational Sunday school class. It would be a good tool to aid all people to age gracefully. Perhaps this book could help prepare younger and middle-aged people for their own elderhood and inspire aged people to live their winter years to the fullest potential. It could be helpful to people who minister with and relate to older adults.

This is a book I would enjoy rereading because it is filled with interesting stories, some poems and an in-depth discussion of the meaning of aging. Understanding the final stage of life (winter) is necessary to an understanding of any season of our life journey. With the encouragement of Fischer one can learn to enjoy each day as an aging person. It is a book filled with hope for meaningful aging.

Facing technology

The Silicon Society *by David Lyon (Eerdmans, 1986, 128 pages)*

Reviewed by Dan Flickinger, 311 Valley St., San Francisco, CA 94131

In *The Silicon Society* David Lyon weaves an introduction to new technology and a proposal for faithful Christian response to that technology. The use of computers is growing rapidly in our society, accompanied by profound changes in the workplace and the home. As Christians we cannot simply ignore or accept those changes; Lyon says we must help to shape the ways in which this new technology changes our world.

Based on a series of lectures, this slim volume provides a good collection of case studies in Great Britain and the United States in which computers have changed people's lives for better and for worse. In the first four chapters Lyon manages to touch on many facets of the new technology as it affects us, giving readable introductions to automation, national networks of computers, electronic mail, research on machine reasoning, and the role of the military and international competition. While superficial, his presentations are generally accurate, offering a thoughtful lay person's perspective as the basis for raising questions about Christian responsibility.

It is the fifth chapter, however, that makes this book worth reading. After sketching the lay of the land, the obstacles and the opportunities, Lyon steps back to remind us of our place in this complicated, fast-changing picture. He concedes that it is tempting to wring our hands at the seeming inevitability of these changes, then he issues a biblical challenge: "Our ancient wisdom tells us to ask radical questions but to act in the real world. . . . Knowing we currently lack the consensus and will to slow the pace of economic growth and technological change, instead we salt the earth grain by grain, in hope of its future transformation." Lyon follows up this challenge with several good suggestions for acting faithfully in this real world, urging Christians to address some of the crucial issues now while continuing to ask hard questions of each other and of society.

film

'Welcome to the Nam'

Platoon, *written and directed by Oliver Stone, produced by Arnold Kopelson*

Reviewed by Gordon Houser, assistant editor

As interesting as the movie *Platoon* are the responses to it. It's ambiguous enough, maybe realistic enough, that people see it the way they wish. Pacifists see it as an anti-war tract; patriotic veterans call it a tribute to our fighting men; and Rambo-maniacs like all the loud, bloody action. The film's writer-director, who left college in 1967 to fight in the infantry in Vietnam, seems ambivalent enough to incorporate all three responses. *Platoon* reflects an individual's confused, tearing emotions about a traumatic part of his life.

The film places the viewer into the action almost immediately and makes excellent use of detail—the biting insects, the claustrophobic jungle, the soldiers' expletive-laced jargon—to get you there. Chris Taylor (Charlie Sheen), like Oliver Stone, the director, arrives in Vietnam after dropping out of college and is thrust into the insanity of war. The onslaught of war's terror and confusion is relentless and makes for an intense two hours.

One relief is Taylor's narration, in the form of letters to his grandmother. This is a good device and lends a more objective voice to the nightmare we witness, but it's used poorly. The language is stilted, mundane, sentimental, something you'd find in a pulp novel. The writing may be realistic, but it's not artistic; it doesn't fit with the rest of the film. When, at the end, Taylor's voice says something like, "I'll have to find a way to carry on," it diminishes the effect of what went before. Many soldiers may have made such statements, but why put it in. If he's going to say something, let it be more profound than the obvious. He also says at the end, "We weren't fighting the enemy; we were fighting ourselves." This is the theme of the movie, and it's made startlingly and effectively clear. It doesn't need to be stated.

The narration also hints at a terrible rift between the protagonist and his parents, but it never explains what it is.

Platoon can be seen from several perspectives. Most obvious is that it provides a realistic portrayal of men fighting in the jungles of Vietnam. Some Vietnam vets argue that it doesn't show what it was like for them. It doesn't pretend to. It tells the story of one platoon through four battle scenes (based largely on events the writer experienced) and does so graphically.

The film is also a kind of morality play, with good and evil vying for the soul of Everyman (Taylor). The platoon's two sergeants—Barnes (Tom Berenger) and Elias (Willem Dafoe)—represent the devil and Christ, respectively, two father figures that Taylor is drawn to. These two become leaders of the two groups that form in the divided platoon. The scar-faced Barnes heads the juicers, the gung-ho lifers for whom killing is a sport, while the affectionate but no less ferocious Elias is with the potheads, who escape the madness with drugs until they (hopefully) escape with their lives. The two sergeants are so symbolic that, in spite of Stone's devotion to realism, they aren't credible characters. They are one-dimensional types. Usually the symbolism doesn't intrude, but on occasion it's overdone, like when Elias dies with his arms stretched toward heaven, after he's been shot a dozen times. In the end Taylor poses the question of which man had gained "possession of [his] soul." Appropriately, the film is ambiguous enough that answers will vary.

At the beginning of the film, some soldiers say to new recruits, "Welcome to the Nam." But we're only shown a tiny, terrible part of the war. The Vietnamese are either a ghostly enemy or dumb, inscrutable victims. *Platoon* has been called the best Vietnam film ever. For a dramatic view from the foot soldier, yes, but I think the honor goes to Stanley Karnow's 13-part documentary for PBS, *Vietnam*.

However one views *Platoon*, it is well-crafted and gripping. Stone has said he hopes "it makes kids think twice about going to war." It is not a film for children.

The emperor's new clothes

Ted Koontz

In recent months I have been trying to make sense of the demise of the shah in Iran and of Marcos in the Philippines. I've also been contemplating the dramatic decline in President Reagan's support in the wake of "Irangate." I have been helped by remembering a fairy tale and a biblical passage.

The fairy tale is "The Emperor's New Clothes" by Hans Christian Andersen. A vain emperor who loved fancy clothes was convinced by two swindlers to let them make him a new set of clothes which were to be the most beautiful imaginable. More important, the clothes were to have a most useful magical quality: those not suited for their positions would be unable to see the clothes. The emperor was delighted and gave the swindlers all they wanted to make the "clothes." During the "weaving" process the emperor sent his best aides to see how the clothes were coming. Each in turn said to himself, "Good heavens! I can't see a thing. Am I not fit for my post? It will never do to say that I cannot see the stuff." And so they reported that the cloth was exquisite.

The day came for the emperor to try on the clothes. Much to his amazement and horror, he saw nothing. But, not wanting his people to know he was unsuited to be emperor, he "ohed" and "ahed" along with the rest of his court—who likewise saw nothing but wouldn't risk admitting it. Finally it was time for the emperor to wear his new clothes in a great public procession. Everyone was dismayed to see nothing, but, not wanting to be exposed, commented on the grandeur of the new clothes. Everyone, that is, except a small child who gasped in naive honesty, "The emperor is naked." Soon the entire crowd was laughing, "The emperor is naked."

The emperor in the story is not so different from many modern "emperors" who won't admit to mistakes or sins for fear that doing so will undermine their authority. They pretend they are not naked (stripped of the moral right to rule) and punish those who point out that they are.

More important, the people around Andersen's emperor are not that different from many modern people who, fearing punishment or loss of position, go along with their emperor's pretensions. Remember how totally out of touch with public sentiment both the shah and Marcos seemed in the final days of their rule? Few of their advisers could bring themselves to see the nakedness or, if they did, to tell their emperors the truth. There is powerful incentive for officials—and for ordinary citizens—to pretend they don't see the emperor's nakedness because emperors often torture and kill those who expose them. But despite all this, the power or authority of emperors is still dependent on the people being willing to go along with emperors' claims to legitimacy (the emperor's moral right to rule). Iran and the Philippines provide dramatic evidence that, as the U.S. Declaration of Independence puts it, governments derive their "powers from the consent of the governed." When enough people in Iran and the Philippines (despite fear of repression) saw and said that their emperors were naked, their power was gone and they fell, despite the fact that both emperors possessed the best armies in the developing world. The debate over arms to Iran and illegal aid to the contras has also exposed at least some of the nakedness of the U.S. administration. What is most remarkable about governments is not their incredible capabilities to repress dissent but their fragility when their moral nakedness is exposed.

Jesus disarmed the powers that be. He "made a public example of them," showing not only their illegitimacy but also their literal powerlessness in the face of those who refuse to be terrorized, thus "triumphing over them," precisely "in the cross."

The Bible passage is Colossians 2:15: "He disarmed the principalities and powers and made a public example of them, triumphing over them in it (the cross)." "Principalities and powers" language refers to actual institutions, such as governments, as well as to the spiritual forces that permeate them and give them their sense of direction.

How did Jesus disarm the powers or make a public example of them through the cross? That is, how did Jesus have "power" over the "powers that be"? At least part of the answer can be found by comparing Jesus to Andersen's child. Jesus had power over the powers that be because he was willing to expose their pretensions. Unlike the Zealots, he was not a revolutionary in the sense of seeking to overthrow the emperor. But he was willing to say, "The emperor has no clothes," to claim that only God is worthy of our highest loyalty. Doing that was sufficient to put him on the cross. Because maintaining some sense of a moral right to rule is essential to keeping political power, those who question a regime's moral roots are perhaps more subversive than those who fight it with its own weapons (terror, killing). Thus the authorities were right in seeing a threat from Jesus, and the cross was an understandable response. Jesus had power over the authorities because he called their moral legitimacy into question.

Even more important, Jesus had power over the authorities because their power is, finally, dependent on the consent or acquiescence of the people—and Jesus refused to acquiesce. When emperors lack the genuine consent or support of people, they typically seek to rule through terror, hoping to force people to acquiesce in accepting a rule they do not want. Jesus stripped the emperor's power over him because he did not let fear of what the authorities could do to him force him to pretend the emperor was fully clothed. When consent is absent terror is the only kind of power left to emperors.

Jesus did, in fact, "disarm" the powers that be. He "made a public example of them," showing not only their illegitimacy but also their literal powerlessness in the face of those who refuse to be terrorized, thus "triumphing over them," precisely "in the cross."

What does all of this have to do with Christian political action? Perhaps it challenges some of us to ask whether we have been duped into accepting our emperor's pretensions as the truth. It challenges others of us to ask whether we have accepted the view that only "power" (threat and coercion) can bring about needed political change. We all need to ask about using the power that comes from seeking and telling the truth concerning the powers that be. We need to ask whether we are willing to pay the price that naked emperors are wont to exact from those who expose them. We certainly should thank God for Christians in places like the Philippines who have exposed their emperors—and paid the price.

This is the first in a series of six bimonthly columns by Koontz, relating Christian faith to world events.

Ted Koontz is director of peace studies at Associated Mennonite Biblical Seminaries, 3003 Benham Ave., Elkhart, IN 46517. This article was written Jan. 27.

MEDITATION

I found God in unlikely people

Charlotte Siemens

I was scared. I was on my way to Associated Mennonite Biblical Seminaries, Elkhart, Ind., for interterm last month when I discovered that I was stranded at the South Bend Amtrak station in Indiana. There were too many bags in my hands. No taxis were in sight. The pay telephone wasn't working properly. I felt helpless standing there alone watching people scatter and the train pull away. It was late. The lack of lighting and a closed station on the outskirts of town created a foreboding setting. I looked around, mumbled a desperate prayer and decided it was probably best not to hang around here alone.

The last worker was leaving. I asked (begged) him for a ride to the nearest gas station. My fears were alleviated somewhat as the friendly staff at the gas station took me in, cashed my traveler's check and tried to welcome this foreigner from Canada. As I contemplated taking a taxi to Elkhart (30 minutes away) the attendant informed me that his wife would probably drive me there for half the price. After he called, she arrived within minutes. She must have dropped whatever she was doing to help out a stranger.

The drive went quickly. She shared deeply from her life and some of its many struggles. Her old car chugged along as she told me of her previous marriages, her problem teenage children and her encounter at gunpoint with death. She had a rough background and had experienced a lot of pain in her life. Yet beneath her rough exterior was a woman who was always ready to help: visit someone in jail, pick up a drunk friend or even drive a stranger to Elkhart.

When I got to Elkhart, I said a prayer of thanks: for the Amtrak worker who went out of his way, the gas station attendants who opened their doors for me and for the hurting but compassionate woman who drove me to Elkhart. The situation displayed to me God's protective hand. The people I encountered also displayed what loving your neighbor is all about. I experienced God in an unlikely place and through unlikely people.

In my work with Mennonite Voluntary Service I continually meet God in unlikely places and through unlikely people. God is or can be found at soup kitchens, community centers, senior citizens' luncheons and day-care centers. In feeding the hungry, giving a troubled youth new hope and trying to control a group of rowdy children, God is present and experienced.

Many dedicated and committed MVS workers, who are reaching out and caring for people, give me new glimpses of what it means to work actively, building the kingdom of God. Equally as amazing (although unfortunately less expected) is encountering God in the needy and hurting in our communities. They teach me anew what it means to believe in miracles. They show me what hope and trust in God are all about. As I am able to reach out and serve others, I am served by them.

I am so thankful for catching these "glimpses" of God's kingdom. I want to be more open to experiencing God in unlikely places and through unlikely people.

Charlotte Siemens is Mennonite Voluntary Service associate director for Canada. Her address is 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4.

EDITORIAL

A proliferation of letters

Letters are one of my favorite things, and to tell the truth, getting a lot of them is one of the best things about being an editor. True, there are all kinds of letters, but it's hard to beat a good one.

I'm in good company. The apostle Paul picked up on the idea. When he was looking for a way to describe his relationship with the Corinthian Christians he latched onto the example of a letter. You know, even if telephones and telegraph had been around in the first century I doubt he would have said, "You yourselves are our phone call" or, "You are our telegram." No, it has to be a letter. And with good reason.

Letters don't interrupt your conversation with your spouse or friend. Letters don't jangle their way into table talk at mealtime. Letters come quietly and are generally longer than just the essential information. They can be read over and over. They are a written record. They can be answered after thought and reflection, in solitude, in prayer. You can save a letter. Letters might not be as quick as a phone call, but they're important.

So Paul wrote, "You yourselves are our letter, written on our hearts, known and read by everybody" (2 Corinthians 3:2). An affectionate metaphor. If I had been alive then and had been one of Paul's friends, I wouldn't have minded being called one of his "letters."

In fact, I don't mind the challenge or invitation to be one of Paul's letters in 1987. Care to join me?

Considering the apostle Paul's importance in the first century church, being one of his letters can and should appear an awesome task. (My daughter has taught me to say "totally awesome.")

So let's ask Paul, "Say, what did you have in mind? What *do* you have in mind?"

Probably he would lose no time in pointing us to his favorite person, Jesus Christ. To be a letter of Paul we also need to be a letter of Jesus. And the Gospels are quite clear about *that* job description, about learning to reflect what was in Christ's mind. "Have this mind in you, which was also in Christ Jesus," sings Paul in Philippians 2. When we do that we can be Paul's letters.

Sometimes it helps to have models around to know what's expected. Each of us has a story of someone who has modeled the mind of Christ for us. The pages of *The Mennonite* are one place to tell those stories, and I invite you to share them with each other this way. Write yours down and send it to your church paper. (A phone call or telegram won't do.)

As I edited the articles for this issue I recognized that many who apply to and are accepted by Mennonite Voluntary Service are "letters." As you read their testimonies, especially of the five people who wrote in the first article, a servant stance predominates. And was this not the mind of Christ? "I am among you as one who serves," he said.

The 104 volunteers now in MVS appear to be a young generation of people, though MVS encourages people of all ages to apply for a year or more of service. (Turn back to David Orr's article for the particulars. Take a close look at your schedule for the next few years. Pray about it. Might you be a candidate for being such a letter?)

Being an MVS volunteer is quite public. Probably most church jobs are public. Such job holders are often under scrutiny. They're supposed to be models. Model letters. But that's nothing new. Hear Paul again: ". . . known and read by everybody." That is *public.*

Of course, service is done in many forms. Choose yours. The world is longing to read such a letter. *mts*

THE MENNONITE

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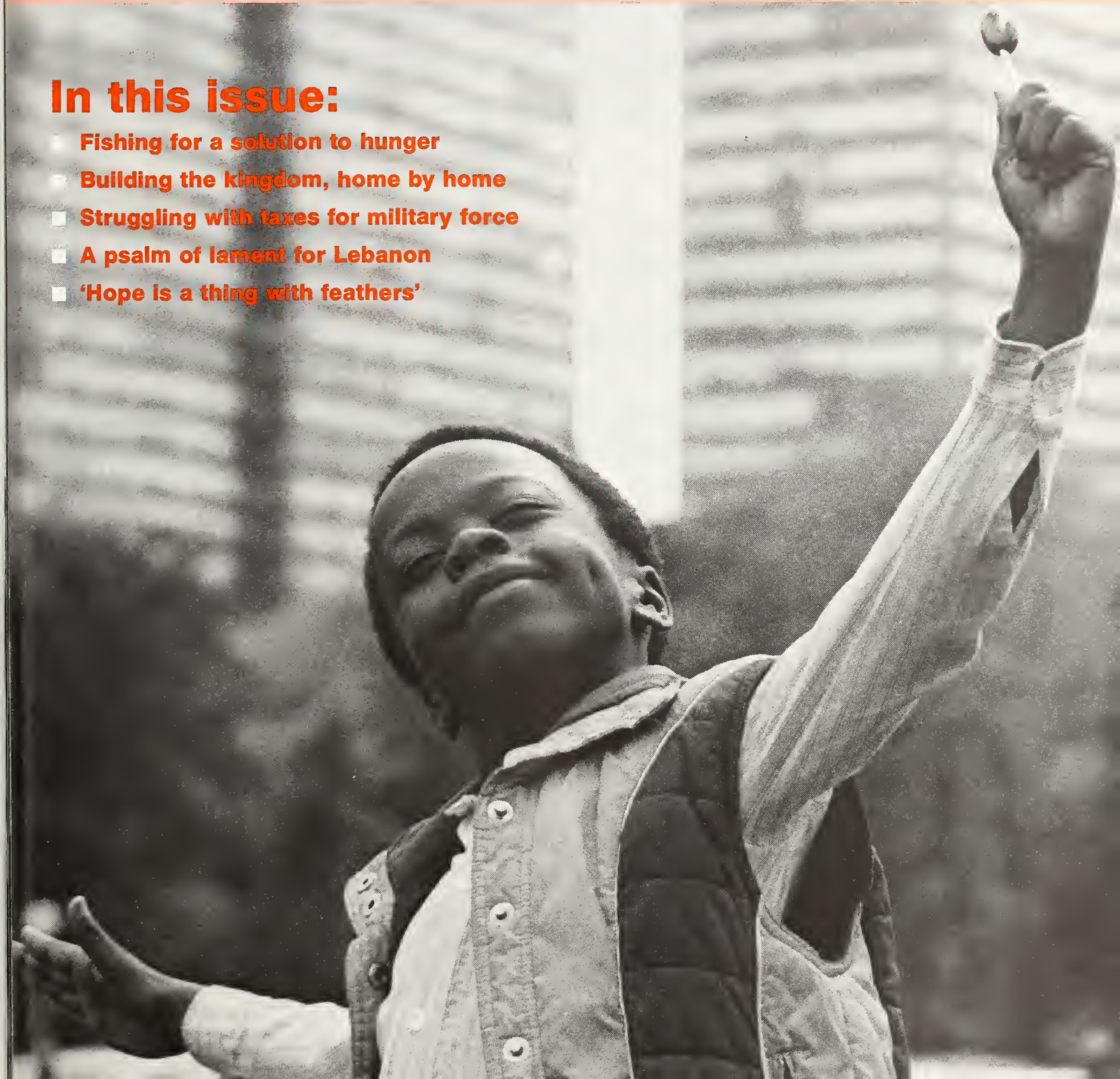
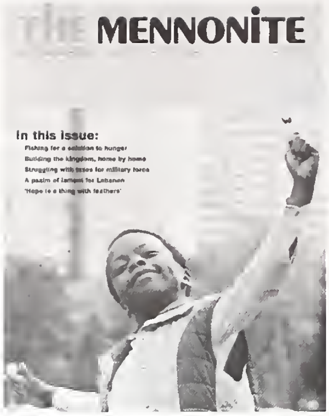
- Building the kingdom, home by home
- Struggling with taxes for military force
- A psalm of lament for Lebanon
- 'Hope is a thing with feathers'




THE MENNONITE
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"May he never beg or be homeless, may his hope never fail." (See Dan Lepp Friesen's "A Psalm of Lament for Lebanon" on page 118.) Carolyn Prieb took this picture in Chicago.

PROLOGUE

This issue began taking shape last July when I read in the *Saskatoon Star-Phoenix* that most of the increase in poverty among children since 1979 is due to entire households being poor.

David M. Howard, director of the World Evangelical Fellowship, has been quoted thus: "During the last 15 seconds seven people died from hunger. Within the next hour, 1,680 people will have died from hunger. And by this time tomorrow 40,320 people will die from hunger."

Our own wise Peter J. Dyck said (in an Augsburger Lecture on Evangelism and Mission at Eastern Mennonite College), "The rise of communism is a judgment on the church for only preaching 'sweet-by-and-by religion' while becoming wealthy and insensitive to the poor."

A participant of the 1985 Philippine Learning Tour (being repeated this coming summer) expressed amazement and appreciation that church workers he observed were listening to the poor before planning their ministries to those same people.

"The poor people are evangelizing us," says Juan Angel Ochoa, a Mennonite pastor from Honduras. "They will evangelize North Americans as well, just as Cornelius evangelized Peter."

All these words are your invitation to this issue of your church magazine. Let this and other sources of information educate us so that we never have to say, "I don't know what or whom to believe." *mts*

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Farmers in Mayoa receive goats from Mennonite Central Committee workers.

Exceeding set goals in **Indonesia**

Charmayne Denlinger Brubaker

"Our goal was to start four family well-being and education groups in Mayoa, a transmigration site in a mountainous area of Sulawesi island in Indonesia," noted Mennonite Central Committee worker Janice Bauman, who has returned from a three-year term in Indonesia. "We started 10."

The MCC team was also able to start 60 farmers groups, instead of the 40 they had planned, and the livestock credit program is running about a half year ahead of schedule.

The MCC team began working with the transmigrants at the Mayoa site in August 1985. The people, who just moved to this sparsely populated part of Sulawesi, own about five acres of land and a house, benefits they received from the Indonesian government because they were willing to move there from overcrowded Java, Bali or Lombok islands.

Bauman and her husband, Mark, credit MCC's early successes in helping these people adjust in their new location to several factors. First, the MCC team and local staff are all Christian. "We had weekly fellowship, worship, snacks and recreation," they explained in an Oct. 3, 1986, interview at MCC headquarters in Akron, Pa. "And we were able to find local people that we could work with right away and begin building their confidence immediately."

"Equally important, the words 'Gotong Royong,' which mean 'working together,' are part of their tradition. And everyone knows the word 'Musyawarah,' which means 'seeking consensus in a group,' " Janice continued. "This tradition of working together in a group is one of the best things for MCC work in Indonesia."

Bauman was not alone in starting family well-being groups. Working with her were MCC worker Carol Reimer from Killarney, Man., and four Indonesian women. The groups, made up of 20-40 women, met monthly to see who would receive the group's monthly savings and to learn a new skill.

One of the most exciting projects for the women, said Bauman, was learning to make soap, a skill that her husband taught. Three or four of the groups meet regularly to make soap, which they sell in Poso, a town four to five hours away by boat and bus.

They learned to sew skirts and blouses using homemade patterns of newsprint and to cross-stitch samplers that they hang on the walls of their dirt-floored, tin-roofed, five- by seven-meter homes.

Mark spent most of his time at Mayoa developing home industries for the transmigrants so that the men did not need to leave the area to earn money. He helped those from the island of Lombok find raw materials and markets for the grass mats they make.

He helped the Javanese transmigrants grow soybeans so they could make tofu and tempe, two common nutritious foods. He helped the Balinese find markets in Poso for the ebony wood carvings they make.

An empty bag
cannot stand up.
A starving belly
doesn't listen to
explanation.
Creole proverb

The MCC team also encourages farmers to form cooperatives of 20-30 members. They encourage co-ops to plant collective plots of soybeans, corn, rice and vegetables and help them expand their goat and cow herds through a simple distribution system.

Cows are particularly important to the transmigrants, said the Baumans, who are from Rochester, Minn. Cows are used to plow open new fields and are an important source of manure. The soil at the site, Mark noted, is poor and low in fertility.

MCC also sells pairs of Muscovy ducks at a subsidized price to families that participated regularly in the BALITA program, a mother-child health program in which the children under 5 are weighed monthly. BALITA is an Indonesian acronym for "under 5 years."

"We made the ducks available so that the children could eat eggs," Janice explained. The children often get only a bowl of rice or cassava to eat—no vegetables, meat or fruit.

When the children are weighed, the MCC workers and their Indonesian colleagues take the opportunity to talk with the mothers about nutrition, health and skin care. Many of the children had scabies, rashes and bad sores, Janice noted.

They also distribute a small portion of food, worm medicines or government-supplied vitamin A tablets, rehydration solution for children with diarrhea and iron pills for pregnant women.

Charmayne Denlinger Brubaker works for MCC U.S. Information Services, 21 S. 12th St., Akron, PA 17501.

The bridge of LOVE

Based on Luke 16:19-31

Carl J. Claassen

A rich man on the earth once lived
And not one cent to the poor did give.
He ate his meals of sumptuous fare,
But for the poor had little care.
He lived his life in a selfish vein,
With ne'er a thought his soul to train.
To live that life both true and fair
With redeemed saints up in the air.

And Lazarus on the earth lived too,
His wealth was small, his wishes few.
His body filled with festering sore
He lay before the rich man's door.
His pain was great, he was not able
To reach a crumb from the rich man's table.
His troubles there grew more and more,
And lowly dog licked at his sore.

At last his life on earth was done,
God called him to the heavenly home.
Carried by angels from the great I Am
Into the lap of Abraham.
In hell the rich man's body bent
With pain and thirst and great torment,
Cried in a voice that had no song,
"Let Lazarus come and wet my tongue."

"The space is wide, the distance great
That separates us from your fate
The chasm's deep, no bridge can span
The gulf between immortal man."
"Then send, I pray, from the dead,
A voice my brothers sure will heed.
Before for them it is too late
And they too share my awful fate."

"If prophets' voice they will not hear,
And Moses' law they'll not revere,
They will not hear if one is sent
Them from this place of much content."
Is there no bridge to cross the span
Between the saved and condemned man?
Is there no hope for us to see
That life with God from sin made free?

There is a bridge to cross this span,
Between the saved and condemned man.
It is a bridge, the bridge of love,
O'er which the rich man's foot can move.
Pour out this love with speed and haste,
And do not precious moments waste,
Give of your dollars more and more
To heal the sick and feed the poor.

Take up your cross and follow him
Who died to save you from your sin.
Send out the glorious gospel news,
To save the gentiles and the Jews.
Then when at last your life shall cease,
The time has come for your release,
God's voice will say to you, "My Son,
Your work on earth has been well done."

Carl Claassen, a member of Emmaus Mennonite Church, Route 1, Whitewater, KS 67154, is a farmer.

A collection of stories

Five seeds

Fishing for a solution to hunger

Fish production has "taken off" in the past year here in southeast Bangladesh.

Groups of poor, landless people are raising fish in about 23 ponds in the area in a job creation program. Mennonite Central Committee provided only the fish fingerlings and the services and advice of Bangladeshi staff member Abdur Rub, who manages two large MCC-sponsored ponds here, one 12 acres in size, the other four acres.

This fish production venture has created 220 new part-time jobs, since nine or 10 men feed the stock periodically, guard each pond and then harvest and market the fish. The group that raises fish in the Mohammed Ali Dighi, a large pond near Feni, sold 75,000 takas ($2,500 U.S.) worth of fish during one week last October.

The groups, usually made up of seven to 10 families, do not own the ponds in which they are raising the fish. They have leased them from owners who were not using or maintaining them. Before the ponds were stocked with fish, about 1,000 laborers re-excavated them, receiving MCC wheat from Canada as payment for their work.

"Sadly, those who work in these operations seldom themselves ever taste the fish they work so carefully to produce, for here 'rice is king,' " observes Wilson Hunsberger of Waterloo, Ont., MCC worker in Dhaka, the capital city of Bangladesh. "The valuable fish, even the lower grades of carp, are sold to the more affluent people so that the poor may earn their daily rice."

An open door in Denver

"You're my special angels from the Lord," declares Fred Sandos, an elderly resident here in describing the Denver Opportunity for Outreach and Reflection (DOOR) volunteers who helped him last summer.

Sandos has lived alone for many years. However, due to several major surgeries and being the victim of a robbery and beating, he was unable to take care of his house.

# of hope

"For someone like Fred," DOOR coordinator Les Gustafson-Zook explains, "we were able to provide the person-power to clean up the house and give Fred a fresh start. The emotional impact of that help to a person about ready to give up is tremendous."

Last summer seven groups, over 175 people from as far away as Goshen, Ind., and Hubbard, Ore., came here through the DOOR program to give Sandos and other Denver elderly and needy "a fresh start." DOOR, a workcamp program of the Mennonite Urban Ministry here, provides short-term service opportunities for church groups and families.

The groups who came this summer gave 445 person-days of work, painting, cleaning, weatherizing and doing carpentry for elderly, handicapped or poor in the inner city.

They scraped wallpaper and painted the walls in three rooms of the home of an elderly woman in Denver's northeast side who wants to use her newly acquired home as a haven for needy and abused women in her neighborhood. Volunteers who worked with her say, "She left us with more of a testimony than we did her."

In addition to working with groups from other areas, DOOR has organized several projects for local Mennonite churches. Four Denver Mennonite churches each painted a house as part of a city-wide Paint-A-Thon, through which 138 houses were painted in one weekend.

Mennonite Central Committee worker Tim Meyer with Bengali farmers, the proud owners of a new rower pump.

DOOR is available to any family, church or college group interested in a short-term service opportunity anytime during the year. For more information contact DOOR, 430 W. Ninth Ave., Denver, CO 80204, (303) 892-1039.

A grandmother's miracle

It was unlikely little Abush would survive.

Abandoned in the midst of Ethiopian famine by parents who could not get along, the physically and emotionally starved 3-year-old was brought by his grandmother to the Church World Service feeding center at Geweha, Ethiopia.

Abush was the epitome of starved, wounded humanity: tiny frame shrunk to a sack of bones; skin blistered with infection; muscles so weak his rectum would fall out and hang there red, exposed to the outside world until reinserted by an adult.

He was hungry, desperate and afraid. He clung to his grandmother like the infant he had been not so long ago and sucked constantly at her empty breasts. Probably he had already been weaned, but starved and emotionally distraught, rejected by his mother, he clung to his grandmother and strained for life-giving milk.

His grandmother held him and let him do whatever he needed; her love was unconditional. She fed him with food and medicine from the center, let him suck, pull and maybe even chew the dry nipples on her empty breasts.

And one day a miracle happened. Her breasts were no longer empty. From her nipples flowed milk as if she herself had just given birth, as if Abush were her own child. Now when he sucked he received not only emotional nourishment but physical as well.

He soon began to recover. His skin healed, and he gained weight. His grandmother took him home from the feeding center a well child, new life made possible by donated foods and medicines and her own unconditional love. *Pamela M. Sutton, MD, former Christian World Service worker at Geweha, Ethiopia*

Rower pump sells well

Rower pump sales in Bangladesh topped 9,000 this year. This is the highest single-season sales since its invention by George Klassen, Mennonite Central Committee volunteer in Bangladesh, in 1978.

Just over 1,000 of these simple, inexpensive hand pumps were marketed by an MCC team of 15 in three coastal districts of southeast Bangladesh, the area where MCC's agricultural work is concentrated.

The rower pump enables poor farmers to produce food on irrigated land that traditionally lies fallow during the dry winter season, explains Tim Meyer, who just returned from a three-year MCC term in Bangladesh, heading up the MCC rower pump team.

One farmer interviewed in a video produced by Economic Development International, a small non-profit Canadian development organization also marketing the rower pump, earned 5,000 takas (about $175 U.S.) in seven months selling food irrigated by a rower pump. The farmer spent 1,400 takas (about $50 U.S.) for the pump and its installation. A typical well costs $25 to $45, depending on the depth. The pump itself costs about $15.

Neighboring east India, with its shallow water tables and millions of small, poor farmers, also has "ideal conditions" for the rower pump.

The parts of the rower pump are few and simple and can be replaced by hand without dismantling the pump. The rower pump is also easy to use. People operating it push and pull directly on the T-shaped handle attached to the end of the piston rod that is encased in a rigid PVC (polyvinyl chloride) cylinder. Because the pump is inclined at an angle, the pushing and pulling resembles the action of rowing a boat.

In addition to Bangladesh and India, rower pumps are also being tested and sold in Thailand, Kampuchea, Vietnam, Somalia, Burkina Faso, Transkei, Nepal, Tanzania, Kenya, Chad and China.

Hay where it's needed

Last year Mennonite Disaster Service units gathered over 150 train carloads and nearly 200 truckloads of hay for farmers in Georgia and North and South Carolina who lost crops due to drought. The value of the donated hay and transportation was about $500,000.

MDS assistance to these farmers continued through the winter. Several units plan to ship corn to Georgia and the Carolinas as well as to farmers who suffered poor crops in West Virginia and Maryland.

Building the kingdom, home by home

Sue Horn Estes

Mennonite Housing in Wichita, Kan., touches the lives of God's people in the most basic yet profound ways. Listen to what Christian caring has meant to some of those whose lives have been touched.

Clementine Schooley is 76 and alone and in poor health. For her to do painting or any repair work on her home is out of the question.

Schooley is passionate and forthright in her praise for the help she has received from Mennonite Housing. "From my heart, they are the nicest people I've ever met up with, and at my age I've known a few. They do as near perfect work as you can get."

Workers repaired a carport and painted Ms. Schooley's house, work that she could not have accomplished any other way.

But the care went beyond just paint and repair to include genuine concern for her aloneness. A worker, returning to pick up work articles left behind, invited her out for dinner. "I ended up crying," she explains, to think that the caring was not just in doing a good job but included her as a person.

For Steve and Theresa Cole, help from Mennonite Housing came at the most desperate time in their lives. Three months ago Steve was left a paraplegic from a spinal cord injury suffered in an automobile accident.

Workers from Mennonite Housing installed a wheelchair ramp and widened the door of their home so that Steve can have easy access in and out of the house.

Theresa talks in terms of God's blessings in her life, and one of those blessings for which she is most grateful is Mennonite Housing.

As she explains, her husband is a large man—six-foot-five and over 200 pounds—and before the wheelchair ramp it was necessary to call friends and relatives to come and carry him off the porch to the car for his regular trips to the hospital for therapy. In one emergency situation, when no one could be found to help, Steve had to crawl to the car.

Theresa hopes workers will be able to return later on, when more funds are available, to make changes in their bathroom so that Steve will be able to have access there also.

Because of their financial situation, the Coles could not have their home altered to meet their new life situation in any other way except through Mennonite Housing.

The history of this ministry

An outgrowth of the Christian caring of concerned Mennonites, Mennonite Housing Rehabilitation Services, Inc., began 10 years ago to touch the lives of the poor and elderly in Wichita's inner core.

It came into existence from the combined efforts of an intentional Christian community called Fairview Mennonite House, started with help from the General Conference Mennonite Church and from a voluntary service unit sponsored by Lorraine Avenue Mennonite Church, Wichita.

Fairview Mennonite House was located in the Midtown neighborhood of Wichita, a neighborhood being slowly consumed by blight and decay as property was redlined and landlords sliced stately old homes into apartments, from which they took inflated rents and then allowed them to deteriorate.

In an effort to work with others in the neighborhood to stem the tide of deterioration, Fairview Mennonite House agreed to sponsor one of their members, Willard Ebersole, to leave his teaching job and become a carpenter/contractor to work with the Midtown Neighborhood Association to save through repair and restoration that historic part of Wichita.

They approached Lorraine Avenue Mennonite Church about sponsoring a voluntary service unit to work on the project of saving the homes in that part of the city.

Out of this grew the wider vision of dealing with the needs of low-income and elderly people across the entire city, and eventually, as the need grew beyond the reaches of what either the community or the church could provide, funding was sought through local government resources.

Despite the shift in funding and the expansion to include a city-wide call for Christian care and concern for those needing adequate shelter, Lorraine Avenue Mennonite Church has continued to play a major role in the organization and has been joined in that effort by Mennonite Church of the Servant.

After 10 years of concentrating on minor home repairs, Mennonite Housing is again accepting a wider call to begin work in the area of providing low-cost housing to those in need of one of life's basic necessities.

To give body and spirit to this expanded call is the task of the new executive director, Tom Bishop.

Bishop joined Mennonite Housing in September 1986, leaving his position as director of recruitment for the Mennonite Board of Missions in Elkhart, Ind.

With his guidance the organization is expanding and strengthening its ties within the Mennonite church and with other churches as well.

The need is now.

Bishop cites the appalling statistics on the availability of low-income housing as one of the major reasons for the new emphasis of Mennonite Housing.

In Wichita 20 percent of the housing is considered substandard, and there is a five-year waiting list of people needing subsidized housing.

Nationwide since 1981, federal housing assistance has been cut by 60 percent. Over 500,000 units of low-income housing have been lost every year since 1970. Meanwhile people in the lowest quarter of the renting population pay over 60 percent of their income on rent. We now see shelters for the homeless in all the major cities in this nation, including Wichita.

By getting into home construction, renovation and rehabilitation, and perhaps management of low-income rental properties, Mennonite Housing hopes to begin to help fill this gap in Wichita.

Mennonite Housing repairs about 650 homes per year, with the majority of those receiving services being minority, elderly, handicapped and female heads of households.

A New Homes Fund and a Housing Rehabilitation Fund have been created for which initial contributions totaling

$100,000 are being sought—$50,000 for each fund. This would permit the building of one home per year and the renovation of three to five homes per year to be sold to low-income families at no interest or very low interest.

Money received from the purchase of the homes would go back into a permanent revolving fund to build and renovate more homes, thus making a one-time gift continue to work for many years.

People are urged to contribute whatever they can. As Bishop puts it, "Somewhere out there 500 people contributing $100 each or 50 people contributing $1,000 each can make it possible for a low-income family, who otherwise might not have a chance, to become homeowners."

Introducing SWEAT

The backbone of the new thrust for Mennonite Housing is a volunteer program called Serving Wichita: Experiencing Action Together (SWEAT).

SWEAT is an opportunity for all kinds of groups, particularly those that are church affiliated, to come to Wichita and in a work-camp situation help build and renovate housing for those in need.

Not only will SWEAT be a learning program in hard work, it will also be an opportunity to see firsthand the plight of the urban poor, to be with them and to learn from them.

Work can be for a day, a weekend or a week. Special efforts are being made so that this can be not only a work experience but a learning experience in Christian caring as well.

For Bishop, being executive director of Mennonite Housing is a way for him to live his faith.

"I believe God has a bias toward the poor, and I have experienced God most directly in working with the marginal people in society. I am interested in helping people in need to determine their future. I want to help them see that they are important in God's eyes," he says.

Mennonite Housing has a new call, and in the effort to live out that call faithfully, a new focus—building the kingdom, one home at a time.

Sue Horn Estes can be reached at 2038 N. Broadway, Wichita, KS 67214.

Dedication Sunday
April 5, 1987

Commitment Sunday
April 12, 1987

Kingdom commitment stories

Renewal from coast to coast

Carol J. Suter

Last fall I had the privilege of traveling extensively with conference president Kenneth Bauman. We crossed the United States promoting A Call to Kingdom Commitments. I heard Ken say many times that he believed Mennonites are a little different from other evangelical Christians. "We take our commitment to Christ seriously," he would say. "We really try to live in accordance with our understanding of the New Testament."

I believe he was right. Mennonites are committed people. These past few months my time has been spent promoting A Call to Kingdom Commitments, particularly the fund drive. Let me share some of the stories of commitment I have encountered as I have traveled.

- I will start with Ken Bauman. I remember calling Ken one day last fall to see if it would be possible to add a few more meetings to our already crowded calendars. Ken agreed to do more and said, "Carol, everything I have I'm willing to give to this effort." And so he did. The last three months of his life were spent promoting A Call to Kingdom Commitments.
- I think of a pastor and his wife who shared their inspiring story of stewardship with me. They give away 52 percent of their annual income. They belong to the President's Club of three different Mennonite colleges. Yet they are willing to stretch even more by making a financial commitment to the fund drive.
- Then there is a successful businessman who has discovered the joy of visiting with others to solicit gifts. He had never done anything like it before. He now knows the excitement of sharing his faith story and listening to the intriguing stories of others. He has given his time and energy above and beyond the call of duty to help organize and implement the fund drive. More than once he has said, "This is the most exciting thing I have ever done."
- I had the privilege of meeting a couple who have not been members of a Mennonite church for more than 20 years. But their commitment to their Mennonite roots runs so deep that they wanted to participate in A Call to Kingdom Commitments anyway.
- The stories of some elected conference leaders have inspired and challenged me. Several have experienced personal financial failure in recent years—the loss of the family farm or business. These people shared a bit of their struggle with me and then committed themselves to prayer, service and financial support for the work of the conferences. Their faith and trust have challenged me to let go of my earthly security and depend more on heavenly security.
- I met a doctor and his wife who have retired after many years of building a successful medical practice. They are spending their retirement in self-supported service. They earn their own keep and give their time and professional services to help others.
- An elderly woman shared her life story with me. As a young woman, she felt God's call to serve as a nurse, but had no way to become one. God led her miraculously through a maze of obstacles to realize her calling. She is committed to "first fruits" giving. She knows she cannot outgive God, but she has been joyously trying for many years.

The stories go on and on, stories of God working in our lives to help us make new commitments to him. That's what A Call to Kingdom Commitments is all about.

Carol's address is Box 1328, Bluffton, OH 45817. This is the fifth of six columns about the development plan, leading up to Commitment Sunday.

Struggling with taxes for military force

Edith Adamson and *Marian Franz*

"Dear Mr. Prime Minister: As a Christian and a Mennonite, I am very concerned about peace and my responsibility to work for good rather than evil. As a Canadian citizen I support Canada as a peacemaker in our troubled world. I object to my taxes being used for military purposes, either directly or indirectly. I would like my tax dollars to be used to promote harmony, mutual understanding and development rather than to build more destructive weapons."

"Dear Mr. President: To continue to freely participate with my tax dollars in the suicidal armaments race is clearly a sin on at least four counts: (1) the sin of premeditated murder against our brothers and sisters, (2) the sin of suicide against our own persons, (3) the sin of injustice against the over 25 percent of Earth's people who are homeless, ragged, hungry and sick through no fault of their own, and (4) the sin of idolatry for trusting in armaments rather than in God. Caesar has the power and the financial support to build bombs that would annihilate 23 million people in minutes and alter the ecosystem of God's planet forever. Jesus tells us to render to God what is God's. The decision to end the human race does not belong to Caesar. Therefore, tax dollars designed to wrest this ability from God do not either."

With deeply held statements of conscience such as these, some citizens in both Canada and the United States are addressing their heads of state and their representatives in Parliament and in Congress. They recognize the legitimate role of taxation, but they feel that they disobey God by paying taxes for military force while at the same time praying for peace. They believe in the values of democratic participation and are therefore engaged in long-term efforts with their governments, asking for alternate service for tax dollars. Some representatives in Parliament and in Congress are listening.

In both countries there are moves under way for a provision in law to make it legal for people conscientiously opposed to taxes for war to have these taxes redirected to peace-enhancing programs.

What the measures would do. If the measures requested by these citizens are enacted into law, the conscientious objector to a war tax would apply for a special tax status. Then that portion of his or her taxes formerly spent on military purposes would go into a separate fund—the Canadian Peace Tax Fund or the U.S. Peace Tax Fund. In turn, these funds would finance peacemaking projects. Such projects would include (1) research into non-violent, non-military ways to resolve international conflict, (2) retraining workers whose factories convert from making military to domestic products, (3) disarmament efforts, (4) international relief aid aimed at reducing hunger and poverty, the root causes of some wars.

On the legal side, these measures take their cue from constitutional provisions and legal traditions in both countries: in Canada from legislation and tradition going back 200 years and from Freedom of Conscience guarantees in the Canadian Constitution of 1982, and in the United States from Selective Service statutes that traditionally have recognized an individual's right to alternative service. The proposed measures would provide alternative service for tax dollars. They would remove the agonizing dilemma that forces conscientious objectors to either disregard their deepest beliefs or disobey the laws of their country. The peace tax funds would allow people to make positive contributions to society instead of violating their beliefs. The proposed funds not only nurture the individual conscience opposed to war but acknowledge a deeply held social commitment to peace.

What the measures would not do. The measures would not diminish the amount of taxes due to the governments. Participants would pay 100 percent of their taxes. In fact, citizens who support these measures are asking their governments for the "right" to pay 100 percent of their taxes. As laws stand, they feel they cannot in conscience do that.

The measures certainly would not be the final answer to bloated defense budgets, to the arms race or to nations obsessed with fears of "enemy" countries. They are not the final answer for turning swords into plowshares.

But some swords would be turned into services, into positive peace-enhancing programs. These measures would begin that process by rechanneling some tax dollars away from the military and into human needs programs, which have always been a nation's best defense. Because these measures concentrate specifically on the individual's informed conscience, they help individuals in Parliament or Congress to deal personally (and sometimes painfully) with the issues of life and death raised by these bills. Because they raise issues about nations' misplaced priorities—nuclear weapons rather than diplomacy, military aid rather than hunger relief and development aid—they help people gain a broader understanding of the issues of war and peace and the questions of individual responsibility. Conscientious objector provisions for military service caused young men to consider their choice; these new measures would create an awareness on a broader level since they will apply to both men and women of all ages.

Your active support of these two campaigns could express itself in many ways, including your personal involvement in (1) talking with others about the peace tax funds and their provisions, (2) talking about your rights and asserting them, (3) distributing literature about the measures, (4) contacting members of the Canadian Parliament or the U.S. Congress, (5) urging organizations with which you are affiliated to endorse these measures and to educate their constituencies about them, and (6) giving financial support to the campaigns.

If you have any further questions, we urge you to write us:

Conscience Canada, Inc., Edith Adamson, Coordinator, P.O. Box 601, Station E, Victoria, BC V8W 2P3.

National Campaign for a Peace Tax Fund, Marian Franz, Executive Director, 2121 Decatur Place, N.W., Washington, DC 20008.

What one church does about need

Donna Forsman

When the 25th annual International Gift Festival at Fairfield (Pa.) Mennonite Church here drew to a close Nov. 9, 1986, there was ample cause to celebrate.

The estimated total sales of $62,000 easily set a new record, not only for Fairfield's three-day sale but for any one-time SELFHELP Crafts sale in the United States, including statewide relief sales. All proceeds from the sale are returned to SELFHELP Crafts, the non-profit marketing program of Mennonite Central Committee.

Record-setting SELFHELP sale totals are nothing new to this small rural Pennsylvania congregation. "People are always asking me how we do it," says Joyce Shutt. "My answer is, 'We don't. This isn't our festival, it's God's.' "

Still, the gift festival involves tremendous commitment from nearly every man, woman and child in the congregation, plus dozens of volunteers from the community and beyond.

"This year we had volunteers from Virginia, Maryland, Pennsylvania, Ohio, New Jersey, New York and even Michigan," says festival co-chair Carolyn Nunamaker. "And it's not unusual for supporters to take vacation leave from work so they can work at the sale."

Joyce Shutt, now Fairfield's pastor, organized the first festival in 1961. She and her husband, Earl Shutt, had learned about Edna Ruth Byler's needlework project, the ancestor of today's SELFHELP Crafts, while visiting Jericho following an MCC assignment in Austria.

When they returned to the United States, Shutt took her mother, Ruth Musselman, to see the beautiful needlework Byler was selling from her house in Akron, Pa. Byler mentioned that some items, like the wire pictures made by refugees in Hong Kong from cut-up MCC meat tins, were not selling.

"I took it as a challenge," Shutt recalls. "Our first sale, sponsored by our church's sewing guild, took in $500. The sale doubled each of the first few years, and when we got to about $5,000, the men decided it was time they got involved."

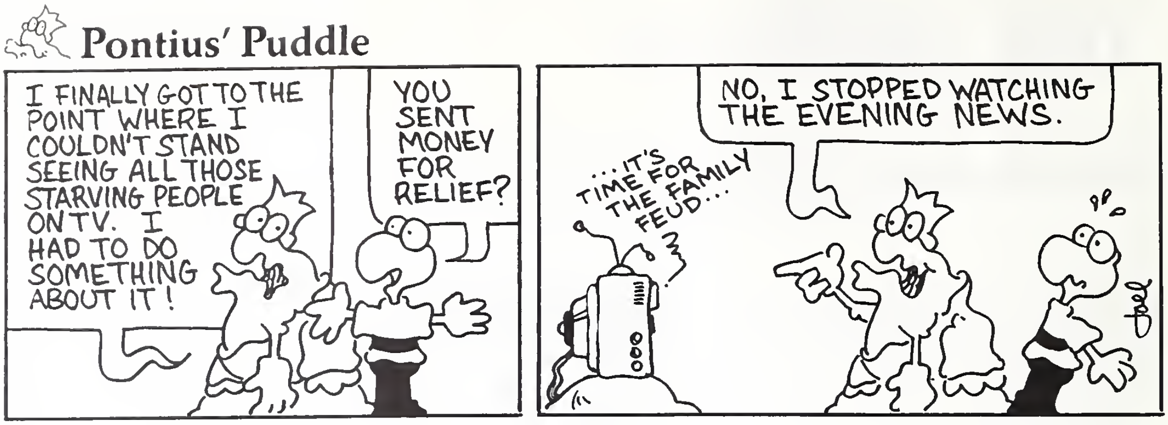
Sales are only one goal of Fairfield's Gift Festival. The first part of gift festival week is dedicated to education. One particular country is focused on, and hundreds of seventh graders from all over the county are bussed in for presentations given by an MCC resource person.

"The festival has been a tremendously successful means of outreach for our church," Shutt adds. "We have several members whose first exposure to our church was through the festival. And every festival is something of a reunion. Parishioners who've moved to other parts of the country make a special effort to get back that week."

"It's really the high point of our church year," Shutt concludes. "If you take the $62,000 we raised this year and subtract the SELFHELP Crafts operating expenses, the resulting amount is enough to support about 90 families in Haiti or 192 families in Bangladesh. Just imagine our little 60-member congregation making so much difference to so many people."

Donna Forsman is on the SELFHELP Crafts staff of Mennonite Central Committee U.S., Box M, Akron, PA 17501.

Fairfield Gift Festival founders pause during last year's 25th anniversary sale. Left to right: Joyce Shutt, Lois Wilson, Hazel Dunmire, Peg Smith, Ruth Musselman


Pontius' Puddle
I FINALLY GOT TO THE POINT WHERE I COULDN'T STAND SEEING ALL THOSE STARVING PEOPLE ON TV. I HAD TO DO SOMETHING ABOUT IT!
YOU SENT MONEY FOR RELIEF?
NO, I STOPPED WATCHING THE EVENING NEWS.
...IT'S TIME FOR THE FAMILY FEUD...

NEWS

Taking a modest step

Canadian Mennonites and BICs seek unity

Winnipeg (Meetinghouse)—A historic gathering here Jan. 21-22 included theological discussions by representatives from 13 Mennonite and Brethren in Christ groups in Canada. They discovered they could venture beyond the familiar relief and service turf—in which they had worked for over 20 years through Mennonite Central Committee Canada—and still stay at the same table. They also discovered differences—some of them enriching and others irritating.

At the last minute the conference moderators held a brief caucus. They emerged from the caucus with this announcement: "The Canadian Council of Mennonite and Brethren in Christ moderators has just held its inaugural meeting." The self-declared council will take responsibility to call future meetings.

Arden Thiessen, moderator of the Evangelical Mennonite Conference, will chair the new council. John Redekop, a Mennonite Brethren leader, is vice chair, and Jack Heppner, an Evangelical Mennonite Mission Conference leader, is secretary.

About 100 were invited to the Winnipeg meetings. Over 100 showed up. Eight groups sent official representatives: Brethren in Christ, Conference of Mennonites in Canada, Evangelical Mennonite Brethren, Evangelical Mennonite Conference, Evangelical Mennonite Mission Conference, Mennonite Brethren, Northwest Mennonite Conference, Ontario Inter-Mennonite Conference. Five more sent observers.

The agenda for the meeting developed over a two-year period. A January 1985 consultation on church planting concluded that if there is to be cooperation, theological differences should be discussed.

In September 1985 peace and evangelism was the official topic, but unity emerged again as the unofficial one.

In January 1986 the leaders agreed on the issues that divide: Scripture, conversion, mission of the church and unity. They assigned two papers on each topic and asked for eight written responses (one from each participating conference) to each paper.

Scripture

In separate papers Gerry Ediger and Arden Thiessen argued for the importance of an authoritative Scripture. Ediger took what he called a "conservative" approach—one that limits itself to the Bible's own claims rather than using more recent categories such as "inerrancy." Authority is a larger issue than the Bible, he suggested. "Jesus is the supreme authority."

Thiessen called for a renewal of "historical Mennonite biblicism," which he saw more clearly expressed in the 1982 Chicago meeting of the International Council of Biblical Inerrancy than in "the views expressed by Mennonite scholars in recent years." He didn't specify which scholars.

Conversion

Is conversion a "once-for-all event" ("a decision by calendar" or "crisis") or a "process"? This was the question many wanted to talk about.

Lydia Harder, Edmonton, was one of the respondents at the Mennonite and Brethren in Christ Theological Consultation.

Generally, participants agreed that conversion involves some kind of a conscious decision that is enabled by God. Some called for "specific entry points" or "decisive acts." One person cautioned, "Conversion is not maturation." Others said there has been too much emphasis on points of time, especially in the experience of children.

Helmut Harder suggested that salvation language might be better than conversion language. "Is salvation Christ moving into us or us moving into Christ?" he asked. He made a case for the latter. Using "Jesus in my heart" language for both adults and children, suggested several others, makes it too easy for adults to convert. Jesus as "Lord of my life" should be the focus of adult commitment.

The church's mission

The first paper by Harvey Sider made the case for a balanced ministry of word and deed.

continued on next page

"With God's blessing we will be able to eat our fill this year. We are poor people, and we have to lie low in order to survive," says José, a farmer who lives with his family in a partially destroyed village on Guazapa Volcano in El Salvador. From 15,000-20,000 people have been displaced from farmland on the sides of the volcano because of bombings by the Salvadoran Armed Forces. The civil war grinds on "with no end in sight," say Nathan and Elaine Zook Barge, Mennonite Central Committee workers from Colorado Springs, Colo.

Mennonite Voluntary Service worker Dorothy Friesen was acquitted Jan. 29 of charges of "obstructing a peace officer" after a trial in Chicago. Friesen had been arrested Dec. 20, 1986, while photographing demonstrators who were Christmas caroling against U.S. military involvement in Central America in an elite shopping mall in Chicago. Her camera and Associated Church Press card were confiscated and the film in her purse destroyed after her release. "I believe the police pursued these bogus charges against me because I made a complaint, . . . citing the violation of my first amendment rights," she said.

Heavy doses of TV violence combined with a violent home environment are related to the commission of violent crimes by young adults, according to a study by Loyola University of Chicago researcher Linda Heath. Children reared around domestic violence tended to see TV violence as examples of conflict resolution or as a way people get what they want, while those in homes not marred by strife saw TV violence as fantasy and "a bad thing to do," said Heath.

Two Brazilian Mennonite groups look to more cooperation

Campinas, Brazil (GCMC)—Six representatives of the AIMB (Association of Mennonite Churches of Brazil) met here with 11 representatives of the AEM (Evangelical Mennonite Association) Feb. 3-4 to look for ways to improve their working relationship.

The consultation was prompted by two factors, said leaders. One, AIMB's renewed interest in mission outreach into the regions where AEM is already involved meant that the two groups would inevitably have more contact with each other.

Two, members of the German-speaking AIMB conference and the Portuguese-speaking AEM conference felt it was high time to reconcile any differences that may have occurred as a result of past interaction. The relationship between the two groups has never been clear, even though they have shared in joint mission projects.

"It is important that past misunderstandings disappear and that we come to common agreement to work together, not separately. The Lord's work must be done together," said Jakob Isaak, AIMB president.

Jakob Isaak (left), AIMB president, visits with Oswaldo P. de Freitas, AEM president, at the consultation.

Peter Siemens, a regional representative for AEM and pastor of a Mennonite Church in Sertaozinho, expressed similar hopes: "No one can be paternalistic. There must be cordial dialogue and working together."

After many hours of consultation, the representatives agreed that a group consisting of members from each conference's executive committee should be formed to plan for future cooperative efforts.

"I am happy that many things have been clarified and that a plan has been agreed on as a base for future joint mission efforts," said Isaak.

"I think that their [AIMB] experiences together with ours mean that we can do good work together. The economic and human potential come together for joint missions," said Oswaldo Pereira de Freitas, AEM president.

Currently the AIMB has three churches with 800 members while the AEM has 25 churches with 1,000 members.

The Commission on Overseas Mission of the General Conference Mennonite Church and Mennonite Board of Missions of the Mennonite Church provide personnel and financial support to AEM. Glendon Klaassen, secretary for Latin America, attended the consultation as a COM representative. MBM was represented by Gerald Mumaw and Lawrence Greaser. *Glendon Klaassen*

Larry Kehler commented that we need to confess that "we're falling so far short in both evangelism and social action." And Tom Yoder Neufeld wondered, "Can the rich young ruler who remained rich adequately decide on the priority of either evangelism or social action?"

Neufeld continued in this vein in the second paper devoted to a biblical peace theology. He urged participants to recognize at the outset that as middle-class North Americans they are benefiting from an unjust status quo. The Christian peacemaker, he said, is not interested first in stability but in justice. He put forth a vision of aggressive peacemaking—"joining the general in the battle for peace and recreation of the world."

Unity

"To say that organizational unity is not a goal of an inter-Mennonite dialogue is to shortchange the theology that we confess. . . . As Anabaptists we believe not only in a mystical, invisible church. We believe in a church that is visible."

When Larry Kehler put forth specific unity suggestions, however, discussion virtually halted.

"We need handles for the yearning that I sense among us," he suggested. His "modest suggestions" included (1) making the annual gathering of moderators and secretaries "a more formal coordinative body" (which could, among other things, relate to churches from abroad that want to connect with a national Mennonite entity in Canada), (2) asking moderators and secretaries to plan Christian discipleship conferences in various locations across Canada in the next three years, (3) a study guide on the topic of church unity, (4) continuation of talks on cooperation in pastoral training and graduate theological education (two inter-Mennonite consultations have already been held), (5) a careful look at joint church planting in the Atlantic provinces, (6) a joint convention of Canadian Mennonite and Brethren in Christ groups in 1993, (7) an internal audit by each group to list "unresolved problems we have with one another."

The first suggestion found expression in the new Canadian Council of Mennonite and Brethren in Christ moderators. *Ron Rempel*

Clinical Pastoral Education at Philhaven is taking applications for the summer and fall terms. A full-time unit is offered between June 8 and Aug. 14, and a half-time unit between September and December. Those interested may contact Paul M. Miller, CPE Supervisor, Box 550, Mount Gretna, PA 17064, (717) 273-8871.

Church-related relief and development agencies played a significant and recognized role in saving the lives of hundreds of thousands of Ethiopians during the 1984-85 famine. These same relief efforts also helped break down some of the barriers that have divided the church in Ethiopia, says Stu Clark, Mennonite Central Committee assistant secretary for Africa, who traveled to Ethiopia in October 1986. In the spring of 1986 leaders from Ethiopian Orthodox, Roman Catholic and Evangelical Lutheran churches cooperated in a tour to seven Western countries to thank churches for their relief efforts.

During the first and second weeks of February, literature for the General Conference development plan was sent to churches throughout the United States and Canada. The materials include project lists and commitment cards that will be distributed within congregations prior to Commitment Sunday (April 12) for A Call to Kingdom Commitments.

Manitoba Mennonites aim to bring good news

Winnipeg—Representing their 11,000 members in 48 congregations, 229 delegates came together Jan. 20-21 at Springfield Heights Church (newly wheelchair accessible) for the 40th annual session of the Conference of Mennonites in Manitoba. "Chosen to Bring Good News" provided a unifying theme and tempered the proceedings with joy. Forty-five congregations sent delegates.

"Elim will take a lot of energy," predicted conference minister John F. Wiebe during registration. He was referring to Elim Bible Institute in Altona, Man., which is proposing to launch a vigorous program of continuing education. Low student enrollment during the 1985-86 school year forced the Elim board, staff and provincial executive to plan circumspectly. A task force report last April revealed no strong call for a traditional residential program, this in spite of seven-year-old facilities for up to 100 students.

Principal Victor Kliewer launched the current school year with a range of continuing education options: "The Gospel of Mark," "The Congregation and Youth," "Our Christian Hope," plus six others. In contrast to the eight who had registered to be residential students, close to 100 people participated on campus, and Elim teachers went to 30 churches.

The board's proposal for the future includes Christian education for youth and adults, making Elim a conference and retreat center, making it a spiritual growth and renewal center. Critique included questions as to whether keeping the campus was a viable option and whether the board should explore cooperation with the Mennonite Brethren school in Altona. Addressing the concern about biblical illiteracy, Gerhard Ens stated, "The traditional Bible school pattern is not just an option; it is Elim's reason for being." A special provincial delegate session in November and a final decision in April 1988 on the part of the Conference of Mennonites in Canada will determine Elim's future.

Surprisingly in the tight 15-hour conference there was time for three addresses by Bernie Wiebe, Jessie Kehler and David Wiebe, all using the text Luke 4:18-19. Music and worship leadership by Marilyn Houser Hamm and a concert by the Faith and Life Male Choir were among the lubricants for the intense session.

Included in "good news reports" was that of Binh Nguyen, who pastors the Vietnamese Mennonite Church in Winnipeg. After describing their 40-50-member worshiping community, Nguyen testified, "This is a miracle of God."

The province's strong camping ministry was documented by executive director Monica Wiebe, and the delegates approved the beginning of a $115/week stipend for counselors in training and $150/week for other regular staff, to come from their congregations if possible. "Camps," said Dorothy Dyck, "are one way that we bring good news." Each year about 9,500 people use the province's three camps. Jake F. Pauls restated the value of direct congregational involvement. Even with the enthusiasm, however, there were soft rumblings that eventually Moose Lake Camp may have to be discontinued.

The German language is important to many in CMM's constituency, as reflected in several congregations and in the province's 30-year radio ministry, Faith and Life Communications. A staff of six writes and produces four programs. *Wort des Lebens* producer Betty Wiebe has been told by listeners, "Other programs come to us through our brains, but your program goes straight to the heart." The male choir, after a first tour last July to five churches in the central United States, is planning a July tour of congregations in South America.

"'Chosen to bring good news' took on new meaning," said Eleanor Loewen (standing), who chairs the Elim board, referring to the school's proposed future. Here she fields questions from the delegates.

To help promote CMM's varied ministries and to indirectly assist in meeting the new budget of $1,269,175, a 14 percent increase, the province has produced a video entitled "You and I, Partners in Ministry." A copy for each congregation was available at this session.

Delegates passed a resolution discouraging further Sunday openings of businesses. Jake Bergman of Selkirk said, "This issue affects the poor among us, many of whom are asked to work Sunday mornings."

To close the conference, John F. Wiebe (who had earlier issued a call for semiretired people to consider entering the pastoral ministry) commissioned his bosses. Bernie Wiebe and Ken Heppner were re-elected moderator and secretary, respectively, by acclamation. Elbert Toews was chosen as vice moderator to replace J. K. Klassen, who is ill. *Muriel T. Stackley*

Mennonite Central Committee worker Blake Ortman reports that the task of providing help to Salvadoran earthquake victims is made more difficult because of overwhelming poverty and the fact that most of the poor who lost houses in the capital city do not own the land they live on. "The problem is the war and an unjust distribution of land and resources. The people who were hardest hit were primarily displaced families [by the war] who were living in overcrowded shacks in subhuman conditions," he writes.

Santos Alvarez, president of the Missionary Society of the Nazarene Church, was killed when a contra-planted mine exploded near Pantasma, Nicaragua. Nine passengers in a crowded bus were killed. Among those seriously injured were Pentecostal pastor Amancio Sanchez, who had his right leg amputated, and Nazarene pastor Juan Rizo, who will have to have his left leg amputated. Both pastors have worked with Mennonite Central Committee distributing food to people displaced by the contra war there.

An overwhelming majority of Americans, 75 percent, approve of public schools using the Bible in classes on literature, history and social studies, according to a recent Gallup survey. The poll also found that the same percentage consent to allowing after-school use of public school buildings for student religious groups.

B.C. Mennonites discuss kingdom commitments

Chilliwack, B.C.—About 400 participants at the 52nd annual Conference of Mennonites in British Columbia (CMinBC) heard three talks on kingdom commitments and made a pitch for resources to go to church planting. They met at the Eden Mennonite Church here Feb. 20-22.

"Kingdom Commitments: Spiritual, Service, Stewardship" served as the theme for the conference and coincided with the General Conference Mennonite Church's development plan, A Call to Kingdom Commitments (CKC).

CMinBC chairman Dick Rempel, who also pastors the host church, opened with a conference message that focused on Jesus as the caller to kingdom commitments. First, he said, "the CKC is a call to conversion" and to repentance. Referring to the General Conference resolution on sexuality last July in Saskatoon, he said that "the CKC is not only a call to repentance to homosexuals but to Homo sapiens." It is both a personal and an institutional call. It is also a call to discipline and discipleship. Finally, it is a call to love, a call from the King of Kings.

Harry Heidebrecht, a representative of the Mennonite Brethren in British Columbia, spoke on "Committed to Spiritual Renewal." "The call to renewal is a call to extraordinary prayer." Referring to Acts 4, he said that "overwhelming need and extraordinary opportunity often go together." We must take risks and pray with boldness, he said. We must pray together, in agreement and be anchored in the sovereignty of God.

Larry Kehler, general secretary of the Conference of Mennonites in Canada, tackled the second leg of the three-part theme in "Committed to Service." Putting it simply, he said, "To be a servant for Jesus' sake is to serve others." A Christian attitude of service not only serves those around us but embraces the world. "To sacrifice," he said, "means to be willing to suffer." Finally, servanthood is another name for Christian leadership, and a key element is the ability to receive.

FOR OTHER FOUNDATION CAN NO MAN LAY
THAN THAT IS LAID WHICH IS
JESUS CHRIST

Representatives of the Congregational Resources Board and Native Ministries are interviewed.

Vern Preheim, general secretary of the General Conference Mennonite Church, completed the three-part theme with "Committed to Renewed Stewardship," which he retitled "Excelling at the Grace of Giving." After admitting that leadership may have erred in placing greater emphasis on the fund drive than on prayer and service, he said that prayer, service and stewardship are linked in a circle. "Wherever you start on the circle, you eventually cover all three points." He spoke from 2 Corinthians 8:1-15 on the psychology and the theology of giving. Gracious giving arises out of Jesus' and others' examples, he said. Joy is both a motivation and a result of gracious giving. And gracious giving exceeds one's ability.

Following Camp Squeah's presentation, several participants objected to the information that of the $400,000 due to be used for CMinBC projects from the fund drive, half is to be used for building projects at Columbia Bible College and at Camp Squeah. Rempel pointed out that a campaign committee with a representative from British Columbia decides how the money is allocated, but conference participants were welcome to make a recommendation to that committee, which was to meet March 8 during the Council of Commissions in Newton, Kan. David Ortis, pastor at Emmanuel Mennonite Church, Clearbrook, made a motion to encourage that any money going to CMinBC from the fund drive be used for church planting, which is what appeared in the project list sent to churches last November. The motion passed overwhelmingly.

The budget discussion evoked differences of opinion. Siegfried Bartel of the host church said that monies should not go to CKC when the budgets of the General Conference, the Conference of Mennonites in Canada and CMinBC were not met. The latter fell short by over $48,000, or 17 percent. The finance committee proposed a 1.3 percent increase in the budget for 1987, which means an 18 percent increase over 1986 giving.

John Sawatzky of Richmond said he was disturbed. "Do you mean we can't scrape up $65 per member?" Conference minister Peter Kehler told about a widow who had given $1,000 two different times that year to the conference, though she lived only on her pension check. "Giving this money won't hurt us," he said. "We live very well." Another man said, "We should plan our giving before we plan our vacations."

The proposed budget of $287,411 carried, with about a dozen opposed.

Palmer Becker and Walter Bergen of Peace Mennonite Church, Richmond, brought a resolution that a visioning committee be appointed to delineate visions for the CMinBC congregations and to report to the 1988 sessions. The resolution passed unanimously. *Gordon Houser*

World Food Day was observed at Bluffton (Ohio) College last Oct. 16 with a teleconference for the northwestern Ohio area. A panel of world food-problem experts spoke, then each site held a discussion and prepared questions for the panel, which were asked through a telephone hookup with Washington. Bluffton College rented a satellite dish for the conference.

Bread for the World's Offering of Letters campaign this year will focus on the Special Supplemental Food Program for Women, Infants and Children in the United States. Close to 5 million hungry mothers, babies and children in the United States are unable to receive assistance because this program is inadequately funded. Letters in this year's offering by over 1,000 congregations will encourage Congress to provide funds so that 500,000 more can be added to the program each year for the next five years. For information send $2 to Bread for the World, 802 Rhode Island Ave. NE, Washington, DC 20018.

Through cooperation the countries that belong to the Southern African Development Coordination Conference could improve their food security, according to a study recently published by the International Food Policy Research Institute. The report concludes that a food reserve system designed to even out fluctuations in the costs of food imports, and perhaps a foreign exchange reserve, could save about $67.8 million a year for southern and eastern African countries, based on past data. This is possible because production over the region fluctuates less than in individual countries.

Taiwanese Mennonite churches hold annual conference

Hwalien, Taiwan (GCMC)—Two pastors, Andrew Lu and David Yang, were recognized for 20 years of pastoral service when the Fellowship of Mennonite Churches in Taiwan (FOMCIT) held its 29th annual conference here Jan. 19-20. Joshua Chang, chairman, presented each of them a plaque with the words "Faithful Servant, Good Pastor" as a token of appreciation for their dedicated ministry. Lu is pastor of the Lin-Shen Road Church, Taichung, and Yang pastors the Ta-Ya Church, located in a suburb of Taichung.

Executive committee members of Fellowship of Mennonite Churches in Taiwan (left to right): Han Vandenberg, Marie Chen, Roland Brown, Jack Chen, Sheldon Sawatzky, Joshua Chang, Harold Lue, Grace Tsai, Simon Wung, C. Peng.

Another highlight of the conference was the introduction of songs from a new hymnbook that has recently been published. Edited by General Conference Mennonite missionary Phil Friesen, the hymnbook will supplement the larger Presbyterian hymnal now in use by the churches.

Twelve of the 17 FOMCIT churches reported a net gain of 48 members. Total membership stands at just over 1,200, with about 900 active members. An increase in financial giving was reported from all churches.

On the business agenda, the main item was a request from the Lin-Shen Road Church for use of money from the General Conference Mennonite Church development plan as a loan for a new 12-story building. In addition to providing a new sanctuary and kindergarten, the proposed building would provide space for church offices, classrooms, guest rooms and floors to be rented out for commercial use. It is expected that the income from rentals will provide funds to help FOMCIT in establishing new churches. After extensive discussion the request was granted by a narrow margin.

The delegates adopted the following goals: Increase church membership by 10 percent and offerings by 20 percent in 1987; plant one new church in Taipei in 1987, one in Taichung in 1988 and one in Hwalien in 1989.

Marie Chen, Mennonite Christian Hospital chaplain, was elected secretary. Harold Lue, hospital vice superintendent, Grace Tsai, chairwoman of the women's fellowship, and General Conference missionary Han Vandenberg were elected to the 11-member executive committee. *Verney Unruh*

New Taiwanese Mennonite hymnbook is a landmark

Taipei, Taiwan (GCMC)—The Fellowship of Mennonite Churches in Taiwan has published a hymnbook that is a landmark in Mennonite publishing. None of the songs had been published in the Taiwanese language, and more than 75 percent of the songs have a Chinese source for either the lyrics or music.

The hymnbook, which has close to 30 hymns and two anthem-length choir numbers, is the culmination of three years' work by the hymnbook committee of FOMCIT. It is almost 100 pages in length because the songs are written in both the traditional Chinese characters and a romanized Taiwanese script. Phil Friesen collected and organized the hymnbook. The hymnbook committee made the final selections of songs and arranged for the translation work. (Friesen is on the right in this photo. On the left is Loh I-toh, composer of several hymns.)

So far response to the new hymnbook has been enthusiastic. Copies of the hymnal are being distributed among the 17 member congregations. FOMCIT receives support from the Commission on Overseas Mission of the General Conference Mennonite Church.

The Tax Court of Canada, in a recent 28-page ruling, held that the Charter of Rights and Freedoms does not permit taxpayers to withhold the "military portion" of their taxes. Jerilyn Prior, a Vancouver physician of Quaker faith who brought the case, had withheld 10.5 percent of her 1982 taxes and sent them instead to a peace fund. The court concluded, "Even if the assessment were objectively and in reality an infringement upon the appellant's freedom of conscience and religion, . . . the Canadian tax system . . . would be a reasonable limit which must be imposed in a free and democratic society. . . ."

Approximately 300 people gathered in Berne, Ind., Feb. 1 to pay tribute to 100 years of service by the Women in Mission of First Mennonite Church. Founded on Feb. 3, 1887, as the "Missionsnahverein" or Missionary Sewing Society, the original group had 33 members. There are 352 members today. While the activities have changed over the years—from sewing petticoats to fund-raising—the purpose of the organization is the same, to aid mission work at home and abroad. The celebration included selections by a 105-voice choir (right) and the lighting of 100 candles.

European Mennonites: 'as important as conscription'

Tubingen, West Germany (MCC)—Green party parliamentarian Petra Kelly called on governments to heed the example of Christian communities and churches during the opening address at the First International Conference of Military Tax Resisters and Peace Tax Campaigns held here Sept. 18-22, 1986. In particular she lauded the decision of the General Conference Mennonite Church not to force its employees to pay war taxes against their conscience.

Over 80 people representing most Western European countries, Australia, Japan, Canada and the United States attended.

Most of those at the conference were tax resisters. Some redirect the military part of their income tax to peacemaking purposes, others live below a taxable income level, and others symbolically withhold some of their taxes.

In West Germany and the Netherlands, for example, many take a first step by redirecting 5.72 German marks or Dutch guilders as a sign of their opposition to the deployment of the 572 U.S. Pershing and cruise missiles in Western Europe. They believe that the conscription of their money is as important as the conscription of young men in preparing for and fighting war.

Several participants shared their experiences with tax resistance. Arthur Windsor, a white-haired and mild-mannered Quaker from Gloucester, England, told how he could not reconcile his faith in Christ with paying tax monies that built nuclear and traditional weapons for oppressive Third World regimes. He smiled when he remembered the remark of the constable who came to take him to jail, "The law is not the same as justice."

Work groups met on Saturday to discuss "Law and Conscience," "Symbolic Actions and Publicity" and "International Cooperation." Susumu Ishitiani, a Quaker from Japan, preached the final sermon in the Stepahanus Church, which hosted the conference.

Sponsors of the event included the German Mennonite Peace Committee, the German Quaker Peace Committee and the German Branch of the International Fellowship of Reconciliation. Mennonite participants included Marian Franz, executive director of the U.S.-based National Campaign for a World Peace Tax fund, Wolfgang Krauss of the German Mennonite Peace Committee and Andre Gingerich of Mennonite Central Committee in West Germany. *Andre Gingerich*

Correction: The correct price of *SHALOM: The Bible's Word for Salvation, Justice, and Peace* by Perry B. Yoder is $14.95. We apologize for any confusion our ad in the last issue of *The Mennonite* may have caused. *Faith and Life Press*

1987 taxes for peace fund begun in Pennsylvania

Titus and Linda Peachey are directing a Pennsylvania project supported by Mennonite Central Committee U.S. Peace Section. Taxes for Peace is for those wishing to designate a portion of their 1987 tax dollars for a peaceful purpose. The section is also offering a packet of information about military tax opposition.

This year's Taxes for Peace fund supports the Lancaster County Peacework Alternatives Project, addressing peace and militarism issues in Lancaster County, where 50 companies held prime military contracts worth $150 million with U.S. military agencies in fiscal year 1985.

The Peacheys hope to raise public awareness of the nature and extent of militarism in the Lancaster area and to work with local churches and groups about the theological and ethical questions of militarism. They also want to help defense employees deal with the ethical dilemmas posed by defense-related jobs and begin a dialogue with managers of local military-related industries.

Peace Section hopes that this one-year pilot project will serve as a model and inspiration for other peace groups interested in initiating similar projects in their communities.

In 1986 more than 40 people contributed $4,645.85 to the Taxes for Peace fund. This money was forwarded to a project in Guatemala that aided victims of violence.

To order a packet, which is available for $2, or to make a donation to Taxes for Peace/Lancaster County Peacework Alternatives Project, write MCC U.S. Peace Section, Box M, Akron, PA 17501, (717) 859-1151.

Newlyweds introduced by Crossroads

Dedicated to introducing Mennonites and like-minded singles to each other, Crossroads is pleased that a man and woman whom we introduced to each other are now husband and wife.

Among other Crossroads members are single men in their 20s who are looking for a woman to share a rural life, and women in their 30s to late 50s who have many professional interests.

Perhaps the friend you have been hoping to meet is already a member. For information, write to Crossroads, Box 32, North Tonawanda, NY 14120.

A grant of $8,455 from Mennonite Central Committee to The Rescued Women's Project in Bangladesh gave shelter, support, education and vocational training to 35 abandoned or abused girls and women in 1986. The Rescued Women's Project is a project of the All Bengal Women's Union Home, established in 1932 and a partner of MCC for more than 10 years.

A Mennonite Credit Union Retreat sponsored by Mennonite Credit Union (Ontario) Limited, with its head office in Waterloo; the Pennsylvania Mennonite Federal Credit Union, with its head office in Scottdale; and the Laurelville Mennonite Church Center near Mt. Pleasant, Pa., will take place April 10-12 at the Laurelville Center. This first meeting of Mennonite credit unions in Canada and the United States will, in addition to getting acquainted, encourage consideration of Mennonite credit unions in communities not now being served in this way.

RECORD

workers

John Addink began in February as pastor at Glendale Church, Lynden, Wash.

John Bleam has resigned as pastor at United Mennonite Church, Quakertown, Pa.

Henry T. and *Helga Dueck* returned to Mexico in early January after a 2½-month North America Assignment to resume church leadership in the Blumenau Mennonitengemeinde.

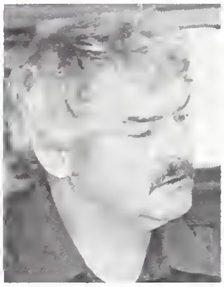
Tom Ewert, Mennonite Church of the Servant, Wichita, Kan., has begun a three-year MCC term in Sonagazi, Bangladesh, working as an agronomist with the Bangladesh Rice Research Institute. He received a bachelor's degree in biology from Tabor College, Hillsboro, Kan., and a master's degree in plant science from Wichita State University. His parents are Jacob and Linda Ewert of Hillsboro.

George and *Martha Fast*, Penticton, B.C., have begun MCC Canada voluntary service terms as managers of B.C. Choice Books.

Stan Freyenberger, a Mennonite Board of Missions worker in Nepal, returned temporarily to the United States Feb. 19 following a motorcycle-bus accident on Feb. 5. From O'Hare Airport, Chicago, he was flown by private plane to Newton, Kan., where he was admitted to Bethel Deaconness Hospital. His wife, Jane, and their three children arrived there Feb. 20. Freyenbergers, serving with United Mission to Nepal, began their term August 1986. Stan is serving as the agronomist at the Rural Development Center.

John Friesen, associate professor of history and theology at Canadian Mennonite Bible College, Winnipeg, has been appointed editor of the projected 300-page Gerhard Lohrentz "festschrift."

Ewert


Wiebe

Juanita and *Paul Herman*, First Church, Berne, Ind., have completed six months of voluntary service at Camp Friedenswald, Cassopolis, Mich., where they worked in maintenance and housekeeping.

Karen and *Tig Intagliata*, Commission on Overseas Mission workers, have returned to Santa Cruz, Bolivia, after a year at Fuller Seminary, Pasadena, Calif. They work in the areas of community development and church planting.

Dennis and *Esther Kehler* recently returned from a three-year Mennonite Central Committee term in northwest Somalia, where they lived in the Sabacaad refugee camp, home to 20,000 Ethiopians. They now live in Toronto.

Cal and *Ardis King* resigned the pastorate Jan. 26 at Koinonia Fellowship, Chandler, Ariz.

Menno Wiebe, director of MCC Canada Native Concerns, Winnipeg, traveled extensively in Paraguay last fall. He was invited by the Mennonite Association for Interethnic Cooperation in order to advise Mennonites on Indian resettlement projects there.

MCC

MCC service opportunities
Needed:
- intensive care nurse, New Orleans
- physician and surgeon, Kampuchea
- English teacher, Egypt
- counselor to Colony Mennonites, Mexico
- supervisor of quilting, Pennsylvania
- material aid worker, Pennsylvania
- youth worker, Labrador and Alberta
- community programs for newcomers, Saskatoon
- child-care worker, Thompson, Man.
- victim/offender mediation, Newfoundland and Winnipeg
- builder/building instructor, Labrador
- SALT Canada (youth—17-20), Vancouver, Winnipeg, Toronto
- Native gardening promoters (May-August)

For more information contact your provincial MCC office, or Len or John at MCC Canada, 134 Plaza Drive, Winnipeg, MB R3T 5K9, (204) 261-6381.

Need a meeting place? Elim Bible Institute facilities are available for rental:
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The recently built campus is situated on 13 acres adjacent to a local park. An excellent setting for retreats, conferences and family gatherings.

For information contact: Elim Bible Institute, Box 120, Altona, MB R0G 0B0, (204) 324-8631.

United Mennonite Educational Institute, a Christian high school, invites applications for two positions.

1. *Development director* to work in the areas of fund-raising, student recruitment and public relations. Salary commensurate with experience.
2. *Science teacher* with competencies in physics, chemistry and biology. Physical education credentials an asset. At present, this is a one-year replacement position.

Please send curriculum vitae or resumes to: Mark J. Harvey, principal, United Mennonite Educational Institute, Route 5, Leamington, ON N8H 3V8.

Job openings

Home economics, full-time tenure track position in clothing and textiles with a retailing emphasis beginning September. Rank and salary open, depending on experience. Advanced degree in home economics, specializing in clothing and textiles. Ph.D. preferred, master's acceptable.

Send letter of application, resume and transcripts and have three letters of reference sent to Arden Slotter, Dean of Academic Affairs, **Bluffton College**, Bluffton, OH 45817. Affirmative action, equal opportunity employer.

Glencroft Retirement Community needs a **director of facilities** to direct the maintenance of buildings, grounds and equipment for two retirement communities. Responsibilities include budgeting systems design and maintenance schedules. Prefer two years experience in similar position with working knowledge of construction trades.

Send resume to Executive Director, Glencroft Retirement Community, 8611 N. 67th Ave., Glendale, AZ 85302.

Glencroft Retirement Community in Phoenix, Ariz., has three positions open: **resident manager, maintenance worker, houskeeping worker.**

Contact Dale Wentorf for further information at Glencroft, 8611 N. 67th Ave., Glendale, AZ 85302, (602) 939-9475.

The Oaklawn Psychiatric Hospital is seeking registered nurses, unit managers, unit secretaries, mental health workers, an admissions coordinator, a registered occupational therapist and a recreational therapist for the new psychiatric facility it will open just north of Goshen, Ind., by July.

This therapeutic community will feature four inpatient treatment units—two for adults, one for adolescents and a diagnostic unit. The mission is to enhance the human capacity to live in harmony with self and others through healing and growth of the total person.

Oaklawn, established in 1962, is a private progressive facility founded and sponsored by Mennonite Mental Health Services. The compensation and benefit package is very competitive.

Inquiries may be directed to Chester R. Peachey, RN, MS, Director, Patient Services. Interviews will be conducted during March and April. Qualified applicants should submit their resumes by March 16 to Personnel Department, Oaklawn Psychiatric Center, 2600 Oakland Avenue, Elkhart, IN 46517, (219) 294-3551.

Vacation Bible School Curricula

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✱Permanent

Herald Summer Bible School Series is a Bible foundation curriculum.

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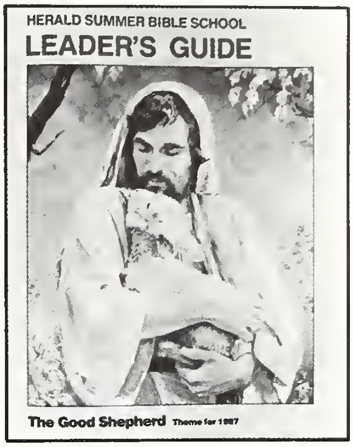
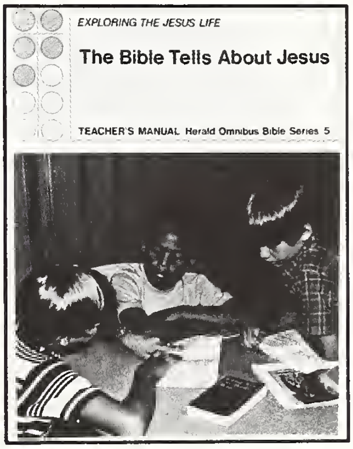
Each year there is a new devotional theme for a daily worship period involving all grades. This year's theme is "The Good Shepherd." A free Leader's Guide includes daily worship guides that show how to present this theme through Scripture, songs, stories, and other creative materials.



Herald Omnibus Bible Series is a biblically based approach to real life issues.

Each year the student is faced with issues that he or she faces daily—drugs, sex, honesty, obedience. The teacher and student explore together what a Christian response should be.

This curriculum, though designed for a 5-day VBS program, is adaptable for released-time programs, Christian clubs, or camps.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Order through your local Christian bookstore. If no bookstore is available, write to Herald Press. Sample kits are available.

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Kitchener, ON N2G 4M5

Something is wrong

A Medicine Hat (Alta.) court granted a 16-year-old girl, who was pregnant with a 19-week-old child, the right to consent to the "medical procedure" known as abortion.

The issue addressed by the court was whether a 16-year-old has the legal right to consent to a medical procedure which was approved by a committee of medical experts but disapproved by the parents. I concluded that allowing parents to become experts on medical procedures would set a dangerous precedent.

An argument, legal or other, is "sound" if its logical form is valid and if its premises are true. An argument is unsound when either (or both) of two conditions exist: (1) the argument's form is invalid or (2) the argument contains one or more false premises. Although the court's legal argument concerning the girl's right to consent to medical treatment was of a valid logical form, the fact remains that in arriving at its conclusion the court accepted as uncontested evidence—i.e. as true—the premise that a Therapeutic Abortion Committee had properly and legally approved the abortion procedure. The actual evidence, however, shows that this premise is false.

According to Statistics Canada, more than 6,000 abortions are performed annually in Alberta. According to the president of the Alberta Medical Association, the incidence of abortion for those situations in which a mother's health is seriously threatened accounts for fewer than 5 percent of the total. However, according to Section 251 of Canada's Criminal Code, abortion is legal only when a mother's life or health is threatened. Obviously something is terribly wrong.

The 16-year-old daughter of Mr. and Mrs. X may quite correctly have the right to consent to a medical procedure. I found, however, that she does not necessarily have the right to an abortion.

May God forgive us. *Hank van der Breggen, #2 225 2nd Ave. NE, Medicine Hat, AB T1A 5Z9*

Jan. 10

Wrong emphasis

The word "peace" or "peacemaker" occurred three times on the front cover of the Jan. 27 issue, three times on the inside of the cover and 19 times on page 32. I favor peace as fervently as anyone. But I have been bothered for years that the so-called peace churches have gone off on a tangent pursuing one important issue at the expense of the most important one: soul winning. What do we mean by soul winning? "Preach the gospel" (Mark 16:15). The gospel of what? Peace? Surely, but first the gospel of salvation. "He that believeth shall be saved." Acts 1:8: "Ye shall be witnesses unto" what? Peace? No. "Unto me," Jesus the Savior. Satan, the archenemy, is jubilant when he can divert Christians into important efforts and activities to avoid the most important. Do we concede that there probably are many pacifists, maybe even atheists? Social reform, e.g. peacemaking, is a noble cause that Christians should pursue, but as a result of our Christian belief, not as the major emphasis superceding our basic cause: soul winning, adding members to the body of Christ. "He gave some apostles, and some, prophets, and some, evangelists, and some, pastors and teachers, for the perfecting of the saints for the work of the ministry for . . ." what? For peacemaking? No, "for the edifying (building up) of the body of Christ" (Ephesians 4:11, 12).

Turn to page 32 of the Jan. 27 issue and underline each "peace" or "peacemaking." Then reread it again substituting "soul winning" or "witnessing" or "evangelizing."

If the Christian church had continued through the centuries or even through the last century what the early church did ("scattered abroad . . . preaching the Word") we would not need to be preaching peace.

Now what do we mean by peace? Likely the first thought that comes to everyone's mind when hearing the word peace is peace between nations, as expressed in a statement in the above-mentioned article (p. 32), "to turn from war to peace." There have been few years throughout history when there has not been war some place in the world. With the current situation in the world, how can any intelligent person be so naive even to begin to think that the comparative infinitesimal percentage of peacemakers in the world make a dent or even a scratch in the cause of international or world peace.

"The day of the Lord so cometh. . . . For when they say peace and safety, then sudden destruction cometh. . ." (1 Thessalonians 5:1-3). Any Christian who reads the Bible faithfully and knows a little bit about prophecy should see what's on the horizon. "Ye can discern the face of the sky, but ye cannot discern the signs of the times" (Matthew 16:3). When the Lord comes and sets up his kingdom there will be peace. (Do I hear someone saying the kingdom is already here?) "Even so, come, Lord Jesus" (Revelation 22:20). *C. B. Friesen, 415 E. First St., Newton, KS 67114*

Feb. 2

Blatant discrimination

Having been born and raised Mennonite, I have loved the church all my life, both for its beliefs and for its people. Once grown, I questioned the faith but came back to "being Mennonite" because of the dedication I saw to Anabaptist ideals, especially those of the priesthood of all believers and our stance on peace and justice issues.

I felt the Mennonites were my people, and even as my views have begun to differ from some, I have stayed with the church, always knowing we would listen to each other and try to accept where people were.

After receiving the Nov. 25, 1986, issue of *The Mennonite*, however, I can no longer support the Mennonite church. I cannot condone the blatant discrimination I see happening, especially in the new Commission on Home Ministries policy to question applicants as to their views on sexuality. It is too embarrassing, as I try to explain Mennonite beliefs to those not familiar with us, and too painful, as I sit, often in stunned silence with my Mennonite lesbian sisters and gay brothers and hear the judgments being made by our own relatives and pastors and co-workers.

At Saskatoon I heard a lot of diversity and uncertainty, and even members of the General Board said, "This statement is for most of us our understanding now. But we are open to study and dialogue." I do not hear any dialogue in the CHM policy. With this policy, CHM and the wider General Conference will merely lose many fine people, some gay or lesbian, some divorced, some supportive of those folks. No longer will people look to the Mennonites as those who seek to do peace and justice.

The last irony seems to be that in the same meeting CHM approved a position for a Many Peoples coordinator. We are saying we open our church to everyone, including minorities, while at the same time closing the door to our own sons and daughters. *Name withheld by request*

Feb. 4

Busy in heaven

At times we wonder why one of our Lord's servants, such as Ken Bauman, is struck down at the peak of his service. When we put together what we are told in the Bible, the answer becomes clear.

Ken was an ambassador, serving with great distinction and success in a difficult position, who was called to his own country for consultations, promotion and reassignment. While we are not told the details of life in heaven other than some rather vague references in the Bible, it would seem that people who have been busy on earth would not be happy doing nothing more than playing a harp while relaxing on a fleecy white cloud. Can there be any doubt that God had a position that could not be filled by any living person and that God knew Ken and his abilities? *Lawrence Zuercher, 654 North Grant St., Wooster, OH 44691-2823*

Feb. 4

Toward credible discussion

It is sad that Jacob Tilitzky would attempt to libel the Brethren/Mennonite Council for Lesbian and Gay Concerns (BMC) by implicitly equating it to a "Mennonite and Brethren Council for 'Wicked' Concerns" (Letters, Jan. 27 issue). Many BMC participants are certainly as serious as is Jacob about seeking and following God's will for their lives. Many have experienced God's call in ways that he has not yet accepted. It is nevertheless painful for gay Christians to be treated so unkindly by a fellow Christian.

I believe that the major obstacle in the years of discussion on sexuality has been the use of imprecise terminology. Let me explain. Although gay men and women are generally like typical males and typical females, there is one significant difference. That difference is in their sexual makeup. Sexual activity between two typical males or between two typical females is appropriately called homosexuality. Because of the difference in their sexual makeup, the relationships of gay people are a distinctly different phenomenon than sexual relationships between two typical males or two typical females. Therefore, to call the relationships of gay people by the same term (homosexuality) is like referring to both apples and oranges as apples. In order to achieve clarity in discussion, we must begin to refer to these two distinctly different phenomena with separate terms. Homosexuality seems to be the appropriate word for sexual relations between two typical males or two typical females. Intersexuality (using *Merriam Webster's* definition of intersexual as intermediate in sexual characteristics between a typical male and a typical female) is an appropriate corresponding term that can include the relationships of lesbians and gay men.

I know of no gay Christians who are calling for the acceptance of homosexuality as described above. The challenge to Jacob and others serious about "mutual accountability" is to now address (with the participation of gay Christians) the question of what constitutes a morally acceptable mate for intersexual people. The General Conference at Saskatoon addressed homosexuality, but in so doing has not yet begun to address intersexuality. Having a clear understanding of the differences and separately addressing these two phenomena are absolutely essential if there is to be a credible discussion on the ethical and theological issues facing gay people. *Jim Derstine, 1325 15th St. NW #908, Washington, DC 20005*

Feb. 4

Must read

Your Jan. 27 issue has just landed on my desk. The comments you elicited on Christian Peacemaker Teams and on Ken Bauman's death are must reading. *Ron Rempel, editor,* Mennonite Reporter, *3-312 Marsland Drive, Waterloo, ON N2J 3Z1*

Feb. 6

Letter evokes pain

It was painful for many Mennonite gays and lesbians and their families and friends to read Jacob Tilitzky's letter that uses the Brethren/Mennonite Council for Lesbian and Gay Concerns (BMC) as an example of advocating "wicked" concerns (Jan. 27 issue).

BMC's two purposes are to offer support to gays and lesbians as they follow God's will in their lives and to provide information to the larger church body on the subject of homosexuality. Over the last 10 years BMC has helped gay people integrate their faith and sexual orientation, encouraging them to remain in the church and, in some cases, to return to the church family they had rejected. Families and friends of gay people have received understanding and support through the council when they could not share with their congregation. BMC has provided resources on homosexuality.

Even if one believes homosexual activity is always unacceptable, it is unfair and shortsighted to characterize BMC's existence as "wicked." For those of us who are as serious about following Christ as Jacob is, it is disappointing that the dialogue we have tried to foster continues to be so misunderstood. *Christian Yoder, coordinator, BMC, Box 65724, Washington, DC 20035*

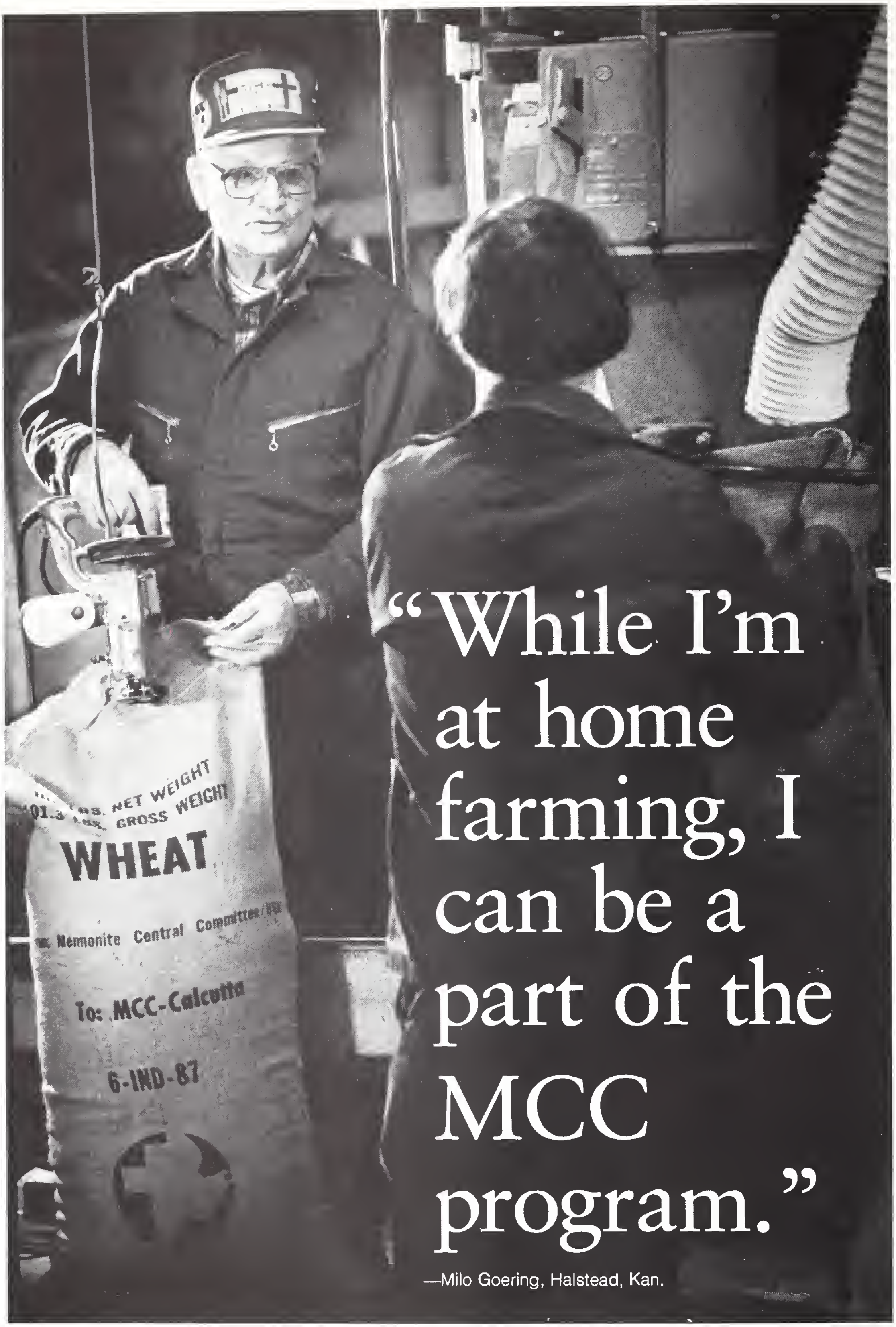
Feb. 7

'Let down so many'

Considering Colin Cook's influence among Mennonites and the extent to which Homosexuals Anonymous has been used as justification for continued oppression of gay and lesbian Mennonites, I thought this might be noteworthy news for readers of *The Mennonite*:

"The director of a Seventh-Day Adventists church-sponsored center in Pennsylvania which says it helps gays become heterosexual has resigned in the wake of allegations that he had sex with some of the men who went to the center for counseling. Colin Cook, founder of the Quest Learning Center and of the 'Homosexuals Anonymous' program, wrote in a letter to Seventh-Day Adventists General Conference president Neal Wilson that he was 'grieved' that he had 'let down so many.' Cook's resignation came after sociologist Ron Lawson, who was gathering research for a book on the Seventh-Day Adventists, wrote a letter to Wilson detailing interviews with 14 men who had gone to Cook to be 'cured' of their homosexuality. According to Lawson, all but one of the men said Cook had pressured them into having sex with him" (*The Washington Blade*). *Frank Trnka, 2520 28th Ave. S, Minneapolis, MN 55406*

Feb. 7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"While I'm at home farming, I can be a part of the MCC program."
—Milo Goering, Halstead, Kan.

Farmers in Harvey County, Kan., like many across the U.S. and Canada, have been collecting, bagging and shipping grain for the hungry for many years. "We know there are needs in the world and we enjoy working together to help," Goering says.

Everyone can work for the poor.

Mennonite Central Committee

Mennonite Central Committee and MCC U.S.
21 South 12th Street
Box M
Akron, PA 17501

MCC Canada
134 Plaza Drive
Winnipeg, MB R3T 5K9

Heart-wringing

Earl F. Cater

Anger creeps into my thoughts this morning but is soon driven back by your presence, Lord. I am indignant at the events of last evening yet thankful for the chance to grow another inch.

You know, Lord, that I am haunted by the lingering vision of hungry children. You know my spirit languishes over whimpers and tear-stained cheeks. You sent a man across my path. He was seeking help. Truth is, not long ago I would not have helped him. You have changed that by the power of your love taught me by the Mennonites.

He only wanted gasoline. His request was easy. I could have answered that need and done no more. But your Spirit turned my eyes to look upon his children. I asked, "Aren't they hungry?" He replied, "Ahh, they'll be OK. Fed 'em around two."

I protested, "It's now 8:30." He insisted, "Just give me gas. More important we get home." I insisted, "Here is $20. Fifteen is for gas, five is to buy food for the children."

He left smiling. I thought I had answered your call. You had another idea. By the strange wonder of your Spirit, you had me stop at the station-store. I thought he would be long gone. He was still parked in the drive. I chatted with him. "Were you able to get gas and some food for the children?" His reply came distorted by the straw between his lips, "Naw, just got gas and this Coke to share. Need the gas the worst. Got to get home, ya know."

Shocked. Dismayed. Unbelieving. I hardly know which emotion best describes how I felt. The white-hot emotions that shot through me made me gasp. Is it possible that gasoline is more important than hungry children? Is it possible for a Coke to fill the empty bellies of 2-, 4- and 6-year-olds? I nearly exploded. Straining to contain myself, I asked him to wait while I bought food for the children.

With my last $10 I purchased fruit, crackers, peanut butter, sandwich meat and drink. I know it is for this you brought him across my path. I know it is for the sake of the children I crossed his path.

This man has filled my heart with painful questions. Thank you, Lord, for opening my eyes to a new angle of your work. Help me know just what to do with this jumble of questions and emotions swelling up within my heart. What hurts is that I believed him. What hurts worse is that I told him that you, Lord, are the reason I was helping, but I neglected to tell him what it means to be one of your children.

Ease my agony of soul. Even as you sent him across my path, please send across his path someone who will explain your ways more fully. Do this for the sake of his children and himself. Send to him one who will bring the transforming power of your love.

You know he needs compassion and love. Help me feel that compassion and love for him. Forgive me for letting him sense my dismay and think I was looking down on him. Just tell me, Lord, how is it children in a rich nation with an abundance of food are hungry? Tell me, how does a person remain in darkness when people of light surround them every day? How does a person so distort the priorities of life to think gasoline is better than food for their own children? How does one sit in church, as he claimed, tote your name on a bumper sticker and still miss the point of your redeeming love?

Perhaps I shouldn't have believed him when he said he turned in because he too was Mennonite. Perhaps I should have been more discerning when he said he was a Christian.

Lord, today anger creeps into my heart. Half because of the happenings of last evening, half because of my own errors. Growing in your kingdom is indeed painful.

Earl F. Cater is pastor at Eden Mennonite Church, Route 1, Box 319A, Inola, OK 74036.

Lent

Linea Reimer Geiser

I reach out to clean away
reams of cobwebs
from the silver air between

God of the clear light
sky of my being
penetrate my sloth

Linea Reimer Geiser lives at 610 Revere Drive, Goshen, IN 46526.

A psalm of lament for Lebanon (A response to recent news headlines)

Dan Lepp Friesen

O God, whom I praise
Do not remain silent

For wicked and deceitful people have turned a once beautiful land into ashes, rubble and terror.

They have opened their mouths against one another; they have spoken with lying tongues.

With words of hatred they revile one another, they attack each other to avenge a wrong. Their enemies respond with revenge—and so the cycle spirals. . . .

Lives and property are spent as dust.

Vengeance is mine, says the Lord.

Selah

A hundred thousand of your children have died there, Lord.

In return for my friendship they are generous, but not to one another; nothing can bridge the gap of intolerance and a history of divisiveness.

A hundred thousand of your children have died there, Lord. One of every 30 people in Lebanon have died violent deaths since 1975.

With bitter tongues they mock me as I lament the taking of my countrymen as hostages.

"What do you know of suffering?" they scream. "Let your friend's family know how it is for every family in this land. You care so much for a few American lives. What of ours? Do we deserve less? Families are daily torn apart by violence. Every day begins with the thought that we might not see its end."

"The problems here are ours," they will confess, "but you and the Russians and the Israelis and British fuel the fire with your political ambition."

"Don't forget France," they remember. "She carved us out of Syria to suit her colonial needs."

O God, what chance have they had?

Selah

There are those, though, who speak of unity, of peace, of tolerance in this torn land, whose lives shine as beacons in the foggiest, blackest of nights.

May their days be many,
May their children be as many as the sands of the shore,
May they never beg or be homeless
May their hope never fail—
A hope that has every reason to fail.
A hope that has been broken and broken and broken.
A hope that needs light—you—to be sustained.

Lord, I am torn by grief, of news of tragedy and death in places where I once lived.

I have, yes, I have given up hope.

I have despaired of peace in Lebanon.

My heart is assailed by despair. It seems never to have the chance to heal.

I mourn the loss of dignity, of respect for human life.

I mourn the loss of it here in our country as we continue our profitable arms trade.

I mourn the loss of respect and dignity there, in Lebanon as well, as people allow themselves to be moved as pawns.

May they forsake alliances with powers that divide and promote discord.

May they look beyond family and religious ties to a unity that fosters life.

May they experience your love that will fill them so they can share, and look beyond to a day of hope.

Help them, Lord. I need to know you will, so my hope has a reason to be recovered from the dust where it now lies. Amen.

Dan Lepp Friesen worked in Lebanon under Mennonite Central Committee from 1982-84. His address is 716 E. 10th, Newton, KS 67114.

Pray believing

William Keeney

I find it strange that in our world there is so little real belief that prayer can accomplish much. It seems to be especially true about the effect of intercessory prayer, prayer for those who are not present to hear our praying.

We can believe that we can send TV signals up to a satellite and bounce it back down to the other side of the world. Through this we can communicate to the most remote places on earth, to the jungles of the Philippines or the people in the bush in Africa. A recent report indicates that people in East Germany believe they know what a typical American family is like because they watch *Dallas* and other "adult soaps" on television.

We also believe that a space vehicle can radio back information about the moons around the planet Uranus that human beings have never perceived before. That vehicle traveled for eight years and 3 billion miles and took two hours and 45 minutes for the signal to be transmitted back to earth.

Yet many do not believe that prayer can communicate and influence others. I believe it was Gerald Heard who a number of years ago suggested that intercessory prayer works by beaming our concern into the mind of God, who in turn transmits it into the mind and heart of the person to whom it is directed.

If we truly believe that we live in a universe controlled by a personal God, then it is possible that all our thoughts communicate something to other people. If we are filled with hatred, bitterness, fear or vengeance, that contributes to a sense of tension and disharmony. We contribute to the readiness for warring among people. We do so even if we do not speak it openly or act directly on our thoughts and attitudes.

When enough people have the attitude of enmity, are in effect directing hostile "prayers" against others, they too are aroused to anxiety, fear, hatred and other attitudes that create the climate in which wars occur. As James 4:1 says, "What causes wars, and what causes fightings among you? Is it not your passions that are at war in your members?"

On the other hand, if we refuse to have enemies, if we do not look on others as our enemies even though they may act as enemies toward us, we contribute to peace. We make a real difference in the climate in which all people act.

If we desire to live peaceably with all, to live in harmony with all, even in our thoughts and desires, we are in constant prayer for peace. We help create peace and harmony. If enough seek peace and harmony, then the likelihood of it becomes increasingly real because of our constant praying.

If we are in constant prayer for peace and harmony, it is hardly possible that we will not translate our thoughts and attitudes of peace and love into actions. As 1 John 3:18 says, Our love will not be just in word or speech but will be in deeds to make it real.

William Keeney, 826 Mae St., Kent, OH 44240, is on the faculty at Kent State University.

EDITORIAL

'Hope is a thing with feathers'*

"Look! A crow," exclaimed my host as we pulled into Winnipeg the first Sunday in February, returning from a morning spent in Altona. Being a "southerner," from where crows make their noisy presence known year-round, my first thought was, "So?"

A crow in Manitoba in February, I was told, signals the beginning of the end of winter and a lifting of the heart. A crow is a welcome returnee. Spring comes.

I stand in need of hope, and I believe it is always there, waiting for us to reach out and take it. Take hope, then, the hope that comes from knowing that in all things Jesus Christ has pre-eminence. Without that, anything we do is less than the gospel.

Under the lordship of Christ, here are some things that prompt me to follow despair with hope.

I believe that praying "Thy kingdom come on earth . . ." directs us to forgive whatever is blocking us in that prayer. Often the block is a deep wound. I am acutely aware that some of us have mortal wounds resulting from experiences in Russia. Some of us are Native peoples who have suffered indescribably at the hands of white settlers. Some of us are refugees from Central America, whose agony continues.

Can we search our hearts, acknowledge our deep wounds, lament our sorrow and these various injustices? Can we take hope from Jesus Christ and be healed? I find the words of Luc Van Pham hopeful. He and his wife, Qui Thi Vu, are church planters and are now beginning the first Mennonite church in the state of Hawaii. "We lost everything [in Vietnam]," he says, "but God has met our needs."

I believe that God cares about the political reality of people. I believe that salvation and shalom flow into one another. Therefore I lament the stated intent of my country, the United States, to overthrow a sovereign government, that of Nicaragua (where, by the way, there are 23 Mennonite congregations). I choose to believe church workers from there, that the conflict is economic and not ideological. A sign of hope is Prime Minister Mulroney's clear stand against all outside intervention in Nicaragua, as he stated in a recent speech to the Inter-American Press Association in Vancouver. I hope that my country's administration will listen to him and to the Contadora countries and to returning church workers and to 70 percent of the people in the United States.

I believe that the gospel of Jesus Christ is not neutral. It takes sides. And God, whom I learn to know in the Scriptures, repeatedly takes the side of the poor. Therefore I lament the suffering of Innut and Inuit people of Labrador, where fighter jets scream over hunting and fishing and trapping camps at treetop level for five months of the year. Labrador has become a stage for World War III rehearsal. (For more information see Herb Brown's letter in the Jan. 9 issue of the *Mennonite Brethren Herald.*) Where is a sign of hope? Mennonite Central Committee is in Labrador, and that spells some hope to me.

I believe that God has always invited people, and invites us still, to choose life. Therefore I lament the statistic that my country, the United States, is now tied for last place among 20 industrialized nations in infant mortality. Between 1950 and 1955 it ranked sixth best among the same 20 countries. I am of the opinion that this fact has a shameful connection to the one-third of the United States' budget ($312 billion) currently directed to military purposes. Where is a sign of hope? Where are the people of conscience who will show us how to beat AK-47s and M-16s into plowshares and nutrition programs? Let those who have hope come forward and lift our hearts.

I believe that repentance and forgiveness in Christ's finished work must have pre-eminence. Our ministries of reconciliation center in the cross of Jesus. Therefore I lament the conclusions of the 1986 survey (of the Princeton Religion Research Center, Box 628, Princeton, NJ 08542) that says, "For the first time in over a decade the church or organized religion has lost its primacy (down to 57 percent from 66 percent a year ago) as the institution in which the American people have the greatest confidence. That distinction went to the military (63 percent, up from 61 percent a year ago)."

Our hope is in God, who made heaven and earth. "Thy kingdom come, O Lord." *mts*

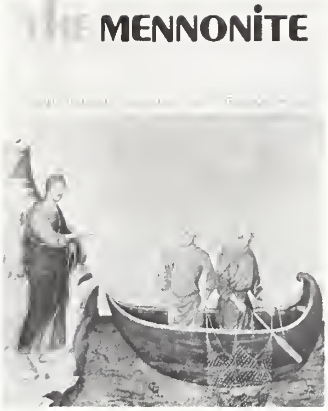
*Poet Emily Dickinson's (1830-1866) quatrain is, "Hope is a thing with feathers/ That perches in the soul,/ And sings the tune without the words/ And never stops at all."

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST
102:06 MARCH 24, 1987

MAR 30 '87

Called to the Great Commandment and the Great Commission



Jesus called Peter and Andrew (and calls us) to love . . . and to go. . . .

PROLOGUE

Obedience to Jesus Christ doesn't change with the centuries. For Peter and Andrew it meant changes in professions. What it means in 1987 for any of us is unpredictable. Has the Holy Spirit ever surprised you?

Obedience to Jesus Christ's Great Commandment and Great Commission is the subject of this issue of *The Mennonite.* From British Columbia, Indiana, Pennsylvania, Ontario, Minnesota and Manitoba come reports of congregational activity. People are providing housing, inspiring youth, studying reconciliation, learning to witness, learning to preach, learning to plant churches and encouraging each other to unburden. Obedience to the Great Commandment and the Great Commission is the motivation for all of these. In later pages are accounts of the same obedience carried out overseas. Read and be inspired.

Also in this issue are reports from the annual Council of Commissions, at which our conference leaders meet to discuss our programs, the ways our conference is carrying out the Great Commandment and the Great Commission. Our new conference president, Florence Driedger, who succeeds Kenneth Bauman after his death last December, is profiled on page 135. She was affirmed at the Council of Commissions. *mts.*

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Testimonies from the four directions

Obeying the Great Commandment and the Great Commission

British Columbia Mennonites participate in community housing project

Charleswood Court is a rarity. Termed "the cadillac version of social housing" by one city planner, this apartment complex in Vancouver combines 26 individually styled apartments with an open central courtyard and an unusual sense of community.

The Social Housing Society (SHS), working in connection with Mennonite Central Committee B.C., erected Charleswood Court as its first venture in providing low-cost housing for the urban poor in Vancouver.

The project began as a response to the spiraling city rents of 1980 and 1981. Two men from neighboring Clearbrook, Alfred Heinrich and John Taves, felt something had to be done.

"People are suffering," Heinrich later explained. "How are poor people supposed to pay such exorbitant rents?" Heinrich became chair of the newly formed SHS and both he and Taves were among the four members of the society's planning committee.

At the suggestion of Vancouver's Social Housing Department, the SHS focused its efforts upon the city's Britannia area, where the erection of many apartment buildings that excluded children was turning the population into predominantly "singles." A period of frustration followed as suitable property would be found and then purchased by someone else before the SHS could arrange a mortgage. Then the city intervened, purchasing a property and leasing it to the SHS for 42 years.

Charleswood Court was designed according to four guidelines. It had to be (1) inexpensive, (2) encourage a sense of community among tenants, (3) safe, as Britannia is no stranger to crime, (4) an attractive place where people would want to live.

A sample of the pleasant, low-cost housing provided by Mennonites in British Columbia.

A central courtyard was decided upon. In most apartment buildings, the units are stacked on levels and isolated from each other. By clustering the units around a courtyard a togetherness is encouraged. Since most units open only onto the courtyard, it is easy to see what is happening throughout the complex, thereby ensuring greater security.

Other features, such as a laundromat, game room and covered barbecue areas, further encourage a community spirit. The complex is beautified by a design that gives each unit an exterior different from those around it and a skyline more closely resembling clustered houses than an apartment building.

After much negotiation, Canada Mortgage and Housing Corporation (CMHC) granted Charleswood Court the usual 2 percent mortgage allowed social housing projects. The project was completed for $100,000 under budget.

As part of the agreement with CMHC, the SHS rents most of the apartments at 5 percent less than current market values. However, nine of the 25 tenant families are being subsidized by the CMHC program. While no one is allowed to pay less than $200 rent, one tenant's rent subsidy is a quarter of his income.

Charleswood Court opened last August with MCC voluntary service workers Peter and Marilyn Krahn as managers. In two days all apartments were rented out.

"We know each other better than we would living in more typical apartment buildings," Peter says, "but there are people who just seem to slink in and out, and no one ever seems to know them."

One mother said, "My kids played in the street where we last lived. Here they play with other kids, and we mothers sit together and talk while we watch them. I've made lots of friends since we moved here." *Roy L. Hales*

Testimonies from the four directions

Central District's young 'Mennos' fill their tanks at Friedenswald

Doug and Jude Krehbiel perform a song for the Central District youth.

A winter retreat for about 90 youth in Central District Conference convened at Camp Friedenswald, Cassopolis, Mich., in February.

Paula Diller Lehman, secretary for youth education for the General Conference Mennonite Church, developed the theme "Service: Fill Up Your Tank."

Lehman said, "In our culture, service is tied intimately to effectiveness. We do not consider a service to have been rendered to someone unless it changes that person's condition in a material way. Christ's service to humankind was not effective in the sense that he brought an end to suffering. . . . At the heart of service lies presence. Service as presence means being with one another."

Doug and Jude Krehbiel of Road Less Travelled provided the music, singing from their latest album, "Reach Out." The album, which focuses on service, was sponsored by Mennonite Service Venture, a program of the Commission on Education of the General Conference and Mennonite Board of Missions of the Mennonite Church.

Eastern District Mennonites seek the harvest of righteousness sown in peace

"Peacemaking Without Anxiety: Acquiring Skills and Confidence for Raising Difficult Peace and Social Issues in the Congregation" is the title of a workshop offered by the Eastern District and Franconia Conference peace and social concerns committees, Eastern Pennsylvania Mediation Service and Mennonite Conciliation Service on April 11 at Zion Mennonite Church, Souderton, Pa., 9 a.m. to 3:30 p.m.

Larry Dunn, Eastern Pennsylvania Mediation Service, and Dave Brubaker, an associate of Ron Kraybill of Mennonite Conciliation Service and editor of the *Conciliation Quarterly Newsletter*, will be resources at the workshop. Biblical perspectives on conflict and the "foreign language of caring" will focus on the learning, listening and speaking skills needed to communicate in a cooperative manner. "Structuring Dialogue in Group Settings" will suggest processes for raising and discussing sensitive issues. "Case Studies" will include role plays of congregational settings. Workshops will include "Draft Counselor Update," "Preaching on Peace," "Living as a Peacemaker" and "What Does It Mean to be Pro-Life?"

This training event (based on James 3:18) is designed for individuals, pastors and church leaders who want to become equipped to deal peacefully with sensitive issues in congregations. Draft counselors will also find it helpful. A $10 registration fee is requested to cover the expenses. More information will be sent to Eastern District churches. Anyone may receive more information by calling the Eastern District Conference youth office at (215) 538-7330.

Lay Witness Mission in Manitoba hosts an international team

Last November, Morden (Man.) Bergthaler Church hosted a Lay Witness Mission weekend that brought team members from Nebraska, Minnesota, Kansas and from various Manitoba towns. Thirty-nine adults and nine children were matched with 18 congregational families. Coordinator for the weekend was Adolf Neufeld from Inman, Kan.

What is Lay Witness Mission? Lay Renewal Ministries defines it as "a weekend experience enabling men and women to share with each other the reality of Christ in their daily lives." Who are the witnesses? "They are growing Christians who are learning how to witness, pray, find ministry and meaning in small groups and put their faith to work in the vital issues of life."

The booklet *A Road to Renewal* states, "To have a successful Lay Witness Mission, appoint all the recommended committees." The following committees are suggested: housing, food, attendance, visitation, "coffee" hosts, welcome, transportation, publicity, correspondence, prayer, literature, youth, finance and follow-up. The booklet gives a detailed description of the tasks for each of the 14 committees.

The schedule is as follows: "The mission begins on Friday evening with a congregational dinner, followed by a general meeting and small-group meetings. Coffee groups are held Saturday morning in the homes, followed by luncheons for men and women. Saturday evening another congregational meeting is held, concluding with small-group meetings. On Sunday morning the team members speak in church school classes, and the coordinator witnesses during the worship service. Team members return home and . . . local people hold an evaluation session."

Our evaluation session opened with pastor Abe Hiebert's response. He said, "It is a weekend we can cherish and use to the greater glory of Christ our Savior."

Otto Hamm, a lay minister, said he was overwhelmed by the openness. In his 15 minutes during the 24-hour prayer preceding the weekend Hamm had opened the membership book and prayed for the whole membership, aware of how many people were hurting. Like the lay witnesses, Hamm asserted, we experienced hardships but found strength in God.

"If tears can cleanse the soul, then my soul has been cleansed this weekend," proclaimed one member. Another member, who had visited relatives in Russia, commented that he was reminded of the fellowship of believers there. It was like the early church, he said. Tym Elias, the youth pastor, asked what it said about us if outsiders had to come in to help us share. Another member cautioned that emotions were unstable. We needed to continue sharing based on the Bible.

I found some aspects of the Lay Witness Mission disturbing. Our coordinator, Adolf Neufeld, and his wife, Wanda, said frequently that the lay witnesses were not professional. Is there something doubtful about "professional" people? The whole weekend was programmed as if to sell a product. Can renewal or commitment to Christ be packaged and sold like any product?

The Lay Witness Mission approach does not stress Bible study. Sharing is the basis of the approach. Is it sound doctrine to assume that sharing leads to renewal or a deeper commitment to Christ? During our weekend, witnesses were not told when they would be asked to share. As a result, some people shared repeatedly, while some team members were not asked at all. Was the pain experienced becoming an obsession for some witnesses? Rather than share pain that is still very real, should we, as the Psalmist says, "Be still, and know that I am God"? *Evelyn Hoeppner*

Indiana Mennonites learn effective ways of witnessing

"Every church is one generation away from extinction because God has no grandchildren," said Dale Stoll last fall at a church growth seminar at Maplewood Mennonite Church, Fort Wayne, Ind. Twenty-five from that congregation attended. Stoll is evangelism and church development consultant for Mennonite Board of Missions, Elkhart, Ind., and pastor at Tri-Lakes Chapel, Bristol, Ind.

Bertha Miller, a member of the congregation's spiritual council, said, "Pastor Don Heiser recommended this seminar when the council suggested an enrichment program be held this fall."

Participants gained practical insights in evangelism and church growth. Topics discussed included why churches should grow, how to seek new members, ways to proclaim the good news of salvation, when to include new people into the church family, and training and equipping people for ministry through the use of spiritual gifts.

"To evangelize," Stoll said, "churches must have a clear vision, then set goals. Goals should be relevant, measurable, significant, manageable and personal. The church gets into trouble when it thinks it is in the church business rather than the kingdom business."

Stoll challenged the group not to get discouraged if people don't respond to the message of salvation the way they would like them to. "Conviction is the work of the Holy Spirit," he said. "The job of the church is proclamation."

Reacting to the seminar, Sharron Rhoades said, "I came to find more effective ways of witnessing. It also rekindled the joy I knew when I first came to know the Lord."

Pauline Holsopple summed up the weekend with one word, "Enthusiasm." *Donna Lehman*

Maplewood Church, itself "planted" in 1962, hosted a church growth seminar in 1986.

Niagara Mennonites work on their sermons; the listening continues

Vineland (Ont.) United Mennonite Church hosted the Niagara Region Preaching Seminar Jan. 9-11. Planned by the Niagara-area ministerial, the seminar was led by Erland Waltner and June Alliman Yoder, both from Associated Mennonite Biblical Seminaries, Elkhart, Ind.

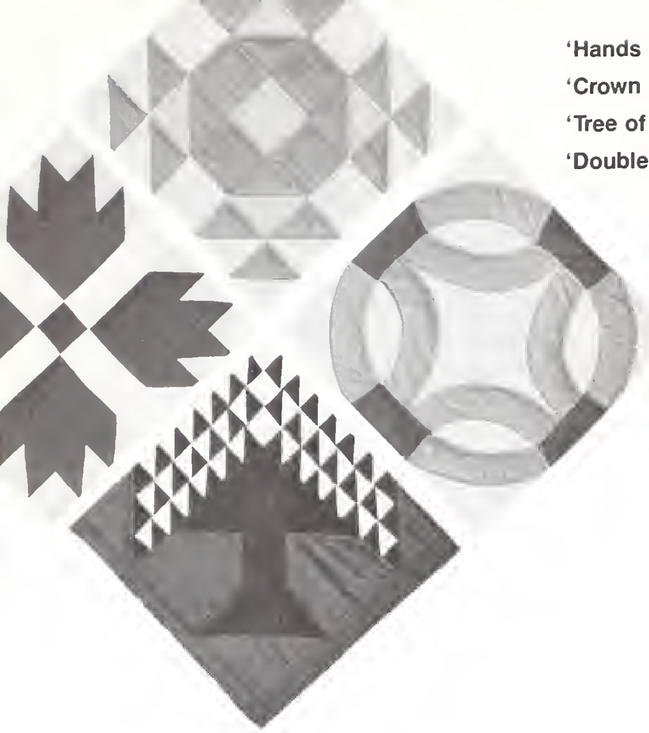
The 49 ministers, pastors, associate ministers, lay preachers and pulpit assistants found the topics stimulating. Some had little or no formal Bible training and others were graduates of Canadian Mennonite Bible College, Winnipeg, or the seminary.

Two sessions were held together with the people chosen by the "preachers" to be "listeners in response to preaching." These "listeners" continue to be evaluators of the "preachers" for a number of sermons in the months to follow, to give response for a better learning process.

The weekend sessions began Friday evening with Waltner giving a candid talk on the ". . . message is foolishness" based on 1 Corinthians 1:18. Yoder delighted us with animated presentations that were both provocative and helpful.

Other topics included "Foundations for Biblical Interpretation," form, styles and delivery of sermons. Much emphasis was placed on sermon preparation because (as Waltner stated) the ". . . work on the sermon is a part of the message." Concepts in communication and interpretation were tested when several videotaped sermons were analyzed for skills in sermon preparation and communication.

At the conclusion we approved further planning to meet again in the future for another aspect of help for the "preacher." *Peter P. Janzen*



'Hands of friendship,' for evangelism
'Crown of thorns,' for teaching biblical principles
'Tree of life,' for training Christian leaders
'Double wedding ring,' for achieving Christian unity

Hats off to the area coordinators of A Call to Kingdom Commitments

Editor's note: The sixth of six columns about our conference development plan, A Call to Kingdom Commitments, is on the next page. This is a timely context to introduce you to the area coordinators, the 42 people who (in James Gingerich's words) "have done a tremendous amount of work, linking our 363 congregations in Canada and the United States with the regional directors." These 42, along with the many congregational contact people, are the ones who will be reminding us of the ways we can participate in the development plan.

Willis Busenitz
Busby, Mont.

Erwin Cornelson
Vancouver, B.C.

Paul Detwiller
New Briton, Pa.

Louis Esau, Jr.
Beatrice, Neb.

Dorothy Franz
Lind, Wash.

Diana Friesen
Morden, Man.

Virgil and
Mary Kay Gerig
Goshen, Ind.

Aaron Glanzer
Salem, S.D.

Marco Guete
Chicago

Al Herr
Paso Robles, Calif.

David M. Hillegas
Coopersburg, Pa.

John Isaac
Brandon, Man.

Henry W. Koop
St. Catharines, Ont.

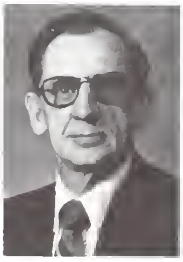
Sandra Liechty
Lima, Ohio

Wilma McKee
Hydro, Okla.

Laura Oyer
Chenoa, Ill.

Ken Peterson
Aurora, Ore.

Alberto Quintela
St. Paul, Minn.


Dave Sawatzky
Altona, Man.

John Swartzendruver
Bloomfield, Iowa

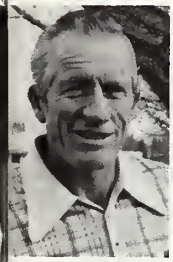
Peter Unger
Chilliwack, B.C.

Glen Unrau
Newton, Kan.

Arthur Waltner
Hutchinson, Kan.

Joan Wiebe
Aurora, Colo.

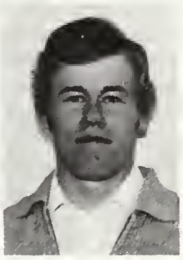
Not pictured: Elmer Guenther, Osler, Sask.; Gary Harder, Edmonton, Alta.; Henry Jantzen, Regina; Frank Keller, North Newton, Kan.; Dan Klassen, Coaldale, Alta.; John Loewen, Saskatoon; Ron McDonald, Rosthern, Sask.; Abe Neufeld, Steinbach, Man.; Peter G. Sawatzky, Waterloo, Ont.; Edwin Teichroew, Winnipeg; Bill Toews, Leamington, Ont.



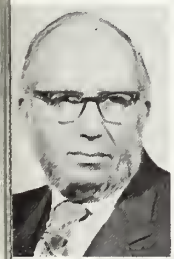
enry Goerzen
rstairs, Alta.

Gladys Graber
Buhler, Kan.

gil Penner
rth Newton, Ks.



Gary Peters
Hanley, Sask.



ul H. Wikerd
ncaster, Pa.

Werner Zacharias
Fiske, Sask.

Kingdom commitment stories

Kingdom commitments and Easter

Dave Linscheid

Easter is not far away. Likewise, dedication and commitment Sundays for A Call to Kingdom Commitments are almost here. In many of our churches Commitment Sunday will coincide with Palm Sunday. There's a special lesson in the fact that our time for dedication and commitment comes at Easter.

When Jesus rode into Jerusalem shortly before being crucified, how easy it was for the multitude to praise him by carpeting the road with palm branches and garments and shouting, "Hosanna to the Son of David." Caught up in the excitement of the moment in a crowd of worshipers, it was easy to celebrate. But, only a few days later, it was just as easy for many of the same people to shout, "Crucify him" in another crowd at a different moment.

There is excitement in celebrating A Call to Kingdom Commitments. All of us want to renew our commitment to Christ and help make his kingdom a reality. In the excitement of the moment, in a crowd of worshipers, how easy it may be to promise to pray, study the Bible, serve and give. But will we find it just as easy to forget what we have promised, to shout "Hosanna" one day but say "I do not know the man" the next?

A Call to Kingdom Commitments gives each of us an opportunity to make new commitments and to hold fast to them. Expressing his thanks to the Philippians for their generosity, Paul wrote, "I rejoice in the Lord greatly that now at length you have revived your concern for me; you were indeed concerned for me, but you had no opportunity" (4:10 RSV). A Call to Kingdom Commitments makes it possible for us to actively revive our practice of prayer, service and giving.

As to the campaign goals we have set—that every conference member be given an opportunity to make commitments and that we raise $17.5 million to fund over 100 projects—Paul again speaks to us as he did to the Philippians, "I can do all things in him who strengthens me" (4:13 RSV). Had we made our goal one that we alone could achieve, we would have denied the power of Christ, who works through us. Only in him who strengthens us can we do great things. Only in him can we carry out our four long-term conference goals: to evangelize, teach and practice biblical principles, develop and train leadership, and seek to achieve Christian unity.

Our conference has given us an opportunity and a goal through A Call to Kingdom Commitments. This Easter, as we worship the Christ who suffered on the cross and rose from the dead so that we too can live, may we renew our commitments to him and allow him to work in us to establish his coming kingdom.

Dave Linscheid is communications director for the General Conference Mennonite Church. His address is Box 347, Newton, KS 67114. This is the last of six columns about the development plan.

Driedger affirmed as president

General Board adopts zero budget increase

Many of the participants at Council of Commissions

Newton, Kan. (GCMC)—Approximately 200 people met here at First Mennonite Church March 7-9 for Council of Commissions, the annual business sessions of the General Conference Mennonite Church. In the opening sessions they paid tribute to late president Kenneth G. Bauman and affirmed the General Board's decision to approve vice president Florence Driedger, Regina, as president.

A 0 percent increase in budget and salaries was adopted by the General Board. Commission on Overseas Mission member James Juhnke observed in plenary sessions that even though the budget remains the same, the conference will need more than a 4.5 percent increase in giving over last year to meet its 1987 budget. The conference received only 95.5 percent of its 1986 budget.

The income budget of $4,987,636, will be divided among the commissions as follows: Commission on Education, $413,974; Commission on Home Ministries, $937,675; Commission on Overseas Mission, $3,192,088; Mennonite Biblical Seminary, $433,899. The Commission on Home Ministries elected to have expenditures of $865,953 in order to bring its reserves up by about 7 percent. Ted Stuckey, business manager, noted that these figures are not directly comparable with those of previous years, since the figures are now being expressed strictly in U.S. dollars, rather than a mix of U.S. and Canadian dollars.

General Board

After affirming the continued presidency of Florence Driedger (see p. 135), spiritual renewal dominated sessions of the conference's governing body, the General Board. It arranged funding for the spiritual emphasis committee of the development drive and decided to include a prayer retreat as part of its autumn 1987 meeting.

The spiritual emphasis committee proposed a celebration gathering also for this coming autumn. Consensus was to have a kind of demonstration model to which people could come and then take the experience back home.

General Board voted, with an agonizing 9 to 8 split, to concur with the Division of Administration and hold staff salaries at their present level. The board committed itself to "not impede" the seemingly accelerating trend toward inter-Mennonite cooperation. A repeated related question is, Are we a conference of districts or a conference of congregations? The conversation continues. Meanwhile, two people from the Mennonite Church sat in on these General Board sessions, Alice M. Roth and John Heyerly. Two from the General Conference Mennonite Church will attend the MC General Board in Souderton, Pa., in May: Richard Early and Don Steelberg.

A structures committee has been created because of requests for evaluation and increased interest in being parallel with the Mennonite Church. This committee brought its ideas to the gathered delegates for a first round of testing. In response, the program commissions expressed concern about the suggested decrease (by one person) in representation on General Board and also questioned increased responsibility of the general secretary. Jake Fransen from Ontario cited the conference constitution: "The role of General Board is clear—to provide leadership." Anna Juhnke affirmed the suggestions of the structures committee: "The stewardship of donated funds should be taken seriously. We should streamline our operation and not spend quite so much on airplane tickets."

Two resolutions were brought to the General Board for approval. The one on participation in Christian Peacemaker Teams passed unanimously; the one on militarism passed with an amended section about the role of the Commission on Overseas Mission. The meaning of the latter is to invite overseas constituents to "tell us what our militarism is doing to them."

In other action the General Board extended for two years the term of development director Carol J. Suter. Long-term continuation of the development office will be discussed at the board's next meeting. *Muriel T. Stackley*

Division of Administration

DA members spent much of their time discussing the future of the development office and personnel guidelines.

DA made three recommendations to the General Board: (1) to have a review by General Board of its philosophy of fund-raising for the conference, (2) to establish a development director's office following CKC, (3) to offer Carol Suter a two-year term through August 1989 with time allocations to be decided by the General Board and the campaign committee.

At the 1986 fall meetings the Division of Administration and General Board initiated a committee to look at personnel policies in four major areas: hiring, grievance, evaluations and termination. The grievance guidelines were adopted. Some of the other guidelines suggest changes in the role of the general secretary and are related to structural changes that were brought to the General Board. In response to CHM's concern last fall regarding employment policies the following statement was accepted: "All employees of General Conference should be in basic agreement with the purpose, goals, positions, policies and procedures of the conference. The higher the level of responsibility, the more important this factor becomes. In the interview process this concern shall be probed and evaluated as appropriate for the position under consideration."

In other business the DA accepted a budget of $386,850 for 1987, which is mostly subsidized by the three commissions. The terms of assistant business manager Larry Becker and stewardship director Ray Frey were renewed for three years. *Sharon Sommer*

Campaign committee
The campaign committee met separately during Council of Commissions to evaluate the ongoing work of A Call to Kingdom Commitments, the development plan of the General Conference and its related conferences.

Phase 1, contacting advance gift donors, has been going well but is about one month behind the projected schedule. Al Heer, chair of the congregational campaign (Phase 2) committee, said that it is exciting to think that from April 5-12 about 4,000 people will be visiting other members of their congregations to encourage commitments of prayer, service and finances. "Never before have we tried to get so many people in so many places to do the same thing at the same time," said Mark Weidner, eastern U.S. regional director for CKC.

The campaign committee wants to ensure the success of the spiritual emphasis committee. General Board recommended that a COE and COM staff person be added to this committee as ex officio members. CHM member Ivorie Lowe, spiritual emphasis committee chair, shared future plans with DA: (1) develop worship aids for use in local churches, (2) prepare a prayer guide for those supporting the conference in this way, (3) print a follow-up devotional guide of stories coming out of CKC and (4) plan a worship celebration for this fall.

The process of handling the CKC income includes several steps. Distribution of designated amounts for various projects will begin in November, if the projects are ready to be implemented. Half of the undesignated amounts will be prorated and half will be used where most needed. Normally denominations pay 6 percent of their campaign income on administrative costs. It is expected that it will cost about $900,000 (5 percent) to run the development office from September 1984 to June 1990.

The committee also expressed concern that people think seriously about the service aspect of the campaign.

Commission on Home Ministries
CHM made several staff appointments during Council of Commissions. Alberto Quintela was named to a new half-time position as Many Peoples coordinator, beginning March 15. Chuck Neufeld was named director of Mennonite Voluntary Service, effective immediately. And Don Yoder's position as secretary for church planting and evangelism will be expanded July 1 from half time to three-quarter time.

Yoder has been serving half time with CHM and half time as conference minister for the Pacific District Conference out of Phoenix, Ariz. In July his work with PDC will decrease to one-quarter time. This reflects CHM's desire to strengthen its church planting and evangelism work.

This goal was focused on Sunday afternoon when Gary Martin, who teaches evangelism at Associated Mennonite Biblical Seminaries, Elkhart, Ind., presented "A Blueprint for North American Mission." In his paper he made four proposals: (1) "To the extent that we have the appropriate leaders and expertise, make urban church planting the priority"; (2) "Strategize to address major poverty issues through the local congregation in the inner city"; (3) "In the preparation of pastoral leadership for all congregations, an urban mission component would be seen as essential"; (4) "AMBS, one of the primary institutions for preparing pastoral leadership, should consider changes in its program to insure that mission becomes the framework around which the entire preparation of pastors in structured."

Conversations flowed between sessions.

CHM members spoke excitedly of Martin's proposals. Lynn Liechty, Berne, Ind., asked why AMBS doesn't see this need for making church planting central. David Chiu, Saskatoon, blamed the seminary for not teaching evangelism enough. Martin replied that the seminary has this concern but that students aren't asking for evangelism courses. Much of the problem is that our churches aren't sending churches, aren't involved in evangelism themselves, he said.

During Yoder's report on church planting and evangelism, Chiu said that morale among Chinese Mennonites is low. Leaders are wanting to plant churches, but because of the channels they must go through to get funding, their work must be put off. "The pressure is great to go with other denominations who have the funding," said Chiu. CHM chair Dorothy Nickel Friesen pointed at this as an example of how CHM does not bypass districts and provinces in church planting projects with language groups but supports requests that the area conferences approve.

Bob Hull, secretary for peace and justice, presented General Board resolutions on Christian Peacemaker Teams and on militarism. CHM nominated Harry Huebner, professor at Canadian Mennonite Bible College, Winnipeg, to represent the General Conference on the CPT steering committee.

Mennonite Voluntary Service personnel director David Orr reported that the number of Mennonite volunteers was up, though the total number of volunteers was at the low end of the cycle at 104.

Mennonite Indian Leaders Council reported to CHM U.S. A recurring theme of the need for leadership development was discussed, especially among native youth. Elmer Myron reported on his work surveying the 26,000 natives that live in the greater Phoenix, Ariz., area.

Hull told CHM U.S. members that Selective Service in Washington continues to push for a military draft that will provide no alternatives for conscientious objectors. Recruitment by the military is a particular problem among minority youth, who face massive unemployment. CHM requested $15,000 above budget for the student aid fund for non-registrants, which was accepted.

Marco Guete, secretary for Hispanic Ministries, showed a new Spanish video that is used for leadership development. *Gordon Houser*

Commission on Education
The mood at the COE meetings is best described as jubilant, as commission members unanimously recommended a new executive secretary who was later approved by the General Board. Beginning July 1, Norma J. Johnson, a candidate in the M.Div. program at Associated Mennonite Biblical Seminaries, Elkhart, Ind., will replace J. Winfield Fretz, who has served as interim executive secretary since September 1986.

Of particular interest to COE was

continued on next page

Mission Advance '86 drew 850 Christian college students from across Canada to the Hamilton (Ont.) Convention Centre Dec. 27-31, 1986. The participants, whose average age was 24, were challenged to become involved in world evangelization. Mission Advance '86 was a student-initiated and student-sponsored project that was the product of five years of prayer, promotion and planning. A similar conference is being considered for 1989.

In a symbolic action the board of Mennonite Central Committee Saskatchewan recently declared the organization's property at 2206 Speers Ave., Saskatoon, a "nuclear weapons free zone." The declaration is similar to actions taken by a large number of communities and organizations across Canada. The board made the declaration "in the hope that it will challenge us as a Mennonite faith community and our society in general to consider the implications of continued involvement in the nuclear arms race."

The seventh biennial Church Music Seminar, cosponsored by Canadian Mennonite Bible College and Mennonite Brethren Bible College, Winnipeg, brought together over 200 children, youth and adults from five provinces. Guest conductors for this event were Helen Kemp, a specialist in children's choirs from Oklahoma City, Michael Kemp, music minister and school choral director in Nashville, Tenn., and Weston Noble, director of musical activities at Luther College, Decorah, Iowa.

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the possibility of expanding the family life program. Clare Schumm, Elkhart, newly appointed family life coordinator for COE and the Mennonite Board of Congregational Ministries of the Mennonite Church, encouraged COE to consider a wholistic approach to family ministry that would include singles, married couples and families. He also advised that any such program should be inclusive of the entire life cycle.

Part of the family life discussion focused on where to house Mennonite Marriage Encounter, a program of COE and MBCM which is presently being administered by COE on an interim basis through January 1988.

Although members did not address how MME would be funded if it continued as a permanent program of COE and MBCM, they decided in principle that MME would fit best under the family life portfolio. They also passed a recommendation encouraging the development of a broad-based family life program.

A considerable amount of time was spent discussing the financial situation of the Newton Faith and Life Bookstore. Since 1978 the bookstore has for the most part lost money, with an average yearly deficit of $4,130. This factor caused COE members to weigh the costs and benefits of continuing to operate the Newton bookstore.

Several members expressed their concern that in selling the bookstore to an outside group, albeit a friendly one, COE would lose its front for Faith and Life Press materials, even though only about $15,000 worth of press merchandise is sold through the bookstore each year.

"If the winds of business were running well, we would be happy to keep it," said member Irvin Richert. "Have we explored all the options of making the bookstore profitable?"

COE members finally passed a lengthy proposal that COE should hire a consultant to analyze COE's marketing efforts through the Newton bookstore and Faith and Life Press and that the results of this report would be brought before the executive committee prior to the commission's fall meeting.

Members once again affirmed the intent of the Integrated Youth Ministry Plan proposed by Paula Diller Lehman and Lavon Welty, youth personnel for COE and MBCM, respectively, and approved their share of the budget for 1987. The $3,900 approved will go toward the development of new youth curriculum.

Maynard Shelly, editor, and Rosella Wiens Regier, secretary for children's education, were both reappointed to three-year terms. *Carla Reimer*

Commission on Overseas Mission
For the first time in many years COM deliberately cut personnel in an attempt to meet its 1987 budget. Contributions to COM in 1986 fell 5.5 percent short of expenditures, leaving a deficit of $193,000. This deficit caused the cash reserves to drop from 19.6 percent to 12.3 percent.

COM members spent considerable time discussing whether they should even adopt the 0 percent budget proposed by the General Board, since that would mean they would need at least a 5.5 percent increase in receipts over 1986 to meet their budget.

But since COM members could not see how they could cut any more positions here or abroad, they voted to accept the 0 percent increase.

Members also decided to fund the positions of six new missionary positions and seven reappointments through development money from A Call to Kingdom Commitments. COM will borrow $110,000 against its cash reserves until development money comes in.

Lubin and Tillie Jantzen, former missionaries to India, gave a spirited account of the three months they spent in India studying the possibilities for urban evangelism and church planting. The major findings of the feasibility study requested by COM were that (1) Mennonites are moving into Indian cities, (2) a number of parachurch organizations are recognizing the need for church planting and (3) the number of new cities is on the increase. COM passed the resolution recommended by the Jantzens, which states that COM begin a ministry of urban evangelism and church planting in some of the new industrial areas of India's larger cities and that they do so in cooperation with Indian Christians.

Time was also given to missiological reflection. To the question posed by the executive secretary in his report: "Is COM a funding or a sending agency?" Robert Ramseyer, COM missionary, pleaded for the incarnational model of doing missions. "Long-term subsidization," he said, "is always debilitating. COM should be in church planting, doing what a local church is unable to do, but always in a giving-receiving stance."

Roelf Kuitse, from Associated Mennonite Biblical Seminaries, Elkhart, Ind., also reflected on his recent tour through Africa. Kuitse emphasized that mission workers must learn to understand Africans in their context. "We should not," he said, "regard Africans as only raw material to be

The United Nations has declared 1987 as the International Year of Shelter for the Homeless. To over 1 billion of the world's people—one in four—adequate housing is not available. Of these, 100 million do not have any shelter. The United Nations estimates that 50,000 people, mostly children, die each day from malnutrition and disease, due in part to inadequate shelter and services such as water supply and sanitation. IYSH hopes to promote cooperation among governments and the private sector to deal realistically with inadequate shelter.

The popularity of prime-time TV violence is at its lowest point in 20 years, despite a large number of violent programs still on the air, according to the National Coalition on Television Violence. NCTV is working to get legislation introduced this year that would require 30-second commercials to appear every couple hours during children's TV programming to help children understand the harmfulness of using violence as a means of entertainment. The legislation would also ban the use of children's programming as a means of selling war toys with violent themes.

The Groningen (the Netherlands) Mennonite Church, in a step supported unanimously by a congregational meeting, is acting as host for seven Asian refugees that the Dutch government wants to deport, according to stories in *Algemeen Doopsgezind Weekblad*, the official weekly newspaper of the Dutch Mennonite churches. The seven guests, who are staying at the church-run Menno Home, include a married couple from Sri Lanka and a family of five from Turkey.

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used in planting churches but as fellow human beings. Both verbal mission and mission by doing is not effective unless it is mission by presence."

COM approved several appointments. Wanda and Bruno Bergen were appointed co-secretaries of personnel for COM as of June 1. Jake Harms' position as COM Canadian coordinator was modified to allow him to devote 10 percent of his time to administer the Conference of Mennonites in Canada's participation in the European Ministries Committee and to maintain fraternal relations with the German-speaking Mennonite churches in South America.

Three couples were approved for assignments in Asia, Latin America and Africa. Final details of their assignments are still being negotiated. Robert and Alice Ruth Ramseyer were reappointed as missionaries for church planting and evangelism in Hiroshima, Japan. Maria Fehr, wife of missionary John Fehr since last October, has been approved as a missionary as she continues to work together in church planting with her husband in Uruguay.

Peter Voran, interim personnel secretary, reported that 141 missionaries were serving in at least 17 countries on three continents as of Dec. 31, 1986. This included 30 who were sent into service in 1986, 22 from Canada and eight from the United States.

Glendon Klaassen, secretary for Latin America, was reappointed to another three-year term. *Gerhard Ens*

Mennonite Biblical Seminary

The boards of MBS and Goshen Biblical Seminary met March 6-7 for progress reports and to take action on faculty, student and institutional concerns.

The boards approved recommendations for faculty and staff:

- Gayle Gerber Koontz and Ted Koontz were granted continuing employment and sabbatical leaves during the academic year 1988-89. The decision allows for an additional year leave, if satisfactory arrangements can be made;
- John Bender will continue as director of information services for the seminaries;
- Jacob W. Elias had also been reviewed by the faculty status and council committee and with their recommendation the board unanimously approved his reappointment as dean of curriculum and instruction for a two-year term. Depending on the administrative structure review in process, Elias may serve an additional year.

Since the seminaries anticipate administrative changes within the next several years, a possible restructuring of administrative positions is being considered.

Directors were appointed for two masters programs. The master's in peace studies will be directed by Ted Koontz with a one-year term and the understanding that upon return from sabbatical he will again assume directorship.

Jacob W. Elias will be director for the master's program in Theological Studies, beginning July 1.

Two new faculty appointments were announced. Ben Ollenburger will join the Old Testament faculty and Dennis Hollinger will offer classes in the preaching and ethics department; both will join the faculty July 1.

Board members studied a preliminary budget and agreed to increase faculty salaries by 2 percent and staff wages 3 percent, bringing the proposed budget to $2,038,992 for the two seminaries.

The boards deemed it appropriate to increase salaries and wages since in past years they have ranked well below the national average for similar institutions.

For the first time the budget, to be approved in May, exceeds the $2 million mark. Tuition and fees will reflect a 4 percent increase, and additional contributions for the seminaries will be sought.

The boards directed the administration to appeal a decision by the United Methodist Church to revoke their endorsement of the seminary as a place for United Methodist students to study. The largest non-Mennonite group on campus, the United Methodist students' presence is valued for enriching dialogue and study.

The United Methodist Church cited the lack of ethnic inclusiveness as one reason for revoking their endorsement. The seminary members admit that while there may not be North American ethnic diversity, they believe the student body is inclusive from an international perspective. The UMC also noted the lack of instruction in United Methodist history, doctrine and polity, although such instruction has been offered, according to AMBS members.

On the slate for the May 21-22 board meeting are faculty task force reports on rewriting a mission or purpose statement for the seminaries and their stance on language that represents the diversity and inclusiveness of the identity of God. *Rachel Klassen*

The Mennonite Oratorio Choir, with the Winnipeg Symphony Orchestra, under the direction of George Wiebe, presented a concert of all-Jewish sacred music at Winnipeg's Centennial Concert Hall March 1. Featured works included Leonard Bernstein's "Chichester Psalms" and Ernest Bloch's "Avodath Hakodesh" (A Sacred Service). Short works by Felix Mendelssohn and Winnipeg composer Sid Robinovitch were also performed.

For millions of families—especially in Canada—Raffi is a familiar and well-loved figure, one of the few major children's performing artists who's a real person—not a cartoon character or TV advertising concept. He tours the United States and Canada to standing-room-only crowds. Sales of his record albums are nearing 2.2 million. "Sometimes people say to me, 'Let's talk about your work for children first, then your serious work,' " says Raffi. "That kind of statement comes from not understanding that children are whole people. . . . Children are my serious work."

Canadian Mennonite Bible College, Winnipeg, is offering a six-credit-hour German course Aug. 10-Sept. 3. This course, under the instruction of CMBC professors Waldemar Janzen and Adolf Ens, will be based in the city of Rothenburg ob der Tauber, West Germany, and include field trips. The cost of the 26-day course, including flights, room and board, tuition and field trips, is $1,850. A $100 deposit is required with the application. Contact German Summer School, CMBC, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, (204) 888-6781.

Church Extension Service
CES voted to keep its current policy of loaning money only to churches and church-related projects and to reassess this and the current interest rate CES pays to its donors in six months.

Ted Stuckey, business manager and newly elected treasurer of CES, reported that CES has more money to loan out than at any time in its history. Loaning money to other types of projects was considered but rejected in the expectation of numerous upcoming requests from churches due to the increase in church planting.

A $10,000 loan for a church in Paraguay was approved by the board.

U.S. Council
One of the major questions addressed by the U.S. Council in this, their fourth annual meeting, is whether the General Conference Mennonite Church is a conference of districts or a conference of congregations.

The U.S. Council is made up of the presidents of the districts, two members from CHM U.S. and the U.S. members of the executive committee of the General Board. It attempts to deal with issues that are unique to the United States.

It was decided that the next vice president of the General Conference will be the automatic chair of the U.S. Council. Marvin Zehr, Wichita, Kan., was elected vice chair, and Howard Baumgartner, Berne, Ind., was elected secretary, both for three-year terms.

The U.S. Assembly was set for Aug. 1, 1989, the first day of the General Conference triennial session. A planning committee for the assembly was formed.

Women in Mission
The WM executive committee and WM representatives from each of the district and provincial conferences met March 5-6 and passed a $222,200 budget for 1987.

Several new items were included in the 1987 financial goals. WM's concern for the family resulted in an $8,000 allocation for the family life program of COE. Recognizing the importance of person-to-person communication in the General Conference, $3,000 was designated for a visitation couple. WM made 98.5 percent of their 1986 budget. Canadian WM giving showed a slight increase in 1986 over 1985.

A Latin American study tour is in the planning stage. Each district and provincial WM organization will be asked to choose and support one delegate. These delegates, after an orientation, will visit in teams of two the five Latin American countries in which the General Conference has work.

On March 6 the Goessel (Kan.) Mennonite Church WM hosted a banquet at the church. Barbara Reber, executive secretary for the Women's Mission and Service Commission of the Mennonite Church, challenged WM members to give priority to nurturing young girls in the church and to understand how priorities for professional women differ from past views and roles. *Lois Deckert*

Mennonite Men
MM representatives from each district and province gathered for the first time at Council of Commissions to review its purpose and goals, work on an administrative budget and outline the responsibilities of the newly appointed MM coordinator Randall Kaufman.

The group set a goal of 500 members for the Tenth Man program, which was established to help new congregations. Another goal is to get more established men's groups involved in MM work at the local community level.

A third goal is to have a contact person in every congregation. President Irvin Voth emphasized that "each community is different. Whatever the need is, the contact person can try to get that going."

The group agreed to accept a tentative budget of $20,000, which goes primarily to fund the position of MM coordinator. It also voted to work on developing a membership list for Mennonite Men. *Michelle Schrag*

Johnson appointed COE executive secretary

Newton, Kan. (GCMC)—Norma J. Johnson, 45, was appointed executive secretary for the Commission on Education here at Council of Commissions March 7-9. Her position will begin on July 1.

Johnson is a candidate for the M.Div. degree at the Associated Mennonite Biblical Seminaries in Elkhart, Ind., and has had prior administrative experience. From 1979-1984, she was the director of personnel development for Mennonite Central Committee, and from 1976-1978 she coordinated an MCC teacher-training project in Botswana.

"The work of COE is very important," said Johnson. "Christian education provides a foundation for the life of the church."

Johnson received a bachelor's degree in elementary education from Goshen (Ind.) College and a master's in the same field from the University of Northern Colorado, Greeley. She is a member of the Akron (Pa.) Mennonite Church.

Unknown vandals in mid-January spraypainted racial slurs on the house where Martha Rawlins, a black civil rights activist, lives in Hutchinson, Kan., with her husband, Robert. During the first week of February, volunteers with the Mennonite Housing Rehabilitation Services, Wichita, Kan., blotted out the words and replaced the steel siding on the lower half of the Rawlins' house. "As I see it, the reason we came up here is to show her we care," said Myron Schultz, the General Conference's secretary who is serving a three-month Mennonite Voluntary Service assignment.

Toy companies have recently integrated high technology with traditional war themes, according to the National Coalition on Television Violence. John Murray, head of the Kansas State University department of human development and family studies and senior editor of the first U.S. Surgeon General's study on TV violence, said, "This is a very unwise move for broadcasters [of war cartoons] and retailers. It sacrifices our children's welfare for a few dollars. . . . It heightens effects that we know already exist. . . . We will pay for this with increased problems in later generations."

Project Ploughshares called on the Canadian government to disallow the next round of cruise missile tests, scheduled in early 1987, because in late November 1986 the United States used the cruise in a deliberate violation of the SALT II arms control agreement. Canada expressed its "serious concern" about the violation of the treaty, but the government argued that testing the cruise missile is legitimate.

Neufeld named Mennonite Voluntary Service director

Newton, Kan. (GCMC)—Chuck Neufeld, 37, who has served over 10 years as associate director for Mennonite Voluntary Service for the eastern United States, was named the new MVS director by the Commission on Home Ministries at meetings here March 7-9. He replaces Peter Ediger.

Neufeld, a graduate of Tabor College, Hillsboro, Kan., served two years with MVS in Markham, Ill., then remained there when he joined the MVS staff in 1976. The position of director begins immediately. Neufeld will move to Newton at the end of June to work in the conference offices.

Neufeld says he continues to be "as excited as ever about MVS as a service arm of the church." It's a program that invites diversity, and people are often amazed at how well it works. "My intention," he says, "is to have MVS reflect the image of Christ."

Chuck is married to Bonnie, and both are active in Community Mennonite Church in Markham. They have two children, Kristen and Jonathan.

Bergens appointed to COM personnel position

Newton, Kan. (GCMC)—Bruno and Wanda Bergen, who are members of Peace Mennonite Church, Richmond, B.C., were appointed to a three-year position as co-secretaries of personnel for the Commission on Overseas Mission here at Council of Commissions March 7-9.

The Bergens are currently on a COM study leave at the Associated Mennonite Biblical Seminaries, Elkhart, Ind. They will begin their assignment on June 1.

The Bergens have had prior experience with COM. Bruno, 31, recently served as COM personnel secretary from June 1985 to June 1986. Wanda, 28, is the daughter of longtime missionaries Peter and Mary Derksen, and consequently grew up in Japan. Bruno and Wanda also served as overseas mission volunteers in Taiwan from 1983-1985.

Quintela appointed Many Peoples coordinator

Newton, Kan. (GCMC)—Alberto Quintela, 35, an attorney from St. Paul, Minn., who serves as a consultant to the General Conference Mennonite Church's Hispanic Ministries program, was appointed coordinator of the Many Peoples program by the Commission on Home Ministries at meetings here March 7-9.

The Many Peoples program grew out of the Many Peoples Becoming God's People resolution passed by delegates at the GCMC triennial sessions in Saskatoon last July. With the large influx of people to the United States and Canada from various nations and cultures, Quintela says, this is a crucial time in mission. "The General Conference Mennonite Church can either be a bewildered or resentful bystander or it can take a viable role in training and developing minority leaders who can lead their people in the establishment of Christian communities," he says.

The half-time assignment began March 15.

A 1979 graduate of the University of Minnesota Law School, Quintela did graduate studies in education at Harvard University. He is married to Helen Wells Quintela, a church planter involved in helping establish the St. Paul Mennonite Fellowship. They have two children, Joseph and Daniel.

Mennonite Men hire Kaufman

Newton, Kan. (GCMC)—Randall Kaufman, of Windom, Kan., was hired to the half-time position of coordinator for the General Conference Mennonite Men as of Feb. 1.

Although his job description "still isn't final," he sees the Tenth Man Program (a fund-raising program for building churches) as a major responsibility, since it is the "primary formal program that we've embarked on."

An update from the Feb. 24 issue: Although Mennonite Disaster Service continues to need young women for long-term units for this spring and summer, the Bartlesville, Okla., unit will close March 31. No more rotating volunteers were to go there after March 15.

A conference of Christian caregivers is planned for April 3-5 at Laurelville Mennonite Church Center, Mt. Pleasant, Pa. Erland Waltner, executive secretary of Mennonite Medical Association, will give addresses on the Christian meaning of wellness and illness and how the congregation can be a caring community. Seminars will be held on the following topics: "Alzheimers and Organic Mental Disorders," "Heart Disease," "Transplants," "Hospice," "Eating Disorders" and "Cancer." For further information contact Laurelville Mennonite Church Center, Route 5, Box 145, Mt. Pleasant, PA 15666.

World evangelization is the primary and urgent challenge confronting the church in the closing years of this century, according to Leighton Ford, chairman of the Lausanne Committee for World Evangelization. He cited global population projections released by the U.S. Census Bureau that in the remaining 14 years of this century world population will increase by 1.3 billion to reach a total of 6.2 billion. Most of the growth will occur in the poorer countries of the world.

Saskatchewan Mennonites challenged to 'Seek the Kingdom'

North Battleford, Sask. (GCMC)—The 160 delegates and 249 visitors attending the 28th annual sessions of the Conference of Mennonites of Saskatchewan (CoMoS) were challenged to make God their number one priority when they gathered here at the North Battleford Alliance Church Feb. 27-28.

"Seek ye first . . . the kingdom" (Matthew 6:33) was the conference theme, and in three separate addresses Menno Wiebe, Winnipeg, urged participants to do just that. "We must stand for what's right," said Wiebe. "Justice and righteousness are in the middle of the kingdom."

The work of the two conference-supported schools was evidenced throughout the weekend as the Rosthern Junior College Choir and Reader's Theater group and the Swift Current Bible Institute (SCBI) Choir performed several times.

Despite the fact that SCBI's 1986 enrollment dropped from 42 students in the spring to 19 in the fall, Jake Nickel, Saskatoon, SCBI chairman, said there were two reasons he was hopeful about the school's future. One was that the position of principal would again be filled on a permanent basis. David Hall, originally from Hartville, Ohio, and currently a candidate for the M.Div program at the Associated Mennonite Biblical Seminaries, Elkhart, Ind., will begin in early July. The other good news, said Nickel, was that 513 of the 800 pledges needed to erase the $400,000 capital debt had been raised. Each pledge is worth $500.

John Peters, Saskatoon, noted that optimism about the capital debt was "a little misleading" in light of the $111,627 operating deficit projected for the end of 1987.

"It is justifiable to have the operating deficit go to this figure during a year when we're dealing with the capital debt," countered Art Wiens, Herschel, SCBI board member. He also noted that SCBI had had a low enrollment of 14 students in the early 1970s but that from 1975-80 enrollment had reached approximately 100 students.

A man from the host church with children

In the final analysis, the delegates approved the 1987 SCBI budget of $392,122 with one opposed.

Voting on the total CoMoS budget was much closer, however. Faced with the fact that CoMoS had received only 91.8 percent of its 1986 budget, delegates were reluctant to support either of the two budgets brought before them by the executive.

The original budget called for a 23.3 percent increase in expenditures over the 1986 actual budget or a 13.2 percent increase over the 1986 approved budget, whereas the revised budget called for a 15.3 percent increase over the 1986 actual compared to a 5.8 percent increase of the 1986 approved.

In spite of their reservations, delegates approved the revised budget of $589,050, 98 to 54. Hardest hit by the adoption of the revised budget were the church planting program, which took a 51.3 percent cut in funding from the original proposed budget, Native Ministries, which took a 50 percent cut, and Person to Person, which took a 33.2 percent cut.

An unexpected turn of events occurred during an open forum. Three representatives from the Fellowship of Concerned Mennonites—Carl Ens, pastor at Mayfair Mennonite Church, Saskatoon; Ken Epp, pastor at Herbert Mennonite Church; and Henry J. Janzen, pastor at Neuanlage Grace Mennonite Church, Hague—requested time to share who they were and allow time for dialogue with participants.

Tony Nickel, Regina, said, "I am concerned about a group that has to identify itself separately. I thought we were one fellowship."

Henry Funk, Drake, conference minister, queried in an emotional speech, "Couldn't we start over again as the household of faith? I think our goals would be achieved if we could see the family of God as a circle."

Ens responded to Funk by saying, "I say 'amen' to that. I repent if we have been perceived as rabble-rousers."

While the discussion was intense, there was a sense of reconciliation between the two groups when Funk and Ens hugged each other.

In other action, delegates approved recommendations to accept Chinese Mennonite Church, Saskatoon, as a member congregation in CoMoS, which brings the total member churches to 46; accept the establishment of a pastoral leadership committee composed of two lay people and three former or current pastors; in principle cosign loans, financed by the Mennonite Foundation in Canada, with the Conference of Mennonites in Canada to CoMoS member churches. *Carla Reimer*

The Lion and Lamb Peace Arts Center at Bluffton (Ohio) College has received a donation of 109 books to add to its collection of children's and adolescent literature that promotes peace-oriented concepts. Hughes Moir, director of the Cooperative Services for Children's Literature at the University of Toledo, donated the books, all of which were published in 1985. A mission of the center, says Elizabeth Hostetler, the center's director, is to "provide experiences and insights for children so that they will become our adult peacemakers of the future."

Acquired Immune Deficiency Syndrome (AIDS) has been discovered in two towns near major U.S. bases in the Philippines. The blood samples of 12 hospitality women who work in bars there were found positive for the AIDS antibody, according to a late summer 1986 report by the Philippine Health Ministry and the U.S. Naval Medical Research Unit. This means that the women have been exposed to the AIDS virus and could develop the fatal disease. It also means that they can transmit the disease to unborn children and future sexual partners. Five of them work in Olongapo, where MCC worker Brenda Stoltzfus works.

Seminars on human sexuality, cosponsored by the dean of students and chaplain's office at Conrad Grebel College, Waterloo, Ont., were held there Jan. 27-29. The purpose of the seminars was to educate, to break down sexual stereotypes and to help students better understand their own sexuality as a part of their whole being—both body and spirit.

Driedger affirmed as General Conference president

Newton, Kan. (GCMC)—With a unanimous vote, the General Board of the General Conference Mennonite Church, in its annual business sessions here March 6-10, affirmed vice president Florence Driedger, 54, Regina, in the position of president of the conference. She is filling the unexpired term of Kenneth G. Bauman, who died in December 1986.

Representatives of the constituency had been consulted prior to this confirmation to get a reading of their interpretation of the part of the constitution which states that the General Board has the authority to fill vacancies. General secretary Vern Preheim reported on the response of those representatives, resulting in a consensus to affirm Driedger as president.

Upon accepting her appointment, Driedger spoke of her forebears. Both grandfathers, G. N. Harms and J. J. Hooge, were longtime Mennonite pastors, one in central Kansas and the other in southern Manitoba. "Out of both traditions my love for this church has grown. Both traditions have led to my continuing involvement in the church. Grandfather Hooge was an open person but firm, always coming around to 'How do you stand with the Lord?' "

Driedger believes "there is strength in our history. It maintains a sense of continuity in troubled times." But she added, "We also must be open to change."

Change for Driedger and her family includes offering housing accommodations to three Ethiopians. She and her husband, Otto, have over the years opened their home to students and young adults, continuing a tradition of her parental home, that of hosting missionaries. "P. A. and Martha Penner, W. C. and Matilda Voth, Wilhelmina Kuyf—I knew them all personally," she says.

Driedger received her education in Manitoba and Kansas—attending both Mennonite Collegiate Institute, Gretna, Man., and Bethel College, North Newton, Kan. Currently she is director of the Family Services Bureau of Regina, which has a staff of about 150. Prior to that she was on the staff of Native Ministries for the Conference of Mennonites in Canada, working with congregations as an education coordinator.

In looking toward continuing her duties as conference president, Driedger expressed concern for "the people on the pew. We need to listen to what they are saying. Everyone's contributions should be represented in kingdom building."

She also spoke about the tremendous resources Mennonites have, citing our strong sense of community and our emphasis on service as two examples. The greatest strength, of course, lies in our theology, she said. "We believe in an integration of faith and life—that is the very core of who we are."

And while Driedger urged Mennonites to hold on to our strengths, she also encouraged us to be open to the changes that would come as a result of new church planting and evangelism efforts in North America and overseas. "We are becoming a people of many colors and designs. Our diversity makes a beautiful mosaic," she said.

Driedger comes to her position after being elected vice president at the triennial sessions of the conference last July in Saskatoon. She also serves on the executive of Mennonite Central Committee.

The Driedgers are members of Peace Mennonite Church in Regina and the parents of two adult daughters. *Muriel T. Stackley* and *Carla Reimer*

Northern District explores tasks of its church planters

Neville Peterson, Wolf Point, Mont., chaired a Jan. 27-28 resource workshop for church planters. Leaders came from all six sites sponsored by the Northern District Conference.

Strategies for outreach were presented by Helen and Alberto Quintela of St. Paul, Minn., emphasizing how to meet people and lead them to faith in Christ. They also suggested ways in which the new fellowship or church can become known in the community.

Myron Schrag, Faith Church, Minneapolis, and Ernest Neufeld, conference minister and church planter in the Fargo-Moorehead, N.D., area, led the group in exploring what needs people have that church planters can minister to as well as basic beliefs in the kingdom and evangelism.

Members of the St. Paul Fellowship and Faith Church hosted the workshop participants.

Three of the church planting sites have dual sponsorship by the Mennonite Church and the General Conference Mennonite Church.

Church planters present included Donnita Hostetler, Lincoln, Neb.; Melvin Janzen, Sermon on the Mount Fellowship, Sioux Falls, S.D.; Moe Hirschy, Billings, Mont.; Victor and Myrtle Buller, Disciples Mennonite Fellowship, Duluth, Minn.; Ernest and Lila Neufeld; Helen and Alberto Quintela. *Myrtle M. Buller*

Carlock (Ill.) Mennonite Church will commemorate its 75th anniversary April 15-16, 1989. Anyone who has interesting memorabilia that would aid in the reconstruction of the church's history should contact Hazel Miller, Route 1, Box 133, Hudson, IL 61748.

Irina Ratushinskaya, Russia's foremost Christian poet, arrived in Britain Dec. 18, 1986, two months after her release from a Soviet labor camp. A devout Christian, she told a journalist on the plane leaving Moscow, "I was 23 before I ever saw a Bible, but I had already known God for many years and I would talk to him. I found in the Bible what I had already discovered alone." She told a packed news conference that one of the horrors of imprisonment was constantly being told that her husband would be shot if she did not deny her belief.

The Mennonite Church of Normal, Ill., will celebrate March 28-29 the 75th anniversary of the organization of the First Mennonite Church of Normal on March 27, 1912. The First Mennonite Church merged 10 years ago with the Bloomington Mennonite Church to form Mennonite Church of Normal. "Celebrating Our Unity—Appreciating Our Diversity" will be the theme for the weekend event. A highlight will be the release of the church history book *Meetingplace: A History of the Mennonite Church of Normal*. The 190-page book was written by Rachel Waltner Goosen and edited by Terry Stutzman, who both grew up in the congregation.

RECORD

WORKERS

Glen and *Phyllis Boese*, Commission on Overseas Mission workers in Zaire under Africa Inter-Mennonite Mission, have returned to the United States for a six-month North America Assignment. For the past three years, the Boeses coordinated a Habitat for Humanity building project that made housing affordable to low-income families.

Réal Bonneville and *Louise Pinard*, Montreal Mennonite Fellowship, have begun three-year Mennonite Central Committee terms in Chad, serving as community workers.

Henry and *Nettie Braun*, Grace Church, Steinbach, Man., have begun two-year MCC terms in Winnipeg, working with SELFHELP Crafts and the MCC material aid center.

Ray Brubacher, pastor at Elmira (Ont.) Church, was elected chair of MCC Canada at board meetings held Jan. 22-24 in Winnipeg. *Jake Harder*, Stoney Plain, Alta., was elected vice chair.

Ron Krehbiel, pastor at West Zion Church, Moundridge, Kan., began this month as pastor at Salem Church, Freeman, S.D.

Brauns

Anne and *Mark Nation* began March 8 as co-pastors at Grace Church, Chicago.

Ruth Naylor, associate pastor at First Church, Bluffton, Ohio, was ordained Feb. 15.

Steve Reschly will be terminating his pastorate at Cedar Community Church, Cedar Falls-Waterloo, Iowa, to pursue graduate studies.

Mennonite Mutual Aid has an opening for an **assistant group actuary**. Bachelor's degree in math, membership in the American Academy of Actuaries and Associateship in the Society of Actuaries required. Prefer someone with at least three years experience in group life, health and disability products.

If interested send resume and references to Personnel, Mennonite Mutual Aid, Box 483, Goshen, IN 46526.

Bluffton College seeks two full-time, tenure-track faculty members in education, beginning in September. Rank and salary open, depending on experience. Interested candidates should send a letter of application, resume and transcripts and have three letters of reference sent to Arden Slotter, Dean of Academic Affairs, Bluffton College, Bluffton, OH 45817. Affirmative action, equal opportunity employer.

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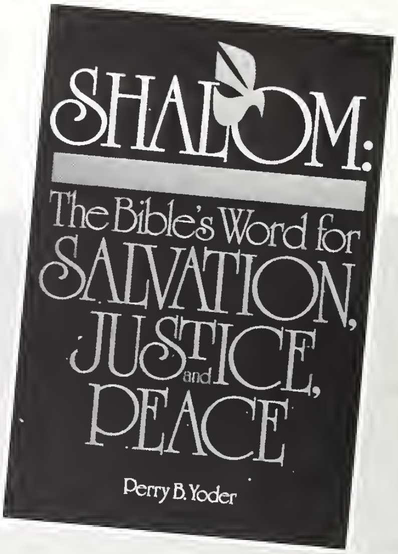

"(The) interconnectedness of the core convictions of biblical faith implies that we should make a renewed effort to place shalom more centrally in our proclamation and struggle. Placing matters relating to peace on the outer edge of faith, making them optional, individual matters of conscience, and reducing them to a passive avoidance of violence have all skewed our understanding of both shalom and the central core of biblical faith."

—Perry Yoder

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Mennonite theologian John Howard Yoder spoke at six events in Cincinnati Jan. 23-25 on the theme "Seeking Peace in a Warring World." Yoder addressed the criteria of the "just war" and its claim by many church traditions. Yoder challenged those from churches holding to just-war beliefs to be honest with its application today. The sessions were sponsored by the Lutheran Campus Ministry of the University of Cincinnati with the support of Cincinnati Mennonite Fellowship and Lutheran Church of the Cross.

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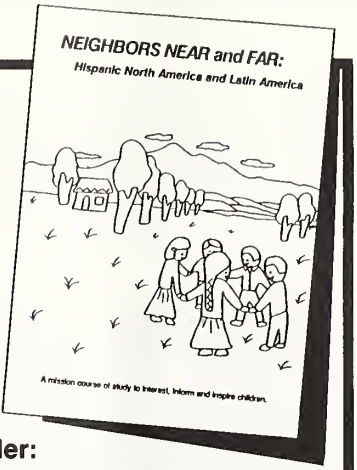

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Job openings

Applications are being accepted for the position of **assistant pastor**, working especially with youth and young adults.

Send resume or inquiries to: Search Committee, Zion Mennonite Church, 78 - 6 Ave. N.E., Swift Current, SK S9H 2L7.

Camp maintenance worker needed. Year-round, full-time voluntary service position. Previous maintenance experience helpful but not required.

For more information contact Curt Bechler, **Camp Friedenswald**, 15406 Watercress Drive, Cassopolis, MI 49031, (616) 476-2426.

United Mennonite Educational Institute, a Christian high school, invites applications for two positions.

1. *Development director* to work in the areas of fund-raising, student recruitment and public relations. Salary commensurate with experience.
2. *Science teacher* with competencies in physics, chemistry and biology. Physical education credentials an asset. At present, this is a one-year replacement position.

Please send curriculum vitae or resumes to: Mark J. Harvey, principal, United Mennonite Educational Institute, Route 5, Leamington, ON N8H 3V8.

Admissions counselor, Bluffton College. Duties include recruitment travel to high schools and college fairs, interviewing, correspondence and follow-up with prospective students. B.A., preferably from liberal arts college, required; excellent communication, organizational, and interpersonal skills; willingness to travel. Salary dependent on qualifications and experience.

Submit resumes to Fred Amstutz, Director of Admissions, Bluffton College, Box 638, Bluffton, OH 45817.

Glencroft Retirement Community needs a **director of facilities** to direct the maintenance of buildings, grounds and equipment for two retirement communities. Responsibilities include budgeting systems design and maintenance schedules. Prefer two years experience in similar position with working knowledge of construction trades.

Send resume to Executive Director, Glencroft Retirement Community, 8611 N. 67th Ave., Glendale, AZ 85302.

Glencroft Retirement Community in Phoenix, Ariz., has three positions open: **resident manager, maintenance worker, houskeeping worker.**

Contact Dale Wentorf for further information at Glencroft, 8611 N. 67th Ave., Glendale, AZ 85302, (602) 939-9475.

Christian teen rebuilds family ties

Robert W. Gerhart

Six months after being forced to leave home, teenaged Tiyuru recently returned for a visit to his home village of Kotoura in Burkina Faso. He was one of three young believers who had to leave the security of family and clan last year because they refused to renounce their newfound Christian faith.

Tiyuru slept at a neighbor's house upon his return. The next morning he went to his father in his courtyard to greet him. "It was significant," Loren Entz reported, "that Tiyuru was not looked down upon or mistreated. His father even asked how his brothers, Madou and Seydou, were doing in the Ivory Coast." The father showed interest in the well-being of those sons he had asked to leave last Easter, after they had declared their faith in Jesus. Since that time the three brothers had found employment on a cotton plantation in Cote d'Ivoire (the Ivory Coast). Tiyuru was able to visit his village while accompanying the plantation owner on a labor-recruiting trip.

At the time that pressure was put on the young believers by Muslim relatives, two younger brothers (Issuf and Nufu) had outwardly at least separated themselves from Christianity under pressure from family members. They later went to the Ivory Coast as well and found work on a plantation next to the one where the three older brothers were working. There was much rejoicing when they discovered each other, and the two younger boys recommitted themselves to Jesus and were strengthened in the faith.

The five brothers have not experienced persecution on the plantations and have been meeting together regularly for worship. Missionaries report that there does not seem to be further persecution at Kotoura though some of the youth are still fearful of openly calling themselves "Jesus people."

Madou, who serves as leader of the five brothers in the Ivory Coast, hopes to return to Kotoura in dry season for more instruction. He wants to be baptized in his own village as a witness to his faith.

Another of the Kotoura believers says, "Suffering teaches patience. We all grow in our faith because they have been persecuted."

Loren Entz, with his wife, Donna, serves in evangelism and church planting. They are General Conference Mennonite missionaries serving under the auspices of Africa Inter-Mennonite Mission.

Robert W. Gerhart is coordinator of communications and church relations for Africa Inter-Mennonite Mission, 224 W. High St., Elkhart, IN 46516.

Loren Entz (second from left) and a group of men in Burkina Faso.

Missions is more than a task

Jake Harms

Missions is not so much a task to perform as it is the very nature of the church. Missions lies at the heart of what it means to be the church. Either it is a missionary church or it is no church at all. The church, consisting of God's called-out people, is the body by which God lives and works in the world. Through it God works toward bringing all things under the lordship of Christ. All the church is and does has to do with that mission of God.

When we see missions from that perspective, then agreeing to give a part of the budget to support a particular mission program will be seen as one expression of the nature of the church.

Jake Harms is Canadian coordinator for the Commission on Overseas Mission. His address is 767 Buckingham Road, Winnipeg, MB R3R 1C3.

Where are our young missionaries?

Roland Brown

As I sit in our 32nd annual conference of the Mennonite mission in Taiwan and look around—where are our young missionaries? Three couples and two single people will be retiring within five years. Of those present there will also be a loss of one couple and two single people who are short-term workers. Unless others come, that will leave two couples and one single person, of whom one couple is planning an extended educational leave with possible change of assignment. Is the home church closing out the mission in Taiwan? Even without consideration of these losses, there has been a request for two couples for church work and a surgeon, but these have not been filled. If the first term of four years is considered introductory, as it is, followed by a year of North America Assignment, even if they come out now, they would not be through that before the above losses would have all occurred.

Does the Fellowship of Mennonite Churches in Taiwan not need people? They have asked for help. Doesn't Mennonite Christian Hospital? From comments by our missionaries connected with the hospital, the summer of 1986, without an experienced mission doctor at the hospital, demonstrated the continuing need for such a person as a stabilizing and positive Christian influence on the medical staff.

And the churches? At present there are four churches without pastors and two served by missionaries. Only one missionary and no national workers are engaged in church planting. Within six months three pastors have resigned. Another is applying to another agency for overseas mission work. We have four seminary students, three in their first year. How are we going to nourish our Christians, maintain our churches and even strive for the goal set early this year of doubling the membership by the year 2000. We see young missionaries from other missions in language school and at other places. Where are young General Conference Mennonite missionaries?

The church needs help. The hospital needs help. People are needed who are willing to commit themselves to taking the time to learn the language (two years minimum), to learn to know the culture and people and to work with them long enough to earn their confidence and trust. Thus the kingdom of God will be extended through the Mennonite church in this country, where the population is two-thirds of that of Zaire (or 20 percent more than Bolivia, Botswana, Burkina Faso and Lesotho combined) but where less than 5 percent of the population is Christian, either Protestant or Catholic. Here the government is encouraging and assisting the traditional religions and is wary of Christianity.

There is much work to be done here for the Lord and his kingdom. Where are our young missionaries?

Roland Brown's address is Mennonite Christian Hospital, Meilun, Hwalien 97047, Taiwan, ROC. He wrote this in December 1986.

In dying to self

Trudy Voth

If you make no ripple,
    you will cause no wave.
If you meet no challenge
    you need not be brave,
If you keep to yourself
    you'll be thought of as kind
    by the others who, like you,
    are set in their mind.
If you want to change no one,
    then no one will be changed,
If you want to be uninvolved
    that can well be arranged,
If you want, for your comfort,
    to maintain the status quo,
Then the world will stay stagnant,
    enclosed in its woe,
If you make no offer
    you won't be refused,
If you make no suggestion
    you won't be abused,
If you make no ripple,
    you will cause no wave,
If you state no conviction,
    there's no soul you'll save.

Trudy Voth is the bookstore manager at Canadian Mennonite Bible College, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4.

Fallen asleep?

Thank you for picking up this important issue [military taxes] again (see March 10 issue) at a time when many of our people hoped it was a thing of the past. Must we look to other denominations or people than our own to take a bolder leadership position when it comes to dealing with governments? We have almost fallen asleep in the quietness and relative peace in our country, and the fairly consistent drop of dollars into our coffers has been an effective tranquilizer. *J. R. Dyck, Rosthern, SK S0K 3R0*

Jan. 5

Selective in our sin

Jacob Tilitzky (Jan. 27 issue) declares his willingness to sponsor a conference resolution against murder, theft, covetousness, wickedness and pride if these would be openly advocated as legitimate Christian lifestyle. The context of the writer's statement suggests that he is indeed willing to extend his list of addressable sins beyond homosexual practice.

I affirm such openness to a broadened ethical agenda. I would, however, suggest that there are such people and groups within the Christian family which come close to defending and even commending such above-mentioned activities, albeit in a subtle way. I am thinking of those among us who, in God's name, champion continued nuclear buildup, perpetuate hatred of "enemies" (e.g. Russians), crave an ever-more affluent lifestyle and self-righteously scorn sinners of "the flesh."

We might ponder the apostle Paul's indictment of those who, certain of their goodness, would never "openly" advocate such sins as Tilitzky cites: "While you preach against stealing, do you steal?" (Romans 2:21).

Paul showed ethical consistency by including such God-dishonoring acts as murder, covetousness, pride, etc., along with homosexual practice (Romans 1:24-32). My unease with much of the continuing discussion of the Saskatoon sexuality resolution stems from a sense that some of us are more selective in our sin agenda than consistent.

Integrity and biblical faithfulness require that we equally identify and denounce those *other* sins—sins which need not be openly advocated because they are socially acceptable, entrenched in our social structures, even justifiable by proof-texting from the Bible. *Philip Bender, Box 132, Altona, MB R0G 0B0*

Feb. 9

Call for caution

In response to various reports and letters about the decision of the church to have staff persons sign their support of two specific resolutions, I wish to make the following witness. My continued conviction is that our denomination is not following Christ's love and directives when we require staff to sign their support of specific conference resolutions. Instead, we are supporting our own denominational fears and power needs. It is informative to me that Christ called all people to follow him, not giving each of the original 12 a statement of support to sign or a loyalty oath to follow. It is crucial that we reflect the compassion of Jesus and the mercy of God as we witness. The verses that say there is no fear in love, that perfect love casts out all fear, that God is love, seem pivotal in Scripture.

Not only are we missing the main call of the Bible when we require staff to sign their support of the specific 1971 and 1986 resolutions, we are setting a precedent that I believe is against the tradition of our denomination and will cause us further grief in the future. What is to keep us from forthwith requiring (forcing) all employees to be part of the majority group at any given time in our history? When there is a sizable minority, as with the 1986 resolution, that minority cannot conscientiously serve as staff unless they switch their vote. Do we want our organization to be staffed only by those who agree with the majority? In the past we have had many loyal minority views expressed that have been a real word from the Lord.

Granted, sexuality and peace resolutions cause Mennonites much emotional and theological excitement. Well they should. But I do not believe we have God's final word for all people on either issue. Let's not make mandates for others until we no longer "see through a glass darkly." Let's let the love of Christ rule in our hearts, even as we disagree. Let's be cautious about requiring any of us—leaders, staff, pastors, members—to sign certain statements of support on particular issues.

I call for the leadership of the General Conference Mennonite Church to reverse its decision on this subject. I call for us to be in much dialogue and prayer before we make any such definitive moves and changes.

God's blessings on us all as we serve Christ and seek the Spirit's wisdom and strength to be faithful to the call of God. *Keith Schrag, 118 Hayward, Ames, IA 50010*

Feb. 12

Jesus' ideals are practical

My friend Aiden Enns has shared his struggle with pacifism with us (Feb. 10 issue). This is a response.

The discussion about murder and killing from Exodus 20 was interesting. Quoting Matthew 5:38-39 was good. But why accept the statement that the Sermon on the Mount is for individuals and not governments? Is not our government a democracy, made up of individuals who work together for our individual good? Why should God's Word not apply to individuals working together?

I believe that every individual is called to respond to the Word of God. "All have sinned, all have fallen short of the glory of God," wrote Paul, so all need redemption.

Some of the men who teach at the graduate school where Aiden and I study are adamant in saying "Jesus saves" but refuse to use Jesus as the model for life, all of life. I believe the Bible teaches men and women to confess that Jesus is Savior and Lord. Not one or the other but both. To deny the one is to deny both.

I do not go back to the Ten Commandments to find rest for my soul. I look to Jesus. I do not go back to the Ten Commandments for my model for life. I look to Jesus, who encompasses and fulfills the Ten Commandments completely.

I do not believe that Jesus calls us to hold unrealistic ideals blindly but rather gives us ideals that are practical godliness. This call is to walk in simple obedience, the Bible a faithful guide, the Holy Spirit as Comforter, Jesus as our fellow pilgrim. Then we will seek the face of God, the intent of the One who redeems us.

We will not seek what we can get away with, and still remain within our legal rights. We will seek to be disciples of Christ who walk peaceably and do not take life; we walk in obedience to Jesus and witness to eternal life.

It seems that this gospel was a stumbling block and foolishness in Paul's time, but Paul declared it to be the power of God unto salvation. Weak ethics? Perhaps, but only in the eyes of a fallen world, not in the eyes of a sovereign God. *Walter Bergen, residence coordinator, Menno Simons Centre, 4000 W. 11th Ave., Vancouver, BC V6R 2L3*

Feb. 18

Purpose of *The Mennonite*

Our Sunday school class . . . has been discussing *The Mennonite*; we had a lively go-round on the topic of spirituality last week. Stirring people up to argue about things seems to me one of the prime purposes of a magazine. *Jeff Gundy, Bluffton College, Bluffton, OH 45817*

Feb. 20

TOGETHER

Giving with heart and mind

John J. Bergen

God gave the Ten Commandments to Israel. Perhaps no Israelite kept every commandment at all times. If not, the fault lay not with the ideal standard placed before the people but with the people. Hence the people were dependent on God's grace for salvation; their own righteousness was not sufficient.

For Israel, God provided a reasoned standard of giving: one-tenth of all material gain. The scriptural account indicates that as a people Israel repeatedly failed to meet the standard of the tithe. But when the tithe came in, the people experienced abundant blessing. The Scriptures also tell us that there were those who gave freewill offerings, which were not in place of but in addition to the tithe. Paul referred to this as giving cheerfully.

Though Christians may claim that they are no longer bound by the law but live by grace, Christians cannot rightly claim that they are not obliged to strive to meet the ideal standard set by each of the Ten Commandments (Matthew 5:17-19). One may ask whether Christians are really free of the obligation of meeting the standard set in the tithe in giving. One might assume that the first Jewish Christians, who returned to the temple to worship, also brought the customary tithes. Even as blessings for bringing in the tithes are indicated in the Old Testament, similar blessings are indicated for "cheerful giving" in the New Testament. These blessings are not to be interpreted to mean that tithers will be rewarded with affluence or increasing wealth but that their needs will be met and that there will be "enough to spare for every good cause" (Malachi 3:10; 2 Corinthians 9:9).

Our conferences have committed us to the development plan, to raise sufficient funds in addition to current regular giving in order to meet urgent educational, service and missionary needs for our benefit and that of our children and for the benefit of those who are dependent on us to have "enough to spare for every good cause" at home and elsewhere. Though the total sum required for the development plan appears to be formidable, the amount required on a per-member basis is modest. Though we have given ourselves three years to meet the goal, it can realistically be achieved before the end of 1987 if our total membership commits itself to giving with the mind.

Like the widow who gave with her "heart" (Mark 12:44), far more than a tithe, there are many individuals of little or modest means in our midst whose giving is more than a tithe on their meager income. However, if we assume that giving with the heart does not occur unless one gives more than a tithe, we must know what the tithe amounts to. It is a calculated amount. It means reasoned giving or giving with the mind.

Each of us could decide that for 1987 we would bring in the tithe, the conventional tenth of one's income. Canadian income tax laws provide for a deduction from taxable income up to 20 percent of net income. For most salaried employees 20 percent of net would be more than 10 percent of total or gross income. However, simple calculations based on an income tax table will demonstrate that for many of us 20 percent of net income in effect becomes only about 13 or 14 percent, and 10 percent of net income becomes only 6 or 7 percent, following the resulting refund from the tax department.

What is required is a deliberate choice to begin a plan of reasoned giving and to begin early in 1987 so that one does not find by the month of December that income has become largely committed to other expenditures and that one is no longer able to meet one's obligation to the work of God through our congregations and our conferences. There are not a few who, having chosen to tithe, do not find themselves desiring to give also with their heart—that is, exceeding the calculated tithe.

It would be of interest to inquire whether there is even one person in our conferences who would claim that any material losses could be attributed to a practice of tithing. On the contrary, one may find those who would attest to the benefit of tithing in matters such as setting one's priorities in order and of learning to budget one's income with greater care. Such is the practice of the stewardship of one's material resources.

John J. Bergen lives at 11835-87 Ave., Edmonton, AB T6G 0Y5. He identifies himself thus: "I am a member of First Mennonite Church, Edmonton, on the board of Canadian Mennonite Bible College and a professor of educational administration, University of Alberta. My wife, Hilda, and I have five children and two grandsons."

Cross-cultural mission

God's Foreign Policy *by Miriam Adeney (Eerdmans, 1984, 140 pages)*

Reviewed by Betty Mae Dyck, 1225 Debeck Road, Penticton, BC V2A 3Z3

God's Foreign Policy deserves to be read carefully by anyone who is concerned about being an effective "world Christian."

Miriam Adeney is well-qualified to speak authoritatively on Two-Thirds World development issues. Being a journalist and an anthropologist, she couples a crisp writing style with the anthropological insights necessary for effective work cross-culturally.

The Adeneys have lived in Micronesia, Mexico and the Philippines. She writes from insights gained as they worked alongside believers in their host countries. These true stories hold the reader's interest and illustrate the biblical or anthropological points she makes. She lists sources at the end of each chapter. She dehorns "sacred cows" in the areas of traditional mission involvement (or non-involvement) in health care, business, agriculture and politics. She deals with the evangelism-versus-social-action question and pleads with both sides to become one whole. She writes, "It is in Christ, and uniquely in Christ, that God has most fully revealed himself. It is by relationship with God through Christ that people poor and rich find their deepest hungers met, find the surest prescription for health and wholeness, find their special places. . . ."

There will be unanswered questions after reading this book, but there will be far more answered ones. A prophetess has used her gifts and obediently spoken. May our mission societies, relief and development agencies and local churches listen and learn.

What is community?

Belonging: Our Need for Community in Church and Family *by S. D. Gaede (Zondervan, 1985, 269 pages)*

Reviewed by J. Winfield Fretz, Box 126, North Newton, KS 67117

Most people, including Christians, take the communities they live in for granted. Their order of institutional priorities seems to be family, job, church, community. By the time they get around to taking care of responsibilities of the first and second, they appear to have only marginal interest left for the third and practically none for the fourth.

Gaede makes a plea for greater attention to community because it is the environment in which family, job and church must function. He stresses veteran sociologist George Simmel's thesis of the necessity for everyone to "belong." In his section on "The Faithful Community" he asks, "What sort of vision is it that will sustain the Christian community?" He answers by saying it is the same vision that has sustained the church and cites Paul's analogy of the church as made up of many parts, as is the human body.

The Gordon College sociology professor has written a useful and readable book with stimulating ethical content.

Biomedical issues

Brave New People: Ethical Issues at the Commencement of Life *by D. Gareth Jones (Eerdmans, 1985, 232 pages)*

Reviewed by Anne Hershberger, Goshen College, Goshen, IN 46526

It is unusual to find a book revised only one year after its original publication. D. Gareth Jones, a medical biologist with a deep interest in ethical issues, revised *Brave New People* in response to severe criticisms from people in certain sectors of Evangelicalism who hold absolutist views against abortion for any reason. In his revision he attempts to clarify his position regarding therapeutic abortion, setting it within the broader perspective of abortion in general and elaborating on the status of the fetus. In so doing he convincingly supports a position that deplores the taking of fetal life, whatever the reason may be, but also concludes that there are some conflict situations where abortion may have to be undertaken as the "least evil of the possible options."

The abortion issue is only one of the ethical issues discussed by Jones. He identifies one crucial issue as being at the heart of all the others—the quality of life we demand for populations of technologically advanced societies and for individuals within those societies. Quality of life considerations are basic to prenatal diagnosis of fetal defects, genetic screening, artificial insemination, in vitro fertilization, cloning. With each of these issues, Jones effectively explores ways in which Christians can attempt to formulate adequate responses in light of biblical, biological and medical information.

His aim in writing *Brave New People* was to try to help people, especially evangelical Christians, find appropriate ways of responding to some of the excruciating problems confronting all of us in the biomedical realm. He intended not to provide simple, absolutist conclusions to difficult dilemmas but to clarify underlying principles and make his readers think.

Whether or not the reader agrees with Jones' conclusions, this book makes a valuable contribution as a resource to help Christians bring biblical principles to thinking about complex biomedical ethical dilemmas.

Teaching peace

Prepare for Peace: A Peace Study for Children *by Ruth Obold (Faith and Life Press, 1986, 143 pages)*

Reviewed by Marion Keeney Preheim, 1112 Lorna Lane, Newton, KS 67114

Ruth Obold, Christian educator and writer, has produced an excellent peace curriculum for children. Jointly published by Faith and Life Press and Mennonite Publishing House, *Prepare for Peace* is a set of three teacher's manuals for grades 1-3 (part I), 4-6 (Part II) and 7-8 (Part III). Cost per guide is $6.25 U.S. or $8.95 Canadian.

The introductions, stories, music and activities in *Prepare for Peace* all seem to be geared for the proper age level. For example, in a session for grades 1-3 the teacher is to assemble a "feeling bag" filled with objects for the children to identify as a lead-up activity to discussing various emotions. The grades 4-6 manual tells how the children can make potato prints as an activity after the story called "Potatoes, Potatoes."

Instruction for the sessions is clear and flexible. Obold includes ways to incorporate the various interests and abilities of children's groups. Each manual's introduction also includes overall suggestions that are helpful.

The appendix offers more resources for teachers. The appendix for grades 7-8 has biographies for a "Peacemakers' Hall of Fame," an activity used in the last session.

‘Build my kingdom’

Walter Paetkau

In the days of summer, when the heat waves simmered over the prairies, a great assembly met in the halls of Saskatoon.

The people came from California and Ontario, from Kansas and Oklahoma, from Manitoba and Pennsylvania, from Calgary and from Clearbrook and from Olivet. They came from north and south and from sea to sea to hear the word of the Lord.

“Build my kingdom,” said the Lord. “The enemy is loose among you, roaring about like a lion. He is also like a wolf dressed in sheep’s clothing. He deceives and devours whoever he can.”

“What shall we do?” asked the people.

“Repent,” said the Lord. “Turn from the idols of your land. Resist the enemy. Stand firm. Love the Lord your God with all your heart, with all your mind, with all your soul and with all your strength.”

“We will,” cried the people, and they fell on their knees, imploring and worshiping God.

“Rise, there are other things you must do.”

“Tell us, Lord; we will obey.”

“Choose from among the preachers, teachers and servants. Send them to the streets of India, to the cities of Asia, the slums of New York, to the masses of Vancouver and to the poor in the crowded Clearbrook apartments.”

“Ah, but there are few who will go.”

“Train them, teach them and prepare them. Call them from your church pews, from their classrooms and kitchens, from the marketplace and the fields.”

When the people heard this they became quiet. The Lord smiled upon them, for he knew their thoughts.

“Yes,” he said, “It will take your silver and your gold.”

Once again the people fell on their knees and cried to the Lord, “Cleanse our hearts. Create in us a right spirit.”

The Lord heard their prayers and the people were glad.

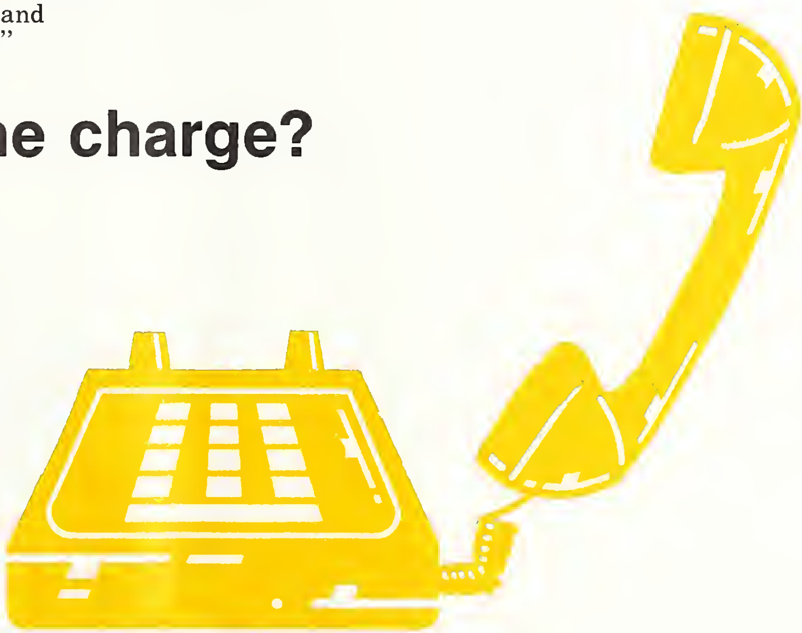
“Go now,” commanded the Lord, “to your towns and churches. Tell your people what you have heard and believed. Go, build my kingdom.”

Walter told this story to the children at the Olivet Mennonite Church in Clearbrook, B.C., as part of a Sunday focus on A Call to Kingdom Commitments. He is the executive director of Matsqui-Abbotsford Community Services and is a deacon in the Olivet Church.

Will you accept the charge?

Ruth Naylor

Discipleship
Has always been a costly way
To communicate with others.
First, Christ reached out
To touch someone,
Then another and still another;
After which he called
Humble folk like you and me
To share God’s message
Of servanthood and love,
Justice and mercy,
Sacrifice and salvation.
His final worldly reaching out
Spanned the crosspiece of a pole
Wiring the past and future
Into an ever-present NOW.
This is the time.
Are we ready
To accept Christ’s collect call?



Ruth Naylor, 123 Villanova Drive, Bluffton, OH 45817, is associate pastor at First Mennonite Church there.

EDITORIAL

In the midst of the congregation

This evening (Ash Wednesday, March 4) someone from my congregation will wash my feet, and I will wash that person's. That simple and complex ritual will bond us to one another and to our congregation and to the church of Jesus Christ in the world.

I hear again Jesus' words, spoken to an aghast Peter who knew it was inappropriate for his teacher to be kneeling in front of him: "What I am doing you do not know now, but afterward you will understand. . . . If I do not wash you, you have no part in me." Then Jesus addressed the entire group, "If I, then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do as I have done to you."

Some years have gone by since I experienced a footwashing service. The last time was at First Mennonite Church in Lincoln, Neb. Although the people with whom I sat were not well known to me, I became bonded to them in this act. The service that Jesus instituted produces unity.

Many years have gone by since I was first allowed to participate in footwashing (following baptism). The place: Bethel Mennonite Church, Inman, Kan. I was fascinated and apprehensive. (Slacks or sandals for women were out of the question at the time; one had to cope with fashion and propriety and modesty all at the same time.)

I watched my Aunt Mary, along with about a dozen or so other deacons, go to the back and return with a basin of water and a long white towel for each row. Many trips back and forth supplied the congregation. Aunt Mary appeared to me strong and poised and full of purpose. I knew then that someday I wanted to be like her.

I watched the people to my left to see how the washing and drying was done. The two halves of the congregation, in the sanctuary, men on one side and women on the other, were intent on the task at hand. Swiftly, people bared their feet. The person washing tied the towel around his or her waist and knelt in front of the other person, right there between the benches. The touching of one person's hands to another's feet impressed me as unspeakably personal. . . . Then untie the towel and dry the person's feet. Stand. Look straight at each other and embrace. Hand over the towel. Tie it. Kneel. Wash. Untie the towel. Dry. Stand. Look straight at each other. Embrace.

My turn came. Somehow, miraculously, everything worked. When the basin had been pushed to the next pair to my right, I sat back and felt newly adult, newly part of this congregation, this one part of the body of Christ. I felt close to the person into whose eyes I had looked. I understood again why Jesus said to leave your gift at the altar if you remember that "your brother has something against you." I had nothing against the person whose feet I had washed, and what's more, I doubted that I ever could have after that experience. The service that Jesus instituted produces unity. Unity, in turn, frees and energizes us to speak of our faith.

Congregations can encourage their members to "wash one another's feet" in many ways and at various times and places. Some of us have understandable problems with literal footwashing, but all of us can tell of accounts of other ministries, symbolic of footwashing, that we have given and received within the congregation. These, done in obedience to Christ, nurture unity and make us evangelical.

In the midst of the congregation we minister to each other in obedience to Jesus, in obedience to his instructions to love and to go (the Great Commandment and the Great Commmission), to do lovingly and justly and to speak the evangel. "Theology is brewed," says Menno Wiebe (I heard it in a Native Ministries meeting last month), "as brothers and sisters sit together, not alone in libraries."

Those of us who cherish solitude are tempted to query that. Must we rub shoulders? Must we sit through meetings? Must we wait for consensus? Must we defer to someone else? Must we run the risk of being embarrassed by confessing and praising in public?

Yes. See (for starts!) Psalms 22:22, 26:12, 40:10 and 107:32. I accept that and am determined to obey.

Tonight someone in my congregation will wash my feet. *mts*

THE MENNONITE
WM EDITION

WINDOW TO MISSION

APRIL-MAY 1987

The open window

What a wonderful feeling it is to open the windows on that first day of spring, letting the fresh air in and the stale winter air out. Each of the four seasons has its own particular beauty. Try and choose your favorite!

I enjoy winter now that we have learned to cross-country ski. One hour by car and we are in the beautiful Rocky Mountains. White snow is everywhere, the branches are full of it, tree stumps wear snow hats in perfect stillness, perfect peace. As we glide along a mountain trail, we come alongside a stream of clear bubbling water, sometimes visible, sometimes hidden under ice and snow. We hope for glimpses of animals or birds. We watch fascinated, wondering why a bird without webbed feet goes onto the ice and into the cold water again and again. We discover that it is a Dipper.

As winter gives way to spring we look for the trees to turn green and that first tulip to appear close to the house. It is a period of waiting. Then summer comes. The garden and grass need our attention. Next comes fall, the time for beautifully colored leaves, the time to harvest the ripened grain, the time for thanksgiving. When we see how a few kernels of grain produce so many heads of grain, we marvel at God's creation.

In whatever part of this wonderful continent we live, we find beauty. Even the storm clouds inspire awe. When the storm is over, there is the rainbow and the clean smell of a freshly washed world. After describing his enjoyment of nature's wonders the poet Edgar Guest concludes, "Oh, there's something about us the good Lord must love."

Katie Penner

COVER

"Three Aspects of God"—made in the image of God we are a part of God's earth and a part of God's glory. (Sculpture by Margaret Hudson)

WM

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Alive with the Life of God

Hopi Feelings

Ida Mae Murdock

Friendship symbol - Hands Holding

Great Spirit. Humbly we ask you to accept our thoughts.

We believe we have always been close to God. From the beginning nature has reminded us of your great power. Power from you has enabled life-sustaining flora and fauna. Your greatness causes us to see beauty in your creation, and your love in providing food. We, in our limited vocabulary and childlike nature, have used "Great Spirit" in defining you, for "what is man that thou art mindful of him?" (Ps. 8:5 KJV).

We strove not to willfully destroy. This is your creation. It brings forth life and many precious gifts. We looked, in the old days, at the sun as an ever reminding thought of your great power.

You created family life knit together in dependence on you. Your creation of humans has given sources of comfort and cheer in times of trouble. You made us not a proud people, but humble. We thank you for this.

Through our years on earth, we have always known that this is God's earth. You have given it in trust to us. You have created in us a feeling of love for this earth. Simple living here has been a joy and long life has been its reward.

We praise you for the forests, plains, deserts and mountains. We thank you for the animal lives you created for our food and clothing. Little creatures such as rabbits, squirrels, chipmunks, birds of beauty, tiny creatures like the beautiful butterflies that grace the air—so many beautiful and wonderful creations of your hands are a marvel to us.

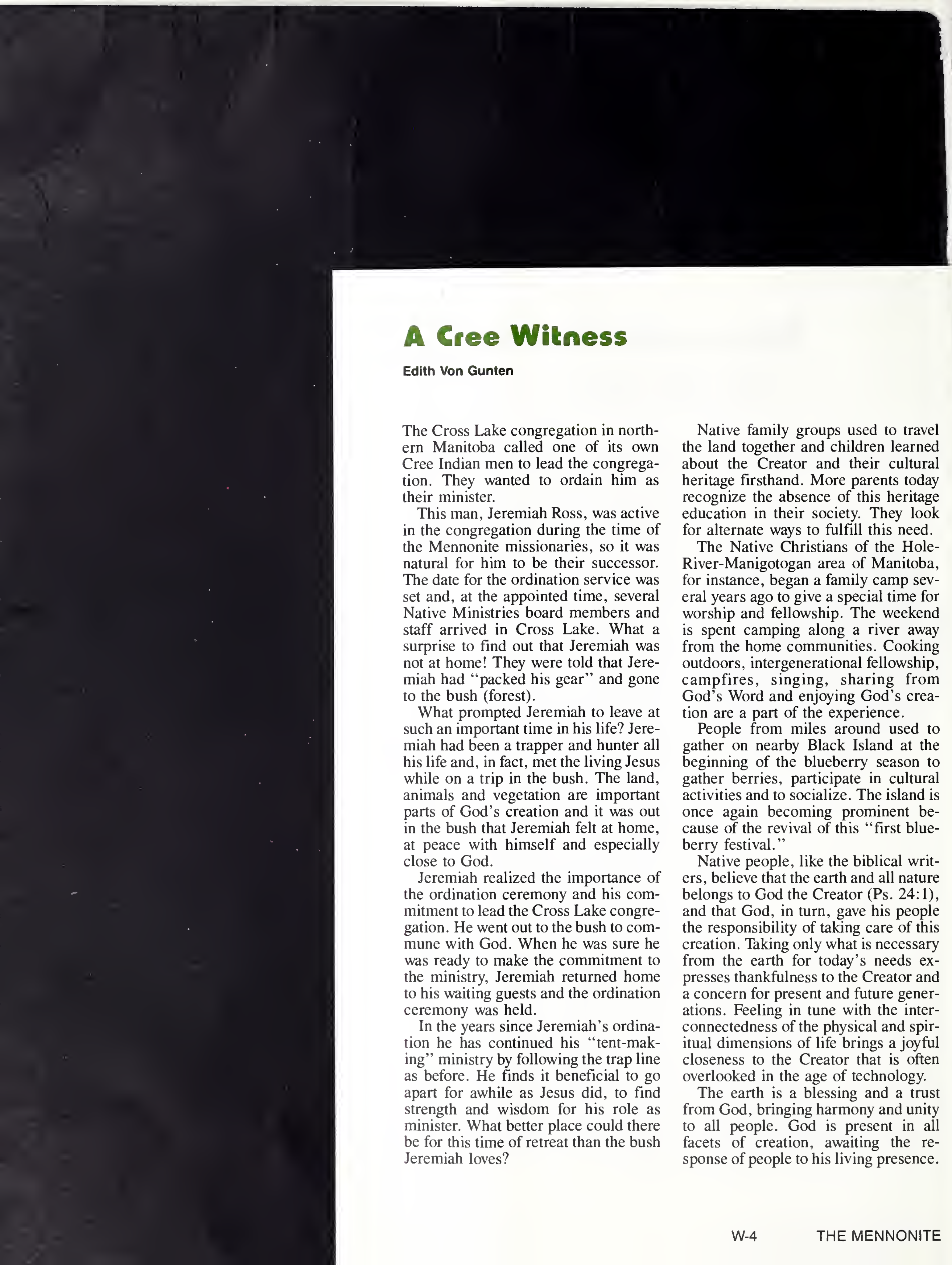
We thank you for songs by groups, or when alone. We thank you for your love for us and for your teachings of love for others. Your lessons on forgiveness help to heal our souls. In truth, you are a great spirit.

We know you are there, for the spring comes after winter. Your love shines again through the flowers that blanket the earth. Seasons come and go bringing us constant thoughts of your love to us.

As plants die and return to enriching the earth, so humankind will rise from death to praise God. The sun rises, renewed; hope has come. The Creator is ever mindful of humanity.

Today we praise you for your precious son who said, "Ye believe in God, believe also in me" (John 14:1 KJV). Lord, we beseech you, keep us humble so that we may be close to you as we pass over the highway of life.

The open grave is your portal to everlasting life.



A Cree Witness

Edith Von Gunten

The Cross Lake congregation in northern Manitoba called one of its own Cree Indian men to lead the congregation. They wanted to ordain him as their minister.

This man, Jeremiah Ross, was active in the congregation during the time of the Mennonite missionaries, so it was natural for him to be their successor. The date for the ordination service was set and, at the appointed time, several Native Ministries board members and staff arrived in Cross Lake. What a surprise to find out that Jeremiah was not at home! They were told that Jeremiah had "packed his gear" and gone to the bush (forest).

What prompted Jeremiah to leave at such an important time in his life? Jeremiah had been a trapper and hunter all his life and, in fact, met the living Jesus while on a trip in the bush. The land, animals and vegetation are important parts of God's creation and it was out in the bush that Jeremiah felt at home, at peace with himself and especially close to God.

Jeremiah realized the importance of the ordination ceremony and his commitment to lead the Cross Lake congregation. He went out to the bush to commune with God. When he was sure he was ready to make the commitment to the ministry, Jeremiah returned home to his waiting guests and the ordination ceremony was held.

In the years since Jeremiah's ordination he has continued his "tent-making" ministry by following the trap line as before. He finds it beneficial to go apart for awhile as Jesus did, to find strength and wisdom for his role as minister. What better place could there be for this time of retreat than the bush Jeremiah loves?

Native family groups used to travel the land together and children learned about the Creator and their cultural heritage firsthand. More parents today recognize the absence of this heritage education in their society. They look for alternate ways to fulfill this need.

The Native Christians of the Hole-River-Manigotogan area of Manitoba, for instance, began a family camp several years ago to give a special time for worship and fellowship. The weekend is spent camping along a river away from the home communities. Cooking outdoors, intergenerational fellowship, campfires, singing, sharing from God's Word and enjoying God's creation are a part of the experience.

People from miles around used to gather on nearby Black Island at the beginning of the blueberry season to gather berries, participate in cultural activities and to socialize. The island is once again becoming prominent because of the revival of this "first blueberry festival."

Native people, like the biblical writers, believe that the earth and all nature belongs to God the Creator (Ps. 24:1), and that God, in turn, gave his people the responsibility of taking care of this creation. Taking only what is necessary from the earth for today's needs expresses thankfulness to the Creator and a concern for present and future generations. Feeling in tune with the interconnectedness of the physical and spiritual dimensions of life brings a joyful closeness to the Creator that is often overlooked in the age of technology.

The earth is a blessing and a trust from God, bringing harmony and unity to all people. God is present in all facets of creation, awaiting the response of people to his living presence.

A Cheyenne Song

Betty Hart

Alfrich Heap of Birds (Mo'ohtavo'nehe) and Howling Water (Mahpeva-nestoohe) were close friends. Brothers in spirit and love, they shared the same heritage though not a blood relationship. Both received training, especially in English, at the government-run Carlisle Institute in Pennsylvania.

Alfrich Heap of Birds returned to Oklahoma in the early 1900s and began helping the Mennonite missionaries. He assisted at Hammon camp meetings, arranged and translated songs for Cheyenne singing and interpreted for missionary evangelists.

One hymn from the Cheyenne oral tradition, remembered and sung by the Cheyenne students at Carlisle, was "It Is the Most Beautiful Place Above" (Evehonatamano'e He'ama). The song spoke to them of Jesus' triumph over death and of eternal life.

Howling Water also returned to Oklahoma. He became a respected chief and leader of his people. (His daughter Jennie followed her father's footsteps in leadership strength. Jennie's son, Lawrence Hart, carries on the traditions of his grandfather.)

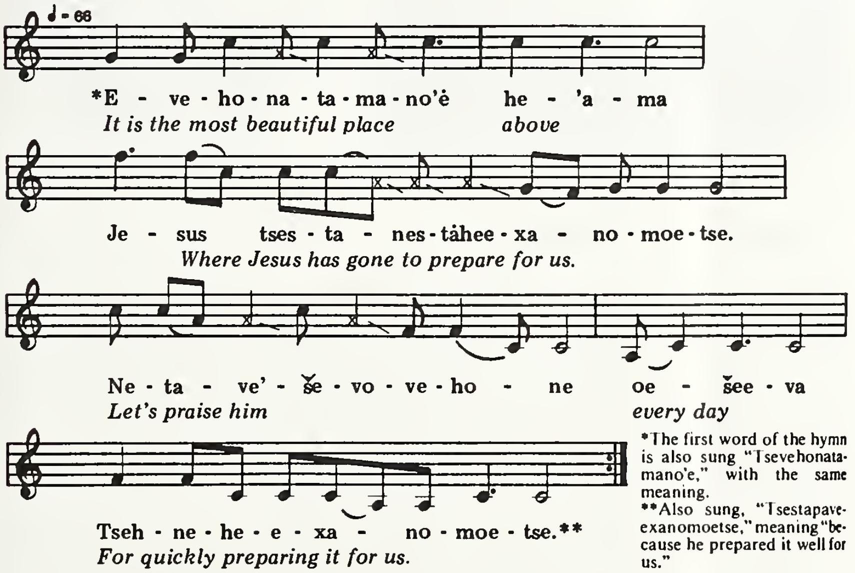
Howling Water's death in 1919 was widely lamented. At the funeral, Alfrich Heap of Birds sang this hymn in memory of Howling Water. Since that time this hymn has been remembered as "Howling Water's Song." The children and grandchildren of these two chiefs continue to sing this song. It is one of the best known and one of the oldest Cheyenne hymns.

Evehonatamano'e He'ama

It Is the Most Beautiful Place Above

"Howling Water's Song"
Mo'ȯhtavo'nehe *Alfrich Heap of Birds*, 1867-1922

Plains Indian melody


♩= 66
*E - ve - ho - na - ta - ma - no'ė he - 'a - ma
It is the most beautiful place above
Je - sus tses - ta - nes - tȧhee - xa - no - moe - tse.
Where Jesus has gone to prepare for us.
Ne - ta - ve' - še - vo - ve - ho - ne oe - šee - va
Let's praise him every day
Tseh - ne - he - e - xa - no - moe - tse.**
For quickly preparing it for us.

*The first word of the hymn is also sung "Tsevehonatamano'e," with the same meaning.

**Also sung, "Tsestapaveexanomoetse," meaning "because he prepared it well for us."

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Planting Hope

The tulip bulbs she held in her hand ready for bedding down in soft, crumbled soil, looked lifeless. The trowel-deep hole, hibernation's home, accepted the hopes of spring. With faith in futures she pushed loose soil into the hole, covering the bulbs and patting the dirt firmly in place. Her earth-harmony work complete, she sat back in satisfaction, knowing that it was very good.

and now

"The winter is over; the rains have stopped; in the countryside the flowers are in bloom. This is the time for singing." (Song of Songs 2:11, 12 TEV)

Lois Deckert

PROGRAM 5

Our Earth Is God's Earth

Alison Hiebert

In the summer of 1973, in Michigan, a truckload of a highly toxic industrial chemical, polybrominated byphenyls (PPBs) was delivered to Farm Bureau Services, the largest animal feed supplier in the state. This was a mistake.

The PPBs looked similar to the substance which had actually been ordered—magnesium oxide, a harmless antacid—and the error went undetected. The PPBs were mixed into hundreds of tons of cattle feed and shipped to farmers throughout the state.

Only small amounts of this chemical were eaten by any one cow, but the effects were evident within weeks. As time went by, cows became emaciated, milk yields dropped. Calves were born deformed or dead. Almost a year passed before the cause of the mysterious ailment was discovered. By that time millions of people had ingested contaminated milk and meat. Measurable levels of PPBs still remain in the fatty tissues of the majority of these persons and have been passed to the next generation through mother's milk. Many of these people suffer chronic health problems. PPBs are closely related to cancer-causing PCBs.

This environmental poisoning never received the same publicity as the Bhopal disaster or Love Canal, although it was more widespread and economically devastating. Apart from the obvious human need and suffering, is there anything in this or other stories which ought to attract our concern?

For one thing, the PPBs incident illustrates the interrelatedness of all living things. People depend upon each other. Pets and livestock depend upon people. We are all here elbowing, bumping, lifting, outstepping, carrying and being carried as we share this earthly space.

Viruses, bacteria and other minute kinds of life use us for their space, affecting our well-being. And there are hosts of interactions that we know nothing about or that scientists are still investigating.

During the '60s we learned to speak of *ecology*, the study of the relationships between organisms and their environment. But sometimes giving a name to a concept or a problem encourages us to stop paying attention to it. If a problem is named, do we need to concern ourselves? After all, didn't God make the earth and tell Adam and Eve to inhabit it, even "subdue" it? The New English Bible* uses that expression. God blessed them and said to them, "Be fruitful and increase, fill the earth and subdue it, rule over . . . every living thing that moves upon the earth" (Gen. 1:28).

However, in a careful study of the whole Bible we find much that modifies that command. In Genesis 2:15 we find that God took the man and put him in the garden "to till it and care for it." We take the story of the Garden of Eden as our picture of the world as God intended it to be when he created it. Dr. Loren Wilkinson says that the word here translated as "till," in its most literal meaning, is to serve.

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*All Bible quotations in this lesson are from the NEB.

All of biblical history can be read as God's dealing with humankind—a long, long lesson—in the use of power. Humans are set apart from the rest of nature, humans "transcend" nature, albeit incompletely.

> Yet thou hast made him little less than a god, crowning him with glory and honour. Thou makest him master over all thy creatures; thou hast put everything under his feet . . . (Ps. 8:5, 6).

This transcendence is most clearly seen in language, our reasoning mind and our ability to manipulate, even modify nature. Our tools and our technology extend every one of our senses so incredibly that it is no wonder we are dazzled and excited. Our biology is *not* our destiny. We can "see" far into the universe and deep into the atom. We can probe into the minute parts of a cell, to disturb the order of genes upon a chromosome.

We are all here, elbowing, bumping, lifting, outstepping, carrying and being carried as we share this earthly space.

But human beings are also shown as a part of the natural world, embedded in it. The second chapter of Genesis says that God formed a human being from the dust of the ground. Dr. Wilkinson suggests there is even a pun in the use of words here, because Adam is so near to the word for dust (adamah). It is, he says, as if we say that God made *humans* from *humus*. And when we overlook our earthliness and exalt our mind and spirit, we distort the biblical message.

God deals with humanity most clearly and explicitly in Christ. It is by the light of the New Testament that we read the words of the Old. We begin then, by reviewing our perception of Jesus. The early church rejected the doctrine, although it was the conviction of part of their number, that Jesus was not truly human. We believe that Jesus was truly one of us, that he mysteriously entered creation itself. In John 3:16 the Greek word here translated as *world* is *kosmos*, meaning not that God so loved the human race, but that he so loved the whole creation. In Colossians 1:20 Paul writes: "Through him God chose to reconcile the whole universe to himself." When we think of salvation as God's gift for humankind, when we think of being saved as being taken away from the evils of this world we are reading the gospel selectively.

The writer of Hebrews speaks of "The Son whom he has made heir to the whole universe, and through whom he created all orders of existence . . ." (Heb. 1:2). But Paul, in Romans 8, says, "We are God's heirs and Christ's fellow-heirs" (v. 17). He then goes on to assert that salvation is not for created humans alone: "because the universe itself is to be freed from the shackles of mortality and enter upon the liberty and splendour of the children of God" (v. 21).

Humans exercise their transcendence over nature in the development of their science and technology. These tools by which we manipulate our surroundings are not bad in themselves, but most often we use them in selfish and shortsighted ways. We trample upon life; we use up and destroy resources. Seldom do we use our knowledge and power to redeem the earth.

Most of the time the ebbing away of the many parts which once made up the natural world is so gradual and fragmented that we are unaware of it. Our not noticing will not make the facts any less real, however. Shortsightedness is always regretted, usually when it is too late. Let me refer to a few examples which may illustrate how profound the changes on this earth truly are.

When European settlers first came to

this continent, a magnificent forest spread from the Atlantic coast to the border of what is now Illinois and farther south beyond the Mississippi River. Elk and bison roamed as far as Ohio, bears were common everywhere, bighorn sheep extended into the Great Plains. We all learned about the passenger pigeon in school. How many know that the United States once had a parakeet? It could not survive with its bright plumage and its orchard raiding habits. It was commonly believed that the numbers of living creatures of all kinds and of trees and plants were so vast that they could never be used up. Today biologists are lengthening their lists of life forms which have disappeared or are declining toward extinction. Deserts have taken over parts of the world which were once productive grazing lands.

Of course people needed to clear land for food and to protect their crops from pests. But there was more than simple need at work. There was greed and exploitation and dreams of empire. Today schemes which have nothing to do with hunger induce people to plow up large tracts in the Northern plains—sod which once nurtured an irreplaceable community of indigenous plants.

Removing its cover of trees and grass exposes the land to erosion. Although erosion is a natural process which goes on in all places continuously, it is a process which is speeded up many, many times, mostly by cultivation but also by the construction of highways and suburbs and the use of all-terrain vehicles. In the 1980s we are losing more soil than we lost in the years of the Dust Bowl. Iowa has long been famous for its deep, black topsoil. Now, says the state's former governor, Robert Ray: "It is estimated that the fertile topsoil which once blanketed Iowa like a deep black cover has been reduced from its historic depth of fourteen inches to some six to eight inches in many parts of our state. It takes 250 to 1,000 years to build one inch of topsoil."

A few thousand years ago rain forests covered about 12 percent of the earth's surface. Humans have already destroyed half of that. Most of the destruction took place in the last 200 years, especially since the Second World War. Population pressure is just an excuse. Clearing forests is a convenient way for a government to avoid land reform. Attempts to turn tropical rain forest into farmland have failed disastrously. Speculators strip those lands for timber and minerals. In Latin America large tracts are being turned into grazing lands which raise beef—not for the local population but for export.

We trample upon life, we use up and destroy resources. Seldom do we use our knowledge and power to redeem the earth.

There is a strain in Christianity which opposes our traditional view of humans above the rest of nature and God above all. This opposition is expressed most clearly in some traditions of Eastern Orthodoxy, one of the oldest of Christian churches. This view of creation, points out Loren Wilkinson, holds that the incarnation was not the result of sin, but was purposed from the beginning. Both human beings and the natural world are seen as part of the eternal kingdom of God. We are responsible for the world, as pictured in the Garden of Eden. And the "new creation" spoken of in the Bible puts humans back in the world in their original glory among the creatures and with their original responsibility for them. This view can teach us much. And we will find Scripture which relates to it. Refer, for instance, to Romans 12 and Hebrews 1. What can be the meaning of the picture we find in Revelation 4?

Is it not that all *creatures*, not humankind alone, surround the throne of God?: "Then I heard every created thing in heaven and on earth and under the earth and in the sea, all that is in them crying:

> Praise and honour, glory and might, to him who sits on the throne and to the lamb for ever and ever!" (Rev. 4:13, 14).

In 1963 Stuart Udall wrote a book called *The Quiet Crisis*. That epithet still applies. Most of us remain unaware of the nature of the issues concerning the environment. Perhaps we even doubt that there is really a crisis.

"How can we worry about the extinction of some insignificant little fish," we may say, "when so many persons have still not heard the gospel? I am not threatened by the spread of deserts over the earth, but my children's future is in danger from nuclear war. And anyway the world has millions of undernourished people. Aren't they more important than animals?"

Unfortunately, when we ignore the health and well-being of the natural world, we are making a picture of reality for ourselves which is a fantasy. Nuclear war cannot be separated from the way we see our planet; it is only one part of our sinfulness. And to ask whether people are not more important than animals is to misunderstand the question. It is not a matter of people versus animals, because without the whole, interwoven mass of living things we will cease to exist. A careful reading of the Scripture teaches us that we cannot be separated from the animal world. We are responsible for it and perhaps, in God's plan, are even to be the agents of its restoration. The gospel is more than a simple call to soul salvation.

program "how-to" ideas

One of the best ways to use this lesson is to make an investigation in your locality of how some part of the natural system is being used or affected by its human population. Consult county and state officials, use your library, talk to conservationists. Learn about your subject from all sides. Some of your best information comes from faculty members of the colleges or universities in your region. Find out which of them is interested in your subject and invite him/her as a guest speaker.

Discussion Questions

1. What makes soil? What kinds are there? What wears it away?
2. Is stream channelization practiced in your area? Do its costs justify its benefits?
3. What is happening to aquifers and groundwater supplies where you live?
4. Are there any sites where toxic wastes are being dumped in your state? What makes such a site safe? In what other ways might we dispose of our garbage?
5. What about nuclear reactors? Learn what is being done to keep the plants safe. Learn how the Nuclear Regulatory Commission works.
6. Money for MCC or your mission efforts can be made by recycling glass, aluminum and paper. Set up and run a local recycling center.
7. Why are plant breeders concerned about the "gene pool"? Do you know anyone who is saving seeds from "old-fashioned" varieties of fruits and vegetables?
8. What is done in your community to reduce flooding?
9. Is your area affected by acid rain?
10. Is there any area in your region which remains much as it was before settlement? Does the area need to be preserved in some way?

A CUP OF SHARING

Lois Deckert

Soil, warmed by bright spring sunshine, crumbles fine between my fingers. The rototilled garden, brown-furrowed, waits for the seeds whose packets bulge out of my pockets.

This is the time of bird return and new life. This is the time of longer days, warmer air and partnership with creation. This is the time of expectant waiting, a time to hope. My palm cradles the seeds—large ones like beans and peanuts or tiny ones like lettuce and carrots. I am not the creator of these seeds. Creation took place before I ever knew life. I am merely the inheritor and caretaker of this wonder.

As I lay or sprinkle the seeds into the furrows of our garden, I do so knowing the risk and the hope. When I cover the furrow and tamp it firmly shut, I do not know whether my effort will produce rows of green or the need to replant. What I do know is that in planting the seeds I've joined in a partnership with God, the creator of all life.

The rich soil of our garden is on loan to us. Our payments on that loan are made as we return nutrients to the soil, as we plant with care, as we till and water it. God did not create the world for us alone. God created the world for the generations past and present and those yet to come. Caring for God's creation is one more way to give honor, glory and praise to the creator of all life.

THE COM CONNECTION

Gladys Buller

After an eleven-hour ride on the night bus from Kinshasa, I arrived in Kikwit to attend the Women's Consultation. This event had been postponed twice in the past two years, but this year the signs were favorable. We would finally get together to fellowship and to make decisions for the future in Women's Work of the Mennonite Church of Zaire.

The truck from Tshikapa brought some 30 women; others came by plane, bus or car. We were a total of 55 Mennonite women, representing women leaders from Mbuji Mai to Kinshasa, covering a distance of 1,000 miles and bringing together women of diverse tribes and tongues.

We were lodged at the homes of coordinator Kafutshi Kakese and missionary Naomi Unruh, with most of the women staying at the Conference Center. This center, not yet finished, will house guests, retreats and conferences of the Protestant church in Zaire. It still lacked water and electricity, but most women were familiar with this inconvenience. Benches and tables were borrowed from the church; the women slept on mats.

Sitting at the rear of the room and waiting for a translation of what was being said, I reflected on the 35 years I had spent with the women of Zaire. I divided my years according to the age of the women who were present.

There were women present who were over 60 years old—just a few—who had been with me at Nyanga and Mukedi in women's work. We had shared in many areas in our weekly meetings and village evangelism. They had shared our concern for young girls and their education and marriage. They were no longer leaders now but they gave counsel. Their questions and remarks were respected. Gin'a Muesa and Gin'a Kidinda were among them.

Another group was represented by women in their 40s and 50s. Some had been my students at the theology school where I am still teaching. They had studied Bible, Christian Education, nutrition, child care and homemaking arts. Their husbands are now in places of leadership. These women gave leadership to the consultation. They were discerning, sorting, challenging, questioning. In this group I saw the coordinator Kafutshi and moderator Themua Mbualungu, secretaries Ngalula Kabasele and Khalendende Luadi.

The third group was composed of young women in their 20s and 30s, some with babies in their arms. Some were well educated; some were the fruit of caring mothers in the other two groups. They were carefully observing, a bit bored with the slow progress. They were in training, very sure that when they would fill the positions someday, things would go much better. Their priorities would be different, their challenges changed. They brought up the subjects of life in the city and of singleness. Sister Kasai, a recent graduate of Institute Superiore de Teologie de Kinshasa (ISTK), and Sister Ngalula Kanku were there.

Though we were a diverse group, we were united in the mighty challenges of the gospel. On this subject we had a solid foundation. And we were working at finding the best methods to make this good news known to others.

Take Time to Read

Native American Stories from Canada and the U.S.

Pearl Janzen

The Temptations of Big Bear (McClelland and Stewart Ltd.) and *The Scorched Wood People* by Rudy Wiebe tell of Canada's native peoples.

War in the West (McClelland and Stewart Ltd.) has visual and written images by Rudy Wiebe and Bob Beal reflecting the viewpoints of Indians.

And What About Canada's Native Peoples? published by Canadian Association in Support of the Native Peoples (CASNP) gives information about the identity and status of native peoples.

Moon of Wintertimes (University of Toronto Press) by John Webster Grant tells of the encounters between missionaries and Canadian Indians since 1534.

Speaking Together— Canada's Native Women portrays the involvement and achievements of native women across Canada.

To understand cross-cultural education, read *Defeathering the Indian* by Emma LaRoque (Book Society of Canada Ltd.)

The Vision and the Reality, a Commission on Home Ministries history by Lois Barrett (Faith and Life Press), tells the Cheyenne, Arapaho and Hopi mission stories in chapters 2, 3 and 4. Chapter 9, "Missions in the North," is the story of Canadian Native Ministries.

A History of the Cheyenne People is told by Tom Weist (Council for Indian Education, 517 Rimrock Road, Billings, MT 59102).

Three books on Cheyenne life are *The Southern Cheyenne* by Donald J. Berthrong (University of Oklahoma Press); *Cheyenne Memories* by John Stands in Timber with Margot Liberty (University of Nebraska Press); and *Cheyenne Autumn* by Mari Sandoz (McGraw-Hill Book Co., Inc.).

Stories of Hopi life and history are told in *Pages From Hopi History* by Harry C. James (The University of Arizona Press); *No Turning Back* is the story of a remarkable Hopi teacher, Polingaysi Qoyawayma (Elizabeth White) as told to Vada Carlson (The University of New Mexico Press); and *Broken Patterns* also by Polingaysi Qoyawayma with Vada Carlson (Naturegraph Publishers, Inc.).

Encircled (Faith and Life Press), a collection of stories by Ruth Unrau, includes stories of two Mennonite Indian women: "Bonding White and Hopi People, Elizabeth White" and "Reader of the Cheyenne Scriptures, Julia Yellow Horse Shoulderblade."

I Heard Good News Today (Faith and Life Press), Cornelia Lehn's book of mission stories, features several from Native American traditions: "A Story of the Cheyenne," "Why Had He Failed," "In Their Own Language," "A Pulpit, an Organ and a Stone," "A Peace Chief (Lawrence Hart)."

Brochures about U.S. and Canadian Native Ministries are available from: Commission on Home Ministries, Box 347, Newton, KS 67114 and from Native Ministries, Conference of Mennonites in Canada, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, Canada.

A map—Early History of the Northern Cheyennes—The Morning Star People and a calendar are available from The Northern Cheyenne Mennonite Leaders Council, Box 37, Busby, MT 59016.

WM Office Jottings by Sara

When the Mennonite Indian Leaders Council (MILC) executive committee and staff met in Newton in December, I joined them for the opening session of personal sharing and devotions. Around the circle each person shared special events and sorrows of their personal and family lives as well as concerns they brought to the council meetings. As I listened, I realized anew that the pain of decades of physical and social dislocation is still present among Indian people. I also sensed a spirit of love, a deep respect and mutuality among the representatives sharing and praying together around the table.

There is much about how to nurture each other and our environment that our church needs to learn from our Indian sisters and brothers. How can we become more aware of the needs and longings of Native American and minority peoples living among us as we worship God together? Some ways in which WM members can become more aware, appreciative and involved in mission are:

- "Northern Cheyenne/Black Hills Tour," a cross-cultural mission tour, is being sponsored by the Commission on Home Ministries in mid-July. Participants will visit a family camp of the Northern Cheyenne tribe, the Black Hills (including the Passion Play) and sites important to Cheyenne tribal history. The eight-day tour will be led by Malcolm and Esther Wenger who have worked on the Northern Cheyenne reservation in Montana and with Mennonite Native Ministries Program in Canada. For more information write CHM, Box 347, Newton, KS 67114.

- Support the work of the Commission on Home Ministries through WM projects. Intercultural Ministries ($6,000) helps language and ethnic minority leaders meet for fellowship and consultations to plan church planting efforts and adapt conference programs to fit the various minority groups.

- Women's World Outreach Fund ($8,000) provides scholarships for minority women and national women from overseas to train for leadership and ministry.

Women of minority groups in North America and women in other parts of the world continue to be victims of myths and misdirected policies that keep them poor. Government policies and large corporations are often more concerned about efficient technologies for industry, export and cash crops than about preserving the environment, food production and fair wages for local persons, especially women. Even though women head households and are involved in food production and other business activities besides being the primary family caretakers, they are often classified as "dependents" of men. *MAN-MADE FAMINE*, a 53-minute video, produced in 1986 by *New Internationalist*, demonstrates how the depressed status of African women, as well as neglect of women by development agencies, contributes to famine. This video, along with an MCC-prepared study guide is available from the MCC Resource Library, Box M, Akron, PA 17501, and from MCC Alberta, 76 Skyline Crescent N.E., Calgary, Alberta T2K 5X7.

contributors

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Ida Mae Murdock (Hopi Feelings) lives in Arizona. She taught in the Hopi mission school for many years and is now retired. She is grateful to God for giving her so much to enjoy—friends, home and family. Ida Mae also paints pictures depicting her Hopi homeland.

Edith Von Gunten (A Cree Witness) and husband Neill live in Riverton, Manitoba, and are employed by Native Ministries of the Conference of Mennonites in Canada. They have four children. In addition to her usual duties, Edith is taking university classes and teaching piano.

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Gladys Buller (COM Connection) lives and works with husband Peter in Kinshasa, Zaire. She has taught Christian Education to wives of theological students since 1965. The Buller's three children now live in Goshen, Indiana.

Pearl Janzen (Take Time to Read and Bright Ideas) worked for the Hopi Mennonite Church council at Moencapi and Bacavi, Arizona, for six years under Mennonite Voluntary Service. She is presently serving on the Commission on Home Ministries U.S. Pearl lives in Reedley, California.

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credits

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Illustration—p. 3, p. 6, Lois Deckert

Margaret Hudson

Katie Penner

Edith Von Gunten

Betty Hart

Alison Hiebert

Gladys Buller

Pearl Janzen

forecast

Circumstances in life often leave us feeling helpless. As we are in touch with Christ these glorious impossibles become glorious possibles. God's love transcends and transforms our human foibles.

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BRIGHT IDEAS AND RESOURCES

Pearl Janzen

Many Peoples Becoming God's People is the Commission on Home Ministries proposal for a multi-ethnic, all-inclusive church. How can we make it happen?

Cross-Cultural Bonding

1. Learn about a culture other than your own in the General Conference through workshops, slide programs, book reviews, speakers, films, mission festivals. Contact Mennonite historians for discussions on the interaction between Native North American and immigrant cultures.
2. Invite or visit a church or group of another culture to share words, songs, food, work projects, cultural camps, tours. Become lifelong friends, church-to-church, person-to-person. Covenant to pray for each other.

These persons are available for leading workshops or speaking at special events, such as Women in Mission programs or mission festivals.

In the U.S.: Elmer and Nadenia Myron, Hopi Ministries staff; Lawrence and Betty Hart, Oklahoma Fellowship staff; Ted Risingsun, Northern Cheyenne Mennonite Churches staff; Joe and Victoria Walks Along, Northern Cheyenne pastor and spouse. (See *Handbook of Information* for addresses and phone numbers.)

In Canada the following are a few of the Native Ministries staff available as speakers and resource persons: John and Vera Funk, Elijah and Jeanette McKay, Henry and Elna Neufeld, Neill and Edith Von Gunten. Non-staff persons Don Fiddler, Ray Dumais and Norman Meade are also available. For additional names, addresses and phone numbers, write or call Native Ministries, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, phone (204) 888-6781.

Audiovisuals

Echoes From the Mesas, 1985 – a slide program with tape available from Hopi Mennonite Church Council, Box 108, Hotevilla, AZ 86030, phone (602) 734-2288.

Koyanasqatsi (Hopi word for world out of balance), a film without words, showing contrasts in our world. Available at video stores.

Photographic Slides of All Tribes in the U.S., available from Oklahoma Fellowship, RR 4, Box 232, Clinton, OK 73601, phone (405) 323-5320.

Northern Cheyenne, a slide program with tape available later in 1987 from Northern Cheyenne Mennonite Church Council, Box 37, Busby, MT 59016.

The following are available through the Congregational Resources Board, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, phone (204) 888-6781.

We May Be Brothers After All deals with native peoples in the city.

Pauingassi focuses on the native church.

Native Ministries Story is historical, showing the thinking that went into the Native Ministries program.

I Heard the Owl Call My Name, a video from a book by M. Craven, takes place in an Indian village in British Columbia.

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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John and Peter at the empty tomb (John 20:3-8)

*"They both ran . . .
for as yet they did
not know the scripture, that he must
rise from the
dead" (John 20:4, 9).*

prologue

The sculpture by Harold Buller (on the cover and page 147) comes to us in these pages via a tip from Verney Unruh, now in Hwalien, Taiwan. It seems that the two of them were college roommates once upon a time. Thanks, Verney.

The previous issue of *The Mennonite* (March 24) had on the cover an artist's idea of Jesus calling Peter and Andrew. On this cover we have the apostles again. Ponder the intervening three years in Peter's life. He moved from the beginning of an earthly relationship to the beginning of a heavenly relationship with his Lord, from a call through training to commissioning, from seeing to believing.

In this issue we have testimonies from writers in our midst who "have not seen and yet believe" (John 20:29). Read and be nourished. The Lord is risen. The Lord is risen indeed. *mts*

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Resurrection joy

Harold Buller

In that extraordinary moment the disconcerting jumble of history began to fall into place.

One word expresses the power of Christ living within us as children of God. One word describes the highest, all-engulfing emotion that God wanted to give us above everything else through the resurrection. One word describes the wholeness in which we may live and grow spiritually both in times of happiness and in times of life's crushing burdens. One word pictures that for which God created us and the presence of which fills our deepest need. One word to describe the presence of that which makes us fully human, created as we are in the image of God.

That word is joy, the joy that finds its divine fullness in the oneness of God with the universe and with humankind, the crown of God's creation.

This joy was born in the resurrection of Christ as he conquered the power of sin and death and hell to give us hope. This joy fills the void of our most compelling need. It is the deepest answer to the cry of the despairing heart. And there is no time when it cannot be present.

Get a glimpse of Peter and John at the empty tomb. In that extraordinary moment the disconcerting jumble of history began to fall into place for them.

Peter and John have just met Mary of Magdala. Mary, who believes that the dead body of her Lord has been desecrated. This thought pounds in the minds of Peter and John as they start for the grave. On the way they may also have met the women who had accompanied Mary to the tomb but who stayed while Mary departed alone. These women had heard from the angel that Christ was risen (Matthew 28:5-6). Now Peter and John are racing pell mell for the tomb.

The younger man gets there first. All his anxious, frightened eyes do now is peer around the corner through the open door. They see just enough to root his feet to the ground. He stands there in abject fascination at the incredible. He sees the main body of linen still coiled around—nothing! Collapsed! What can it mean?

Then comes Peter. He strides right in. He examines the details. The linen strips wrapped around Jesus' body are not ripped open by thieves. Nor are they cut to remove the contents. They are empty. How could Jesus get out? Does Peter's mind comprehend? John's Gospel does not say. What does it all mean? Picture Peter's puzzled face.

Enter John. Perhaps he looks over Peter's shoulder. In that historic moment true faith planted its first human foot on solid post-resurrection ground. The Bible simply says, "He saw and believed."

He saw. Much more than the linen strips laced with burial spices. He saw that Jesus' body must have risen right up through that cloth. Jesus had risen from the dead. Jesus was alive as the women had been told.

His mind began to grasp the truth. Jesus is truly what he had claimed to be. Jesus is the living God. Jesus is the Messiah, the Savior foretold through millennia of Jewish history. He has overcome the power of death and hell in this stone tomb. He is the Lord of life through all eternity. And those who belong to him can never be defeated. His kingdom, the kingdom he proclaimed, is forever.

Joy!

What did joy do to the dejection so recently engraved on John's face as the boulder of human hate rolled over Jesus' body? What would it do to the rest of John's life as that joy became a part of him?

Joy is what God wants for us, jubilant joy that bubbles with praise for the one who has loved us with his very life, sustaining joy that lives deep down inside, a buoyant joy that keeps us afloat in the morass of human sorrow and pain, guiding joy that helps us keep in mind the source of our hope and choose the right way. All of our joy comes from our relationship to the Christ of the empty tomb.

Remember what Jesus said to his disciples when he told them what would happen: "I tell you the truth,

Jesus Christ *is the explosive creative force of the universe. But he came on the silent tiptoes of a dynamic power that understands human need.*

Harold Buller

you will weep and mourn while the world rejoices. You will grieve, but your grief will turn to joy. A woman giving birth to a child has pain because her time has come; but when her baby is born she forgets the anguish because of her joy that a child is born into the world. So with you: Now is your time of grief, but I will see you again and you will rejoice, and no one will take away your joy" (John 16:20-22).

See the disciples locked into that room for fear. It is the evening of the first day of the week. Christ their hope is dead. Suddenly Jesus stands among them. His greeting is familiar: "Peace be with you" (John 20:19). He confirms his identity as he extends his nail-pierced hands. Were they glad to see he had risen from the dead? John tells us they were "overjoyed."

A week later the same people, the same house and the same locked doors. But now Thomas is present. To him the resurrection story is a fairy tale.

Then comes Jesus with the same greeting. He turns to Thomas. "Put your finger here; see my hands. Reach out your hands and put it into my side. Stop doubting and believe" (John 20:27). Thomas' response was a capstone of joy. It sums up what the risen Christ was trying to teach his disciples to say with enthusiasm: "My Lord and my God!"

That affirmation has been the foundation of joy and its inspiration ever since. These same apostles, led out of jail by an angel during the night, were flogged and ordered never again to speak in the name of Jesus. But they headed for the temple courts to continue to teach the good news that Jesus is the Christ. And they did so "rejoicing because they had been counted worthy of suffering disgrace for the Name" (Acts 5:41).

The joy spread to Paul and Silas. After the fortune-telling spirit came out of the slave girl at Paul's command "in the name of Jesus" (Acts 16:18), her owners lost their lucrative business. Paul and Silas were severely flogged and thrown into prison.

That night their sustaining joy asserted itself. They were praying and singing hymns to God. Then came the earthquake, open doors and loose chains. Before that event was over a reborn jailer along with his "whole family was filled with joy, because they had come to believe in God" (Acts 16:33).

The joy still spreads. In Honduras in 1987 Juan Angel Ochoa, pastor of the Honduran Mennonite Church, looks over his audience. He wonders if it contains those who will arrest him after the service and drag him to the public square. There, as has happened to others in recent months, they may chop his body to pieces. Why? Because he preaches a gospel that proclaims a risen Savior and disallows the way of hatred and violence. But the joy that conquers fear takes over. And the people are called to repentance and life again.

As chaplain I stand at the bedside of an older man. He has just died. My arm is around his aging, weeping widow. Suddenly, as she turns toward me, her tear-filled eyes meet mine with a new glow of hope and peace. They proclaim the message that will come from her lips in an instant. She says, "I know where he is now." How does she know? The tomb is empty. The Lord is risen indeed. He is our joy.

Harold Buller, 916 N. Ninth, Beatrice, NE 68310, exhibits his work at the Bethel College (North Newton, Kan.) Fall Festival. Back home in Beatrice, he and his wife, Anne Wiebe Buller, work together in the chaplain's office at Beatrice Community Hospital and Health Center. "Twenty-six years," says Harold, "of walking in and out of the rooms of mortal pain, tragedy and death along hospital halls have convinced me that the empty tomb and the risen Lord alone are at the very heart of hope."

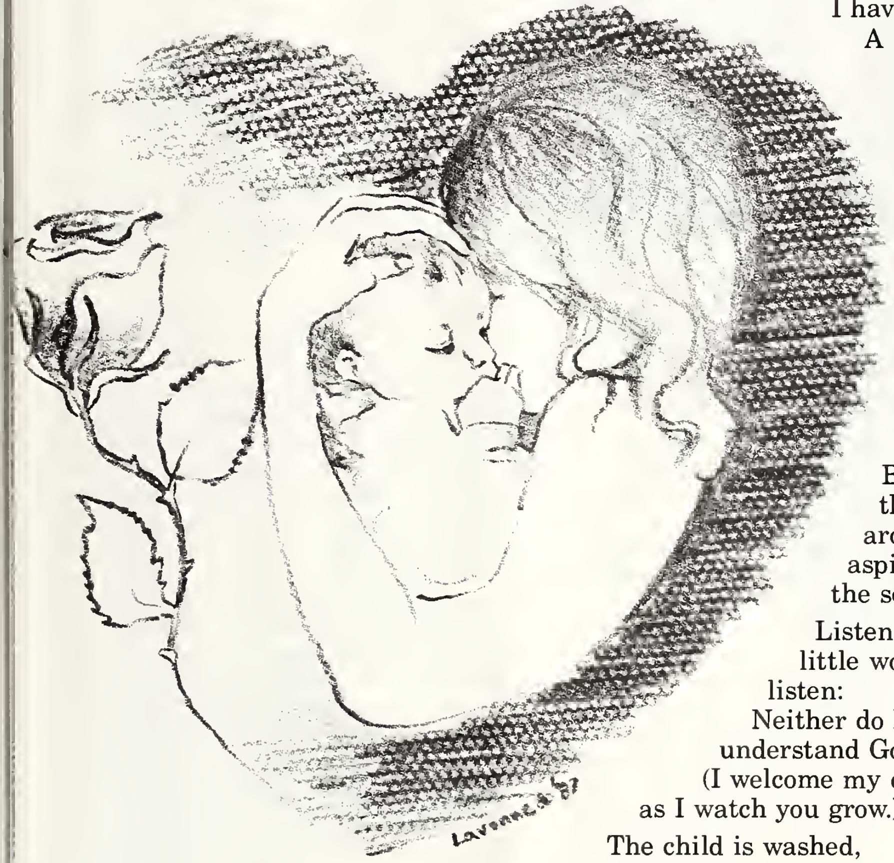
The Bullers are parents of two adult sons and a daughter.

The birth of a girl

Dora Dueck

The head is delivered,
and the worst is over.
Shortly the body follows
with an easy, slippery
swoosh.

We ascertain that this red and purple infant of our lineage
is formed as a bud
to open
and receive the sun.
Shaped as a pool
to store water
off glistening slopes.
This baby is a girl.



She is like me.
I have what I wanted!
A woman-child.
Someone to replace me.

I am put alone in a cold white bed
to heal from this victory.
I find it impossible to sleep.
The baby is a girl.

Will she be angry that I so desired her?
I did not beg; I said it did not matter.
But I longed for her, I admit,
as I dreamed,
hands resting on the huge and noble belly,
canopy of the seed I hoped would flower
female.

She will learn that the choice was not mine.
But will she be surprised
that I wrapped this yearning
around the embryo,
aspired for that tiny universe
the second sex?

Listen, little one,
little woman screaming at the light,
listen:
Neither do I
understand God or history.
(I welcome my death
as I watch you grow.)

The child is washed,
dressed, swaddled,
carried to me at midnight.
My uterus tightens, painfully.

Listen again, little daughter,
I have secrets to tell.
(Lodge them for now in your unused womb.)
You may stand in Eden.
And you may run with greetings
from a long deserted Tomb.

Dora Dueck lives at 645 Linden Ave., Winnipeg, MB R2K 0P1.

Mary's
commissioning
(John 20:1-18)

Eleanor Niemela Beachy

It is early, still dark, as Mary makes her way down the quiet streets, through the city gates and up the hill to the garden. This is not her hometown. She is from Magdala, a town on the west shore of Lake Galilee, about seven miles southwest of Capernaum.

In Galilee she met Jesus and joined the little company of men and women who followed him. They traveled with him as "he went through the cities and villages, preaching and bringing the good news of the kingdom" (Luke 8:1-3). That she and the other women were invited to share in these missionary journeys was remarkable, unheard of. Women following a rabbi!

Finally, Mary followed Jesus here to Jerusalem. She was there at the cross. She heard him cry, "It is finished." She saw him die. She saw the soldier pierce his side. She watched as Joseph and Nicodemus carried his body to a nearby garden. She noted the tomb into which they placed it.

Numb with grief, she waited for the Sabbath to pass so that she could return to the tomb. Now she goes there through the darkness that envelops her. She will go and mourn for him; it is the custom for women to do the work of mourning.

As she approaches the tomb she sees in the dim light of dawn that the large stone no longer blocks the tomb's entrance as it had when she last saw it. She doesn't stop to investigate but runs to Peter and the disciple with him.

"They have taken the Lord out of the tomb and we do not know where they have laid him," she cries.

The two men race for the tomb. The other disciple outruns Peter and finds the stone rolled away, as Mary said.

Now Peter comes, running. Without hesitating he crawls through the small opening. He too sees the linen wrappings and the cloth that was over Jesus' head, rolled up and put in a place by itself.

The other disciple decides to enter the tomb. The Gospel writer says, "He saw and believed." What did he believe? John's Gospel often uses seeing and believing together. This close connection of seeing and believing, of not seeing and not believing, and finally, of believing even when one does not see, is too pervasive to assume that the other disciple believed that Jesus' body had been taken away as Mary had concluded. Yet the writer also says the two men "did not understand from Scripture that Jesus had to rise from the dead."

Now the story, after this brief interlude in which two others verify what she has seen, returns to Mary. She is not ready to leave. She is still looking for her Lord's body. She stoops down to peer into the dark tomb through her tears. Is he really gone?

She sees two figures in white, sitting, one at the head and the other at the feet, where Jesus' body had lain. She is not impressed. She has only one thing on her mind. When they ask her why she is weeping, she repeats her problem. "Because," she explains, "they have taken away my Lord and I do not know where they have laid him."

Throughout the Gospel of John people have two questions they ask about Jesus, and both have to do with where. Where did he come from? and where is he going?

The angels give no answer to Mary's question. Rather abruptly, the story is again carried forward by "seeing." Mary sees Jesus but does not recognize him. What keeps her from recognizing him? Is it her grief? Is it because she does not expect to see him? Does he look different than he did? Or is some special sign needed before her eyes are opened and she can grasp who he is?

He asks her the same question the angels asked, "Woman, why are you weeping?" Then he adds, "Whom do you seek?"

She thinks he is the gardener. For the third time, she states her problem. "Sir, if you have carried him away, tell me where you have laid him and I will take him away."

She ministered to Jesus while he lived; now she will do her best to care for his body. She gives no thought to how she will manage this. Her concern and devotion are uppermost.

She hears her name, "Mary." It is—it is the one who called her so long ago in Galilee. The teacher. "Rabboni!"

She is overjoyed. Jesus is here with her, alive. But he says to her, "Do not hold on to me for I have not yet ascended to the Father. But go to my brothers and tell them, I am ascending to my Father and your Father, to my God and your God."

Mary no longer needs to look for him among the dead. She knows where he is. He is risen. Jesus' words answer the question of where he is going. His physical presence among the women and men who followed him will not be permanent. But when he leaves he will go to his Father and their Father, his God and their God.

That is why Mary is not to hold on to him. Things are not as they were. A new day has dawned. Instead Mary is given a mission. She is commissioned by the Lord. She is sent to tell the good news of the resurrection.

Can we imagine with what joy she goes to tell the others, "I have seen the Lord"? Then she delivers the message he has entrusted her to give to those who also traveled with him. They too will see the resurrected Lord, and they too will be sent with the message he gives them. Peter and the other disciple will also see him and again verify Mary's message.

There is so much movement in Mary's experience:

- from darkness to light;
- from not seeing to seeing bit by bit, more and more clearly;
- from weeping to joy;
- from misunderstanding to clarity;
- from confusion to purpose;
- from clinging to going.

When Jesus reveals his identity, the story reaches its turning point. With Jesus' resurrection all things have become new. Jesus' mission on earth is completed. Jesus now speaks of "my Father and your Father, my God and your God." A new covenant opens the way to God. Those who claim Jesus' God as their God are the daughters and sons of God.

Though Mary will no longer travel with Jesus as she did, she will continue to take to others the good news of God's reign that Jesus brought.

Just as Jesus called Mary by name, he calls each of us by name. This call changes our darkness to light, our despair to joy. We "see and believe." We participate in the new covenant. Jesus' God is our God.

Though we depend on eyewitness reports such as Mary's of the resurrected Christ, we experience the living presence of Jesus Christ with us through the Spirit. The continuing existence of the church is a witness to the power of the resurrection. So the dual witness remains: the witness to the historical event through the biblical record and the witness to the continuing presence of the living Christ in the life of the church. Neither witness can live without the other.

Is it still dark? Why do we weep? What keeps us from seeing? Shall we cling to the familiar? Or do we see new possibilities?

It is not dark. It is a new day. It is Jesus who calls us. It is Jesus who frees us from every kind of bondage in our culture that would keep us from serving God and from serving one another. Go. Tell.

Eleanor Niemela Beachy is co-pastor with her husband, Perry, at Bergthal Mennonite Church, Box 236, Pawnee Rock, KS 67567.

Easter child

Barbara Esch Shisler

I can't forget
how he stood before the congregation,
straight as a potted shoot, his feet trim,
lifting the book high and tidy;

Nothing upon his face
but the grace of possessed self,
his young voice trebling
the thin clarity of the psalm;

As when
on an Easter morning
light nudges the sky
and a lily lifts a bell
crying *holy*.

Barbara Esch Shisler's address is 93 Klingerman Road, Telford, PA 18969.

'If you love me, feed my sheep' (John 21:15-17)

Harold A. Penner

I want to share something of the hope that is ours in Jesus' resurrection, to highlight the nature and something of the causes of hunger in the world today and to suggest some concrete actions we can take to address hunger issues based on the hope we have as followers of the risen Christ.

What did the early Christians do after Jesus' death and resurrection? The four Gospels all record the shock and sadness of Jesus' death. What is surprising is how these same people reacted to the empty tomb. The words the Gospels use are "trembling," "bewildered," "wondering," "fright" and "afraid yet filled with joy."

Mark says that the disciples did not believe, even the two who had come to tell about their experience on the road to Emmaus. When "Jesus appeared to the eleven as they were eating; he rebuked them for their lack of faith and their stubborn refusal to believe those who had seen him after he had risen." Thomas, who was not present that evening, did not believe until he touched the nail holes and the pierced side of Jesus a week later. To his response, "My Lord and my God!" Jesus said, "Because you have seen me you have believed; blessed are those who have not seen and yet have believed." The Gospel of John indicates that these miraculous signs were recorded so that "you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name." Here we find not only the hope that the early followers of Jesus had in him but also the hope that is ours today: "That Jesus is the Christ, the Son of God, and that by believing you may have life in his name."

How did the early followers of Jesus live out that hope? Our best record comes from Luke 24:49: Jesus instructs his followers to stay in the city of Jerusalem until they received the promised power of the Holy Spirit. Acts 1:8 records that Jesus said that "you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth." Following Jesus' ascension, his followers returned to Jerusalem, where "they all joined together constantly in prayer." On Pentecost "all of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them." The crowd was bewildered and "utterly amazed" that each one heard them speaking in his own native language. Peter stood up and addressed this "amazed and perplexed" crowd with words that resulted in about 3,000 accepting his message and being baptized.

And in Acts 6 we see that the ministries in which the early believers were involved included a daily distribution of food which also contributed to the spreading of the Word of God so that "the number of disciples in Jerusalem increased rapidly."

What was the nature of this food distribution program of the early church? Apparently there was a sense of responsibility for the less fortunate among the Jews. In the synagogue there were officials who were known as receivers of alms. Two collectors went round the market and round the private houses every Friday morning and made a collection partly in money and partly in goods for the needy. Later in the day this was distributed. Those who were temporarily in need received enough to enable them to carry on, and those who were permanently unable to support themselves received enough for 14 meals. That is enough for two meals a day for the ensuing week. The fund from which this distribution was made was called the "kuppah" or basket. In addition to this there was a house-to-house collection made daily for those in pressing need. This was called the "tamhui" or tray.

The early Christian church wisely took over this custom, putting its beliefs into practical action.

Against this backdrop of how the early believers lived out their resurrection hope, let's turn to the matter of hunger.

Most Mennonites know little about hunger. Such is not the case for one-fourth of the world's population, some 1.25 billion people. Unless food production and distribution policies are

changed, this number will increase.

The political will in nations is not strong enough to do something about hunger, the need for land reform, reforestation and agricultural development, an effective international system of grain reserves and technological underdevelopment. Those who profess Christianity might reasonably be expected to recognize hunger as a moral problem.

I believe that another cause of world hunger is worldwide militarism. In 1986 the world is estimated to have spent over $1 trillion on armaments and defense. That is a stack of $1,000 dollar bills piled 67 miles high. The United States and Soviet Union lead the way in the arms race. Together they comprise just 11 percent of the world's population but account for over half the world's military expenditures.

The Presidential Commission on World Hunger showed that the United States during the Carter presidency was spending about $2 billion each year to assist less developed nations in feeding their people. At the same time it was spending $114 billion on national defense. Military spending has more than doubled since President Reagan took office. His proposed budget for 1987 requested a 12 percent increase in military expenditures while cutting domestic programs for

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Beginning with the next issue, Arthur Dick of Burlington, Ont., will lead us in a four-part Bible study of Joel.

the poor by 13 percent. The price of a single F-16 fighter would pay the annual salaries of 900 teachers at $20,000 per year. All this at a time when over 30 million Americans are living below the poverty level, and 10 million are hungry.

Excessive military spending shifts dollars away from humanitarian aid. U.S. defense spending alone exceeds the total annual income of the poorest billion people on earth, the truly hungry children of God. Dwight D. Eisenhower said, "Every gun that is made, every warship launched, every rocket fired signifies, in the final sense, a theft from those who hunger and are not fed, those who are cold and are not clothed." Excessive military spending while millions starve puts a new dimension on the words of Jesus, "They that take the sword shall perish with the sword." Those who stockpile the swords run a risk to themselves; they also cause others to perish now.

The Old Testament Year of Jubilee is a relevant guide for understanding the messianic answer to the problems of inequity and hunger. The Jubilee Year included prescriptions to (1) leave the soil fallow, (2) forgive debts, (3) liberate slaves and (4) return land to the family of historic ownership. The Jubilee Year was intended to be an instrument employed once every five decades to remedy injustices and remind the people that the land belongs to God.

Is militarism and its relationship to world hunger one of our concerns? Perhaps you feel uncomfortable about relating to our representatives in parliament and congress in this way. But we all pay taxes. My rough calculations indicate that members of the General Conference Mennonite Church in the United States paid approximately $27.3 million in taxes to support the U.S. military in 1985. That is five times the $5.5 million given to district and churchwide mission and service programs that year.[1] Titus Peachey (*Gospel Herald*, March 25, 1986) proposes, "Let the Christians of the world resolve to give more of their wealth to God than to Caesar's armies. For those who consider tax resistance incompatible with their interpretation of Scripture, we would suggest a strict observance of the biblical injunction to tithe."

Jesus said, "If you love me, feed my sheep." Some regard this conversation between Jesus and Peter as a discourse on love and it certainly is that. Others regard this portion of Scripture as Jesus reinstating Peter following Peter's denial. Some feel that in this passage Jesus asks Peter to be a shepherd to God's family out of his great love for Jesus.

I wonder to what extent Jesus was talking about actual, literal, physical feeding of the hungry. Could it be that he is asking us today to feed his sheep as a natural outcome of our great love for him? "If you love me, feed my sheep."

[1] Source: *The 1987 General Conference Mennonite Church Handbook of Information* Financial Statistics, page 145, lists General Conference Mennonite Church membership in the United States at 35,356 in 1985. Calculated on the basis of a $11,700 per capita income of the General Conference Mennonite Church at a 12 percent tax rate average, the military portion of the federal tax is figured at 55 percent for costs of present and past wars. The pretax income of the General Conference Mennonite Church is approximately $414 million.

Harold A. Penner is director of Mennonite Central Committee's U.S. Program, and can be reached at Box M, Akron, PA 17501.

No 'good guys' or 'bad guys'

Mary Lou Driedger

It was shortly after Easter and the Sunday after U.S. President Reagan had sent his bombers to Libya. The children in my grade two Sunday school class were making flowers for our creation mural.

As they worked, two of the boys were discussing the relative merits of Rambo and G.I. Joe, the heroes of two cartoon shows carried by a new cable television network that had just premiered in our area. One boy championed Rambo as the braver, more courageous and more daring of the two. The other boy described G.I. Joe's superior military hardware and strength. The two boys discussed which hero would be the all-out victor if the two were to meet in head-to-head battle.

All of a sudden one of the boys had a bright idea. "You know," he said, "I bet if Rambo and G.I. Joe got together they could get rid of that bad guy over there in Libya."

"How do you know he is a bad guy?" I asked.

"Oh, he is," the youngest daughter of a Vietnamese family who had just joined our church assured me. "He's been killing innocent Americans."

"Do you think Americans have ever killed innocent people?" "Oh no," my Vietnamese student told me confidently. "The Americans are the good guys."

I decided that rather than continue with our regular lesson for that morning we would review some of the Easter stories we had studied in previous weeks. I asked the children if they could remember Jesus' response when one of his disciples cut off the ear of an "enemy" soldier who had come to take Jesus away to be killed. We talked about the way Jesus had treated the two "bad guys" who hung beside him when he was on the cross.

I explained in simple terms to the children about American involvement in Vietnam and the government's failure to support the Nestlé boycott. I told the children that these two actions had resulted in the deaths of many innocent people. We talked about the fact that we all do bad things sometimes and good things sometimes. I assured the children that God continues to love us even when we do wrong things.

The media is effectively teaching our children that people and countries can easily be slipped into "good guy" and "bad guy" categories. We need to teach our children and remind ourselves that in God's eyes we are all God's children. God loves us all.

Mary Lou Driedger, Box 3027, Steinbach, MB R0A 2A0, has been developing peace education materials for use in church and public school.

A national center for the study of Amish, Mennonite, Brethren and other Anabaptist groups is being established at Elizabethtown (Pa.) College. Officials at the private liberal arts college said the educational center and a meetinghouse will be included in a new $500,000 facility that is planned as a replica of the Germantown Church of the Brethren Meeting House in Philadelphia, which was built in 1770.

While evangelist Oral Roberts exhorted his followers to send him $4.5 million so that God would not kill him, his son and heir apparent was moving into luxurious new living quarters. Richard Roberts moved with his pregnant wife and their daughter into a 7,100-square-foot, $214,000 home with a $20,000 swimming pool. County records show that Oral Roberts occupies a 6,328-square-foot home near his son's new home. It is valued by county officials at $500,000.

NEWS

Moving toward completion

Schools transferred to local organization

Left to right: S. Gardia, U.R. Sona, S. Das, S. Stephen, E. Burkhalter, R. Burkhalter

Madhya Pradesh, India (GCMC)—With the transfer of all its schools into the hands of a local organization, the General Conference Mennonite Mission of India has moved one giant step closer toward finishing its task here.

As of Feb. 4, the GCMM passed the authority and responsibility for its 15 schools and hostels in the province of Madhya Pradesh to the Menno Christian Education Society, a group consisting of representatives from the school administration, the Indian Mennonite church and the community at large.

"The establishment of this society is consistent with the Commission on Overseas Mission's efforts over the last 15 years to transfer its mission operations to the appropriate local structures," said John Sommer, COM secretary for Asia.

In 1974 the GCMM took the first step in this process with the transfer of the evangelism and Christian nurture program to the Indian Mennonite church. This was followed by the transfer of the hospitals to the Emmanuel Hospital Association in 1975. Now that the schools are under the management of another group as well, the GCMM has successfully transferred most of its major programs.

Ed Burkhalter, who with his wife, Ramoth, represents the last of the General Conference missionaries in India, writes that "the work of the mission as a separate entity in India is fast coming to completion" because "the church has been established and has matured sufficiently to take over many of the tasks formerly done by the mission. Also, because of the Indian government's visa policy, no new missionaries have been granted permission to serve in India in the last 10 years."

And while the General Conference is no longer legally accountable for the Indian Mennonite schools it started, the function and activity of the schools will likely remain the same as they will continue to be run by Indian Mennonite leaders, many of whom are graduates of this very educational system, said Sommer.

If nothing else, the enrollment at these 10 Hindi-medium and five English-medium schools is a tribute to the fact that the work of the schools will and must go on—there are approximately 5,000 students in the primary and secondary levels. In the city of Korba alone the school system has grown from one school with three teachers and 13 students in 1966 to five schools with more than 60 staff and 2,315 students in 1986.

The manager of the Korba-area schools, S. Gardia, writes, "Despite the fact that there are a number of other English-medium schools in Korba, Beacon is the center of attraction due to its reputation for excellent teaching, good discipline, fine results and way of life at the school. Hundreds of students are turned away due to lack of space."

The GCMM hopes to tie up all loose ends by the time the Burkhalters leave in 1988. Once this is accomplished, it will be the end of one era of missions in India and the beginning of a new one. *Carla Reimer*

Nicaragua's National Assembly signed into law a new constitution on Jan. 9. The drafting process, which took 18 months, received input from a wide variety of sources, including representatives from seven political parties. Hours after President Daniel Ortega signed the document he reimposed for one year a state of emergency that has been in effect since 1982 and was due to expire when the constitution took effect.

Contrary to an Open Doors News Service report, an evangelistic crusade in Nicaragua has not been canceled; nor has the planning committee been harassed by Sandinista leaders, says Bill Kallio, executive director of Evangelicals for Social Action. Ali Velasquez, crusade organizer and president of the Nicaraguan Evangelical Missionary Alliance, said the government had not pressured him or others to cancel the program. The event, originally scheduled for February, has been rescheduled for May.

Amnesty International has declared jailed sanctuary worker Stacey Merkt a "prisoner of conscience" and has asked religious groups in France, Holland and West Germany to write to President Reagan, Secretary of State George Shultz and Attorney General Edwin Meese to demand "her immediate, unconditional release" from the Fort Worth (Texas) Federal Correctional Institution, where she is serving a 179-day sentence.

Cross-cultural fellowship highlights Alberta Conference

Didsbury, Alta. (GCMC)—A measure of cross-cultural fellowship was experienced at the 58th session of the Conference of Mennonites in Alberta held here at its oldest church, Bergthal Mennonite, March 6-7, as the 130 delegates heard about the work of their Southeast Asian brothers and sisters.

Delegates heard reports from the Calgary Chinese Mennonite Fellowship and the Calgary Vietnamese Mennonite Church about the need to evangelize the growing Asian community. Ezekiel Wong, pastor at both churches, said, "God is alive for a people who have run all the time and now found a place in southeast Calgary."

The delicious meal prepared by the Chinese and Vietnamese people and their singing and testimonials may well have softened the delegates to endorse a Mennonite Foundation loan for the purchase of a church building for the Chinese Mennonite Fellowship. The conference signed for $100,000 of the $172,500 payment, with the balance coming from self-generated money and other donations.

David Braun, now full-time conference minister, challenged the assembly with the call to commitment. Believers must give themselves entirely in following Christ. Discipleship costs, but it is the way of blessedness, he said. "Joy in the Christian Life," the theme of the conference, was enlarged upon by John Lenshyn in two messages, using Romans 8:28-39 and Habakkuk 3:17-19. Joy is based on our relationship to Christ. It is the walk of faith, trusting God completely in spite of life's difficulties, that results in the joy of the Lord, said Lenshyn, pastor at the Foothills Church, Calgary.

Swift Current (Sask.) Bible Institute reported that debt retirement based on 800 pledges of $500 each has reached 555 to date. The target is to complete the liquidation by the school year's closing in April. A new principal has been hired—David Hall from Hartville, Ohio. Peter Funk, interim principal, gave this challenge: "This is the time for renewal and spiritual revival."

There was little discussion about the continued role of the conference in supporting SCBI. By virtue of the fact that the delegates passed the 1987 proposed budget of $282,041, they gave their approval for yet another year.

One delegate suggested that perhaps the conference should consider dropping the word "Mennonite" from its name, an option the Mennonite Brethren are considering. Bob Crosland, a former Lutheran pastoring the Vauxhall Church, said the name "Mennonite" espoused what he found attractive in our denomination, and he did not see it as a deterrent.

The missions and service committee stated its goal of helping churches to grow. A pilot project, emphasizing the teaching and practice of evangelism in the surrounding community, is planned for two congregations.

Increased cooperation with the conference, support of its schools and Alberta Mennonite Youth Organization ownership of the 1988 Song and Arts Festival were among the stated goals of the youth organization.

The education committee plans to develop a newsletter for churches in cooperation with archivist Henry Goerzen. Lenshyn reported a lack of interest in workshops—five had to be canceled for lack of registrations. Kathy Peters, Foundation Series resource person, reported that workshops taken to the churches were more effective than using centralized locations.

In other action, delegates approved a recommendation to create a new position of camp director/youth worker beginning in September. *Henry and Erna Goerzen, members of the Bergthal Mennonite Church, Didsbury, Alta.*

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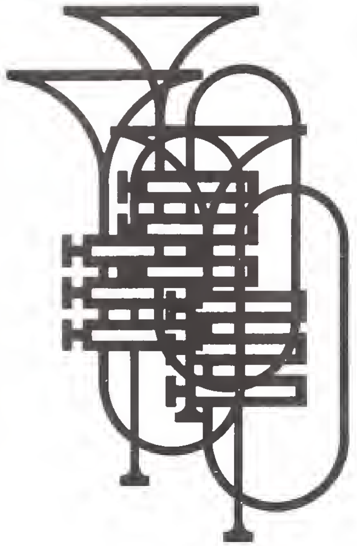

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Writers are needed for materials to be used in a new children's club program being developed by the General Conference Mennonite Church and the Mennonite Church. Qualifications include experience with children in grades 3-8 (preferably in clubs or non-formal educational settings), writing experience and an Anabaptist theological orientation. Expertise in one of seven major club areas is also helpful: self-understanding, social skills, creative expression, basic living skills, spiritual awareness and disciplines, service and nature awareness. Send resume and writing samples to Rosella Wiens Regier, Commission on Education, Box 347, Newton, KS 67114, or to Virginia Hostetler, Mennonite Publishing House, 616 Walnut Ave., Scottdale, PA 15683.

MVS announces summer service opportunities

Newton, Kan. (GCMC)—Mennonite Voluntary Service is seeking volunteers for the following summer service assignments: child-care worker, Beatrice (Neb.) Day Care Center; day-care workers, Community Mennonite Day Care Center, Markham, Ill.; day-care worker, Friendship Day Care Centers, Hutchinson, Kan.; community service worker, Welcome Inn, Hamilton, Ont.; literacy tutor, Latino Youth, Chicago; carpentry supervisor, Latino Youth, Chicago; home repair worker, Menno House Repair, Oklahoma City; minor home repair assistant, Famicos, Cleveland; receptionist, Kansas State Industrial Reformatory, Hutchinson, Kan.; program assistant, Salvation Army Adult Day Care, Cincinnati; home care assistant, Community Care Services, Reedley, Calif.; community organizer, Senior Citizen's Coalition, Cleveland; children's service assistant, Johnson County Association for Battered Persons, Kansas City, Kan.; transportation coordinator, Ark Interfaith Family Shelter, Oklahoma City; recreation/arts and crafts aides, Boys and Girls Clubs of Fresno (Calif.); summer program staff, Skyline Urban Ministry, Oklahoma City; work camp leader, Mennonite Housing Rehabilitation, Wichita, Kan.; assistant manager, Plowsharing Crafts, St. Louis.

While the length of the assignments vary, most run from June through August. During this time volunteers usually live with members of an MVS unit. Volunteers should be high school graduates.

The MVS summer program is an invaluable way to gain work-related experience. For more information contact David Orr, Mennonite Voluntary Service, Box 347, Newton, KS 67114, (316) 283-5100. MVS is a program of the General Conference Mennonite Church.

American Indian Mennonites organize

Mennonite Indian Leaders Council will relate to a newly formed steering committee representing Blackfeet, Choctaw, Creek, Navajo and Ojibway peoples. Formed after a meeting last summer of people involved in Mennonite Church work among the five Indian groups, the committee is called United Native Ministries. UNM agreed that some of its meetings may be held in connection with MILC sessions, and the two groups are looking toward exchanging representatives. In July UNM will begin publishing a quarterly newsletter named United Native Ministries, *edited by Larry Haskie. MILC congregations will also be invited to participate.*

In the photo are (seated, left to right) Geraldine Isaac, UNM; Elmer Myron, MILC; Willis Busenitz, MILC; Henry Smiley, UNM; Cindy Bell, UNM; (standing) Clara Major, UNM; Neill Von Gunten, Native Ministries, Canada; Betty Hart, MILC; Larry Haskie, UNM; Ray Horst, UNM; Don Yoder, Commission on Home Ministries; Ted Risingsun, MILC.

The Bergthaler Mennonite Church in Morden, Man., welcomed a Salvadoran refugee, Rolando Enrique Galvez, Feb. 6. He was accompanied across the Canadian-U.S. border by Richard Sinner, a Catholic priest from Fargo, N.D. Pastor Herman Rempel said that the Bergthaler Church had taken another Salvadoran family under its wing last August. He said 16 church members contributed $1,000 each to buy a house trailer for the Salvadoran family, with whom Galvez will stay.

Mennonite Voluntary Service needs 40 volunteers immediately in the areas of child care, community development, developmental disabilities, education, health care, legal aid, mental health, nutrition, secretarial/clerical services, social services, transportation and youth services. Volunteers are especially needed for the following openings: elementary teachers, Hopi Mission School, Kykotsmovi, Ariz.; home repair technician, Mennonite Housing Rehabilitation, Wichita, Kan.; residence staff, Independence House, Markham, Ill. For more information contact David Orr, Box 347, Newton, KS 67114, (316) 283-5100.

A group of 15 prominent U.S. artists, including Robert Motherwell, Robert Rauschenberg and Susan Rothenberg, has petitioned Pope John Paul II to temporarily suspend a project to restore the Sistine Chapel. The current restoration and cleaning of the chapel work has alarmed many art historians, who claim the project is destroying the color and subtlety of Michelangelo's work.

MCC purchases rice for displaced Filipinos

Midsayap, the Philippines (MCC)—Mid-January fighting between two rival Muslim organizations drove Filipinos from their homes on Mindanao, a southern island of the Philippines.

They fled to towns in North Cotabato, a south central province of Mindanao, from their homes in less populated, mountainous areas around Carmen, a municipality of that province. Some of the evacuees are Manobo tribal people with whom Mennonite Central Committee is beginning agricultural development work.

The evacuees spent almost a month without adequate food, reports Mennonite Central Committee worker Claire Ewert of Drake, Sask.

Ewert and her husband, Wally, who recently moved to the area after several months of language study in Davao City, purchased eight 50-kilo (110-pound) sacks of rice to help evacuees they met in nearby Barongis. Officers of AMADA, the local organization the Ewerts work with, distributed most of the rice to about 50 evacuee families in Barongis.

AMADA (Aromanon Manobo Development Association) is a tribal Filipino group set up to facilitate agricultural development and to help preserve the culture of the Manobo people.

"On the day the rice was distributed a festive mood prevailed with the kids even staying out of school to participate," says Wally, who helped at the Feb. 18 distribution. It was poignant for the Ewerts, members of North Star Church in Drake, that one of those to receive rice was a 3½-month-old girl (named for Ewert's daughter Lara) who was showing signs of malnutrition.

Two of the MCC sacks of rice were distributed to people who had fled the fighting and sought refuge in the remote town of Gawason.

The skirmishes between the two rival Muslim organizations flared up when President Corazon Aquino agreed to talk with the more prominent Moro National Liberation Front but not the Moro Islamic Liberation Front regarding regional autonomy of all or part of Mindanao.

Muslims have been calling for the autonomy of Mindanao since the early 1970s, when policies of then-President Ferdinand Marcos reopened deep-seated differences between them and the nation's dominant Roman Catholics in Mindanao.

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The Bible Society has distributed 3,000 New Testaments to college and university students in Nicaragua with the cooperation of youth leaders and pastors. Nicaragua's National Council of Pastors also arranged for the distribution of 75,000 copies of the Gospel of John to young people through a special outreach campaign.

"Perhaps what is significant about this meeting is that it's happening," said Marlin Miller, a keynote speaker at the second annual Builders Convention, held Jan. 28-30 in Sarasota, Fla. Some 130 Mennonite builders attended the convention, cosponsored by Laurelville Mennonite Church Center and Mennonite Economic Development Associates. The purpose was to examine various faith issues related to the construction industry, said to be one of the most popular vocational choices of Mennonites and Brethren in Christ.

Trainex Lifeskills is a new employment preparation program recently established in Winkler, Man. Lifeskills shares facilities with Trainex Industries and operates under the auspices of Eden Mental Health Care Centre. The purpose of the Lifeskills program is to help people who have traditionally found it difficult to fit into the work force by equipping them with the social and personal skills they need to experience success in the work place.

Three Ontario Mennonite conferences set 'wedding' date

Kitchener, Ont.—A year ago three Ontario Mennonite conferences decided that it would be a good idea to get married. And at meetings here March 13-15 they finalized their plans by setting a "wedding" date.

On Feb. 1, 1988, the members of the Conference of United Mennonite (UM) Churches in Ontario, the Western Ontario Mennonite Conference (WOMC) and the Mennonite Conference of Ontario and Quebec (MCOQ) will be joined together under one organization, the Mennonite Conference of Eastern Canada.

In separate sessions each of the three bodies approved the proposed structure for the new conference as well as the date of its formation. The two Mennonite Church conferences, WCOQ and WOMC, approved both proposals unanimously with a show of hands. In a ballot vote the UM delegates passed the first proposal by a vote of 137 to 11; the second passed 136 to 12. The UM conference is related to the Conference of Mennonites in Canada and the General Conference Mennonite Church.

The delegates also had to make some decisions about each other's extended families. They were faced with two choices, that all congregations be declared as "associates" of their new inlaws for a six-year get-acquainted period or that the individual congregations be allowed to decide whether or not they would relate to a second extended family.

They decided on the first. "A year ago I supported the second," said Jake Fransen (UM), "but I want to subject short-term to long-term goals. . . . Option one is bolder." Richard Yordy (MCOQ) saw option one as "an opportunity to become acquainted with the Conference of Mennonites in Canada."

Members of Welcome Inn Mennonite Church sing following their acceptance into the United Mennonite Conference at its March sessions in Ontario.

Two other recommendations were passed by the delegate body: They agreed with one dissenting vote to approve in principle a draft constitution and bylaws and unanimously agreed that a delegate meeting should be held on Oct. 31 to finalize the constitution, bylaws and "corporate amalgamation agreement" of the new conference.

The concern that touched off the greatest ferment, mostly outside the delegate session, was the dropping of Women in Mission and Service representation on the executive board of the new structure. The bylaws call for the women's organization to appoint representatives to both the education and nurture commission and the mission and service commission.

However, Adelaide Fransen (UM), said that giving a "women's" organization direct representation would be a regressive step. The "now that we've taken care of the women" notion would be likely to arise and militate against well-qualified women being named for other board and commission positions, she said.

"Now that we're on the way with structure, will this new house have stability?" asked Menno Epp (UM) during the concluding worship time. He proclaimed his vision for the "new, reconstituted" house: "Yes—theological unity; yes—organizational unity; but even more, a unity infused throughout by breadth of heart, permeated by the love of Jesus." Breadth of heart is rare in church history, noted Epp, but it is "a condition required by Anabaptist theology . . . created in believers by the Spirit of God."

He commended leaders for spending many hours on the road to building new ties. "We now need this same diligence at the local level for breadth of heart to develop. . . . At the next conference we need to interact with each other around a Bible."

A similar theme had been sounded by Urie Bender in the opening session.

continued on next page

Abortions in Canada were down slightly in 1985—61,000 from a high of 66,000 in 1982. These figures do not include abortions performed in free-standing clinics or abortions for Canadian women who travel to the United States. The sharpest decline in the 1985 figure was for teenagers, who accounted for only 23 percent of the abortions. However, abortions for women aged 20-34 increased to 68 percent of the total. In Canada there were 16.2 abortions for every 100 live births, while in the United States that figure was 41.6.

Canadians are far more concerned about protecting the environment and improving conditions for women and Native people than free trade with the United States, according to a poll conducted by Decima Research. Given a list of five problems, two-thirds of the 1,834 respondents ranked environment or national debt first or second. Twenty-five percent ranked women's rights first or second, while 23 percent were concerned about Canada's native people. The smallest proportion—21 percent—attached the same importance to "reaching a freer-trade agreement with the United States."

A 1987 children's project packet has been sent to children's education workers in every General Conference Mennonite Church congregation. Each packet includes a set of three posters and a sheet of materials to cut out. More packets are available at no cost by writing Children's Projects, Box 347, Newton, KS 67114, or by calling Dave Linscheid at the conference communications office at (316) 283-5100.

Ontario GCs meet separately for the last time

Kitchener, Ont. (GCMC)—With one eye on the past and one on the future, the 150 delegates of the Conference of United Mennonite Churches in Ontario gathered here on the afternoon and evening of March 15 for its 40th and last session.

Led by outgoing chairperson Ed Janzen, the delegate body heard reports, affirmed a slate of candidates, accepted a proposal for integration and passed a budget of $383,350 for the final year of operation.

Two resolutions on integration were passed by large majorities (see related story). Delegates approved the model for a Mennonite Conference of Eastern Canada, to be composed of the United Mennonite conference and the two Ontario Mennonite Church conferences, by a vote of 137 to 11. They also agreed by a vote of 136 to 12 that the new organization should be formed by Feb. 1, 1988.

Although most were enthusiastic about the model, one delegate wondered what would happen to the smaller, geographically isolated churches. "I feel more at home here than in the larger session. . . . Some of them [in the other conferences] don't have the same experiences we went through [in Russia]," said Peter Derksen.

Reports presented by the education and missions committees indicated that their work is already connected to that of the other conferences. Education chairperson Adelaide Fransen commented that more and more of their work involves providing representation on other committees such as the family life committee and the Inter-Mennonite Board of Congregational Resources. In addition the education committee is responsible for publication of the annual yearbook, of which the final edition will be published in 1987.

The missions committee reported on its involvements with the Welcome Inn, Hamilton; the Lao Church, St. Catharines; the Windsor Mennonite Fellowship; the Toronto Chinese Mennonite Church and the New Life Centre for immigrants in Toronto. Because of a reduction in 1987 subsidies from the Conference of Mennonites in Canada, the missions committee fell $4,000 short of its projected income. However, instead of increasing the 1987 budget, the committee proposed that delegates be asked if there would be those willing to make above-budget donations totaling $4,000. A straw vote indicated that the answer was yes.

The finance committee reported on a decrease in giving for 1986, with 97.7 percent of expected donations received. Congregational askings were increased from $71 per member in 1986 to $75 in 1987, making for a budget of $383,350.

In other action the delegates accepted the Welcome Inn Church, Hamilton, as a member congregation of the United Mennonite conference. The dozen representatives of the congregation thanked the conference for its support over the past years. The delegates also expressed appreciation for the work of Peter Epp, outgoing chairperson of the missions committee, and youth workers Karen and Titus Guenther.

The final session closed with reflections on the past work of the conference. "This is our last meeting as a separate conference. . . . We should look not only to the past but to the future," said Janzen. Newly elected chairperson John Cornies encouraged delegates to have faith as they moved ahead with integration. *Brenda Suderman, editor, Conference of Mennonites in Canada*

The integration model, he said, is only half of a long-standing dream come true. The other half is the "process of learning to become members of one another."

In other action the delegates passed a statement in regard to marriage. The newly adopted statement describes marriage as both a "one flesh" union and a covenant. While the statement calls covenant violation sin, it also recognizes that "because of sin covenants are broken, sometimes leading to the death of a marriage." They also passed a last-minute resolution protesting recent federal restrictions on refugee claimants. The resolution urges churches to help resettle refugees and to write government leaders and ask for further action to help refugees. The Olive Branch congregation in Waterloo was accepted as the first "emerging congregation" in the Inter-Mennonite Conference, in anticipation of the full merger less than a year away. *Ron Rempel, editor,* Mennonite Reporter

Moderators of the Ontario Mennonite conferences that are planning to integrate in 1988 (left to right): Doug Snyder, Mennonite Conference of Ontario and Quebec; John Cornies, Conference of United Mennonite Churches of Ontario; Gerald Good, Western Ontario Mennonite Conference; Glenn Zehr, Ontario Inter-Mennonite Conference

Correction: Final decisions regarding Elim Bible Institute, Altona, Man., will be made by the Conference of Mennonites in Manitoba in February 1988, not as reported on page 108 of *The Mennonite* (March 10 issue). I apologize for the error. *Editor*

Citizens for Public Justice says that the complexity of tax reform should not have prevented Finance Minister Michael Wilson from introducing interim budget measures aimed at eliminating poverty in Canada. The move would have shown the federal government's stated commitment to fiscal fairness and social justice, CPJ says. A public advocacy organization backed by more than 2,000 Canadian Christians, CPJ has won widespread support for its proposal that the federal government establish an $11 billion social development and job creation fund.

Representatives of the Christian Peace Conference and the International Fellowship of Reconciliation met in Prague Dec. 10-15, 1986, for their fourth consultation in the last seven years. They agreed that in celebration of the birth of Christ the year 2000 should be a target date for all Christians for the elimination of all nuclear weapons from the face of the earth. They also agreed that true theology describes the ways in which God liberates humanity from sin and oppression, and they rejected any theology that sees war as the will of God.

RECORD

workers

Mubarak Awad, an American-trained psychologist, is a leader of the Palestine Center for Non-Violent Resistance, based in Arab East Jerusalem. He attended Bluffton (Ohio) College.

Michael Buckwalter, Assembly Church, Goshen, Ind., began a four-month Mennonite Voluntary Service term Feb. 4 as a carpenter for Latino Youth in Chicago. He received a degree in industrial arts from Bethel College, North Newton, Kan. His mother is Genevieve Buckwalter of Kushiro, Japan.

David Chiu, Saskatoon, was reelected as member-at-large in February at the Mennonite Central Committee board meetings. *Florence Driedger*, Regina, was re-elected to the executive committee and *Larry Kehler*, Winnipeg, was re-elected as secretary. *Elmer Neufeld* continues as MCC chair.

Erven and *Rose Dyck*, Homewood (Man.) Church, have begun two-year MCC terms at SELFHELP Crafts in Ephrata, Pa. Rose is working in the shipping department and Erven works with maintenance and in the receiving department.

Helen and *Robert Enns*, Carrot River (Sask.) Church and Fort Garry Fellowship, Winnipeg, have begun 1½-year MCC terms in Bangladesh, where Robert is working in agricultural economics. He received a master's degree in economics and religion from the University of Manitoba. Their children are Christopher, Matthew and Shawnti. His parents are Irmgard and Peter Enns of Carrot River.

Friesen

Gerber

Goosen

Marcia Hamm

Rudy and *Ruth Friesen*, Charleswood Church, Winnipeg, have begun two-year MCC terms in Winnipeg, where Rudy is a voluntary service coordinator.

Hansulrich Gerber, pastor at Bern (Switzerland) Church, has accepted appointment as executive secretary of International Mennonite Peace Committee. He will succeed *Urbane Peachey*, who is a full-time pastor at Akron (Pa.) Church. The transition will be effective in July.

Kate Geiger, Stirling Avenue Church, Kitchener, Ont., has begun a two-year MCC term in Winnipeg as a community worker with the Inner City Voice newspaper. Her parents are Ilah and Willard Geiger of Kitchener.

Andy Goossen, First Church, Beatrice, Neb., has begun a two-year MCC term in Akron, Pa., working with SELFHELP Crafts and the MCC material aid center. His parents are Mary and William Goossen of Beatrice.

Marcia Hamm, Herbert (Sask.) Church, has begun a two-year MCC term in Saskatoon, working as office manager for the Saskatoon Sexual Assault and Information Centre Inc. Her parents are Mary and Peter W. Hamm of Herbert.

Marilyn Houser Hamm, Altona, Man., has written a musical, "Forgiveness in the Family," which will be presented at the annual sessions of the Conference of Mennonites in Canada in Clearbrook, B.C., in July.

John Kroeker will begin in late summer as pastor at Meadows (Ill.) Church. He will graduate from Mennonite Biblical Seminary, Elkhart, Ind., in May.

deaths

Henry Harder, 83, died in January in Mountain Lake, Minn. His funeral was Jan. 7. He was a former editor of *The Northern Light*, the conference paper of the Northern District of the General Conference.

Norman A. Wingert, 88, died in Reedley, Calif., Jan. 17. He had served with Mennonite Central Committee in four continents from 1948 until his retirement in 1970. He wrote many books and articles about his experiences in service, including *No Place to Stop Killing*, about Burundi in east Africa, and *To Have Is to Owe*, a collection of stories. He was a member of the Brethren in Christ Church, Upland, Calif., and an associate member at First Church, Reedley. He is survived by his wife, Eunice, two children, Lois Tidgewell and Norman Jr., and seven grandchildren.

Gordon Houser, assistant editor of *The Mennonite*, and his wife, Jeanne Schuler Houser, joyfully announce the birth of daughter Abri Anne on March 17. Abri's older brother Ethan Joel is 4.

Do Mennonites have a sense of humor? If you'd like to try to help us find out, subscribe to the *Mennonite Distorter*, Box 4792, Station E, Ottawa, ON K1S 5H9. Subscriptions are $8/year (U.S.) or $7 (Canadian). A free "Honk if you love 606" sticker with every order over $50.

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Job openings

Goshen College invites applications for a tenure-track faculty position in the department of **computer and information science** beginning in the fall of 1987. Requirements include experience in information systems and the ability to teach undergraduate courses in Pascal, COBOL, systems analysis, database management systems and decision-support systems. Experience in industry is desirable as well as experience with VAX/VMS and VAX-11/750 and IBM-PC compatible computers.

An M.A. or M.S. in computer science, information science or related area is required. A Ph.D. is preferred. The computer and information science department offers a B.S. degree in computer systems with an emphasis in either computer science or information science.

Applicants must be committed to Christian values, including peace and justice in the Mennonite tradition. Rank and salary commensurate with qualifications.

Send letter of application with resume, transcript and the names of three references to Willard Martin, Dean, Goshen College, Goshen, IN 46526. Applications will be accepted until April 30 or until the position is filled. An equal opportunity employer.

Camp maintenance worker needed. Year-round, full-time voluntary service position. Previous maintenance experience helpful but not required.

For more information contact Curt Bechler, **Camp Friedenswald**, 15406 Watercress Drive, Cassopolis, MI 49031, (616) 476-2426.

United Mennonite Educational Institute, a Christian high school, invites applications for two positions.

1. *Development director* to work in the areas of fund-raising, student recruitment and public relations. Salary commensurate with experience.
2. *Science teacher* with competencies in physics, chemistry and biology. Physical education credentials an asset. At present, this is a one-year replacement position.

Please send curriculum vitae or resumes to: Mark J. Harvey, principal, United Mennonite Educational Institute, Route 5, Leamington, ON N8H 3V8.

Admissions counselor, Bluffton College. Duties include recruitment travel to high schools and college fairs, interviewing, correspondence and follow-up with prospective students. B.A., preferably from liberal arts college, required; excellent communication, organizational, and interpersonal skills; willingness to travel. Salary dependent on qualifications and experience.

Submit resumes to Fred Amstutz, Director of Admissions, Bluffton College, Box 638, Bluffton, OH 45817.

An invitation

Consider sending *The Mennonite* air mail to the missionaries from your congregation or in your family. They will receive new (rather than three-month-old) church news. The cost for one year is $45.12 (U.S.) or $1.88 per issue.

Position in music. Conduct orchestral and vocal ensembles, teach music history or music theory. One-year full-time position beginning fall 1987. Doctorate preferred.

Send resume to Dr. Lee F. Snyder, Academic Dean, **Eastern Mennonite College**, Harrisonburg, VA 22801.

Deaf ministries director opportunity. The **Orrville Mennonite Church**, 1305 W. Market St., Orrville, OH 44667, in its ninth year in ministry to the deaf, has an opening for a full- or part-time person, with training and skills in deaf signing, teaching, administration and program directing.

For further information, contact pastor Richard Ross at the above address, or call (216) 682-5801 weekday mornings.

MCC service opportunities

For summer: Looking for an outdoor challenge? Why not plant gardens and build friendships in a native community? MCC needs people from age 17 to retirement age, from May to August, for this and other summer assignments. Apply as soon as possible.

For one year: Are you 17 to 20 and ready for a year of serving, learning and living together? MCC needs young people eager to join a SALT unit at the end of August. Apply before April 30.

For two or three years: Are you ready for the challenge of a regular service assignment in North America or overseas? MCC needs people in areas like agriculture, health care, education and social services.

For more information contact Len or John, 134 Plaza Drive, Winnipeg, MB R3T 5K9, (204) 261-6381, or your provincial MCC office.

MCC Canada invites applications for the position of **coordinator of service education program**. Qualifications:

- have significant experience with a Mennonite agency or institution,
- have significant graduate education in international development or related discipline,
- have ability to communicate easily with the Mennonite college community and the Mennonite and Brethren in Christ constituency,
- have a willingness to work in a collegial fashion with MCC Canada and college personnel,
- have administrative skills.

Please contact Harold Koslowsky at MCC Canada, 134 Plaza Drive, Winnipeg, MB R3T 5K9, (204) 261-6381 by May 15.

LETTERS

God's Word unchanged

I want to express appreciation to Ted VanderEnde for his article "A Response to 'The Idolatry of Language' " (Feb. 10 issue). I believe his article was kind, clear and correct. I agree with the position he takes that the Bible is "an accurate self-revelation of God and his redemptive deeds."

I believe that the Bible needs to be read and obeyed and must not be changed. "Forever, O Lord, thy word is settled in heaven" (Psalm 119:89 KJV). Our lives need to be lived in harmony with God's Word.

I believe that we would do well to apply the principle of Ezra 7:10 to our day: "Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach Israel statutes and judgments." *Herbert M. Dalke, Box 416, Hopedale, IL 61747-0416.*

Feb. 21

A matter of life or death

I have the sorrowful feeling that as of now, in the coming vote on reinstatement of the death penalty in Canada, it would be voted back in and that much of the support would come from Mennonites. I pray to God I am wrong. . . . My belief in the wrongness of using capital punishment stems from my accepting Christ as my Savior and receiving the gift of salvation. Through Jesus we have been reconciled with God and in turn have to be reconciled with each other. This is what the Bible tells us. If my turning to Christ means that all my sins and wrongs have been forgiven once and for all, there is no way I can then turn around and condemn someone to death or even allow the state to do it for me. To do this would mean that my salvation was meaningless. It would mean that One had not died for all. In the same way neither can I support abortion or war. My decision to follow Christ entails being pro-life in all areas.

Historically, Anabaptist belief has meant a pacifist stance. Mennonites have borne much persecution as a result. If we as Mennonites sanction the state to put someone to death for killing someone, we are only one step from justifying taking up arms as long as the killing takes place in retaliation, as in the just-war theory.

The ministry of reconciliation is at the heart of the gospel. Killing someone who has killed does not allow reconciliation or healing to happen. Instead it serves to enlarge the number of victims by adding the offender's family and friends as well. As followers of Christ and as Anabaptists we are called to a different type of justice, one that restores rather than tears down. Mennonites must be prepared to look at this within their congregations and make a moral, educated decision to reject the reinstatement of the death penalty. . . . *Sheilagh Henry, 611 5th Ave. N, Saskatoon, SK S7K 2T3*

March 2

Address abortion

The television movies "The Day After" and "Amerika" offered a realistic scenario of the future unless Christians are vigilant. What puzzles me, however, is that the Russian government, the "liberal left" in our country and the Mennonites all applauded "The Day After" but with equal or greater energy condemned "Amerika" even before it was released. Some Mennonites I talked with refused to watch the movie. In these days of openness, this mindset seems closed and narrow.

Such provincialism carries over into other areas also. For example, it appears we don't hesitate to link arms with anyone on the "left" to prevent war and militarism, but we refuse to work with other Christians on the abortion issue. Indeed, we relegate abortion to number 16 on our list of critical issues (see the article by Art Meyer, Feb. 10 issue) or, worse yet, pretend it is not even a problem.

It is time to address the issue of abortion at the highest level and link arms with other concerned Christians. After all, over 15 million defenseless babies were killed in the first 10 years of legalized abortion—more than 10 times the number who died in all our wars combined. *Stan Schrag, Box 215, Pretty Prairie, KS 67570*

March 3

Living like Christ

When I read the letter (March 10 issue) expressing concern that our church's focus on peace is emphasizing the wrong issue, I had to write and explain why peace is such a fundamental principle of my belief. One of the most important lessons that Jesus taught us was peace, of loving our neighbor and our enemies. Our church teaches us the importance of not just worshiping Jesus but living like him.

I recently met a Christian who thinks differently. He feels that witnessing about the Word of God to people is the most important Christian duty. To him this means supporting the contras in Nicaragua because the Sandinistas have kicked out some of his fellow church workers who were also contra supporters. He concluded that the government is therefore anti-Christian (he doesn't consider Mennonites as true Christians because they have the wrong ideas about Christianity). I asked how he as a Christian could justify supporting a group of people who are known to have killed thousands of people, including entire families. He answered that any government that won't allow Christians to witness about Jesus to its people is evil and must be stopped. He had placed the importance of giving these people the Word of God and "saving their souls" over the importance of their lives as human beings.

I have always admired Mennonites' ability to see all people as children of God and to care for them as such, disregarding religious or ideological differences. I'm proud of this church's reputation as people who give generously and unconditionally to those in need. Jesus died because he loved all of us, even those who put him to death. This act is the one on which our faith is founded. Loving others in this same spirit is the most powerful way of witnessing the love of God. *Sally Gingerich, 1924 Hunting, Manhattan, KS 66702*

March 10

Suicidal disobedience

God's holy commandment stating thou shalt not kill/ And Christ's plea to love with a love that only he can instill,/ Have always been ignored and broken by man,/ Through the wars he has fought throughout history's span.

With arms not destructive enough in the past/ To set off that final all-destructive blast,/ Disobedient proud man still blindly survives,/ In spite of past wars that corrupted their lives.

Yet now with his arms, so deadly today,/ Man will have to repent and truly obey/ God's laws he has broken throughout history's span,/ Or else man could himself obliterate man. *Vernon Stucky, Hesston, KS 67062*

March 17

An Easter experience

Melita Penner

Melita Penner catches up on bookwork for the Painting Program.

Our year with Mennonite Voluntary Service in Cleveland was coming to an end a year ago. As part of a housing organization that made homes available to low-income families in Cleveland's inner city, we had come to know what it was like to live where poverty is a day-to-day struggle, where an inferior education system adds to the plight of the unemployed and where crime and drugs are the enemies of those who want to improve their situation.

Several weeks before Easter a young man walked into our office with his two preschool sons. He had a pleasant and outgoing nature. He wondered about all the activity in our old "bank-like" building. For security reasons there was no sign outside our workplace. We told Dwayne that we were trying to provide affordable housing to low-income people, that we distributed donated furniture to those in need and provided information to those who need help in stretching their budgets. His eyes lit up. He needed housing. We told him that the waiting list for a home was two years long.

Over the next several days he stopped in frequently and told me more and more of his story. The house that his family had been renting was condemned by the city. Now that they had to leave this home they had no place to go. All emergency shelters were full.

Dwayne, his pregnant wife, Toni, and their family had finally found a shelter, although undesirable, only a few houses down the street from our place of work. We had had occasion to see this rundown, unpainted, two-story house with its unkempt yard. It was operated privately and did not have the blessing of the city health inspectors, but Dwayne's family would make the best of it for the time being.

When Dwayne first came to see me he told us there were 33 people, including eight children, living in that shelter. Because of internal managerial problems, the group had been left to fend for themselves with little food and less money. I quickly ran downstairs to our staff lunchroom to gather up some supplies. In the refrigerator was government surplus butter and cheese, some donated more-than-day-old bakery bread, and odds and ends of snacks left by staff members for lunch breaks. We then added funds to help the group buy milk and fruit. During the next few days he came several times to borrow funds for his wife's medication, for bus fare and for children's shoes.

On Maundy Thursday Dwayne came to me with a concern. "Soon it will be Easter, but we have nothing to make the day special for the children at our shelter. Can you do something for them?"

"Let me think about it," I said. "Come back at four this afternoon. I'll see what I can do."

As he left, my mind shifted into high gear. Among the many difficult and unpleasant tasks during our year there were also pleasures, and this would be one. I dipped into the kitty intended for situations like this, tucked the money into a safe place and hurried off into the street. The neighborhood is not a pretty sight: broken glass and paper on the sidewalk, graffiti on the walls, and rusted cars abandoned on the street and on vacant lots.

At a nearby thrift store I found colorful Easter baskets, artificial grass and some imitation chicks in eggs, enough for eight children.

I hurried to the grocery store to buy goodies to put in the baskets. Padlocks and security grates, used at closing time, caught my eye. Would I ever get used to them? People looked my way as I entered the store. Few whites are seen in this area. The security guard didn't bother me. I picked up peanuts, granola bars, grapes, oranges and a bag of jelly beans. Back at my desk I divided the snacks into baskets and tied them up in plastic wrap with bows.

The rest of the day was busy as usual. Near closing time Dwayne and a friend walked in. I greeted them and pointed to the baskets. Their eyes lit up. Dwayne was speechless, then said, "I knew you would do something, but we didn't expect anything like this. Melita, you are an angle sent by God."

I responded with a few words about our purpose in having come to work here, that we want to pass on some of God's love, which we had received so bountifully. I wished them "Happy Easter," and they left with baskets in hand and a glow on their faces.

I thanked God for abilities and for opportunities to serve. I went downstairs to the workshop where my husband was working, for I didn't want other staff members to see the tears welling in my eyes. There I shared my story with Menno. We often exchanged similar emotions, and our conclusion was always the same. Days like this told us that our being in Cleveland's inner city was worthwhile. Christ's love helped us.

Melita and Menno Penner, Box 823, Rosthern, SK S0K 3R0, are members of Rosthern Mennonite Church. In 1984 they served with Mennonite Board of Missions in Brownsville, Texas.

My encounter with cancer

Norman J. Schmidt

After almost 35 years of making pastoral hospital calls, it was quite different being flat on my back and having parishioners and fellow pastors visiting me on my first experience as a patient.

What is it like to suddenly be told you have cancer that cannot be removed surgically and that chemotherapy is not advisable? The surgeon did say, "I would suggest you get your house in order."

Because so many from across the wider church have stood with me and have been so supportive in concern and prayer, I want to share this note of appreciation and give a brief update.

As I said in my first sermon after surgery, I am convinced as never before that the greatest thing that has ever come to be in this world is the church, the family of God's people. I have been overwhelmed with the outpouring of love. 1 Corinthians 12:26 is so true, speaking of the body of Christ, "And whether one member suffer, all the members suffer with it. . . ."

People have wept with me and hurt for me as well as rejoiced and laughed with me. At our son Philip's wedding in Danville, Va., on Aug. 30, 1986, it became obvious that something was wrong. The white of my eyes was becoming yellow. The following Monday was Labor Day, and on Tuesday I was admitted to Grand View Hospital. By then I was yellow with jaundice. A battery of tests revealed a tumor on the head of the pancreas. On Tuesday, Sept. 9, I had surgery at the University of Pennsylvania hospital in Philadelphia. Because cancerous spots were also found on the liver, it was not felt advisable to attempt to remove it surgically. A bypass on the common bile duct was performed; this saved my life. After two weeks I was discharged to recover at home. Immediately upon arriving home I started a special diet. Already in the hospital I was receiving information about a number of people who have been greatly helped to overcome cancer by nutrition. This interested my wife, Janis, and me. We embarked on an extensive program of reading everything we could obtain and talking by phone to everyone we could. From the different dieting approaches to take, we chose the Macrobiotic Food diet.

Janis and I have learned to enjoy this new method of cooking. No meats or animal products, not even fish at this time, no eggs or any dairy products, no baked goods, no potatoes, tomatoes or peppers and no citrus fruits. So what's left? A main meal will consist of 50 percent short-grain brown rice, one-fourth vegetables, a good portion of leafy greens (except spinach) and about 5 percent beans and seaweeds. Other whole grains like oats, barley, millet and some wheat are also used.

I am so thankful for a great host of God's people and some special friends and family who believed and prayed when I was too weak for either. Janis never once felt that I would be taken now. She believed from the beginning that I would get well again.

After two months out of the pulpit, it was wonderful to get back. I feel that God has given a whole new lease on life. For me life can never be quite the same again. When the diagnosis was first made and surgery confirmed the worst, I felt that I would soon be gone. There were dark times after surgery when I not only felt I would die but desperately wanted to. Times of pain and other conditions that made living seem unbearable, plus the prospects of an early arrival home, made death seem inviting.

The 243 visits in the hospital, hundreds of cards, telephone calls from concerned friends and pastors, and the many churches across the country that were praying for me were all encouraging. The first Sunday after arriving home I had asked for an anointing service. Our five men on the spiritual council plus two pastors came to my home.

Ten weeks now after surgery the future looks bright. I'm back to my ministry, with some changes in schedule, to be sure. I walk three or four miles a day, enjoy my food and love life. Just what God has in mind I'm not sure. One thing I am sure of: to live is Christ, and it's wonderful. To be with Christ I know will be even far better. My feelings are best expressed in the words of Paul in Philippians 1:18-21: ". . . Yes, and I will continue to rejoice, for I know that through your prayers and the help given by the Spirit of Jesus Christ, what has happened to me will turn out for my deliverance. I eagerly expect and hope that I will in no way be ashamed, but will have sufficient courage so that now as always Christ will be exalted in my body, whether by life or by death. For to me, to live is Christ and to die is gain. . . ."

Norman J. Schmidt is pastor at Grace Mennonite Church in Lansdale, Pa. His address is 1101 Columbia Ave., Lansdale, PA 19446. At the end of January his doctor was "nonplussed . . . amazed that the tumor has not grown at all."

NORTHERN CHEYENNE/BLACK HILLS TOUR

A cross-cultural mission tour
8 days—$349 (U.S.)

July 15-22—The Commission on Home Ministries of the General Conference Mennonite Church is sponsoring a tour that will visit a family camp of the Northern Cheyenne Mennonite churches, the Black Hills (including the Passion Play) and sites important to Cheyenne tribal history. Travel arrangements are being made through Prudent Tours of Hillsboro, Kan. Tour guides are Malcolm and Esther Wenger, who have worked on the Northern Cheyenne reservation in Montana and with the Mennonite Native Ministries Program in Canada. The tour will originate in Newton and will also have a pick-up stop in Henderson, Neb.

For more information contact:

Commission on Home Ministries
Box 347, Newton, KS 67114
Phone (316) 283-5100.

Flowers from a thorn in the flesh

Winifred Waltner

The thorns of Christ were very sharp;
What kind of thorn had Paul?
Was it some panting passion that
does battle with us all?

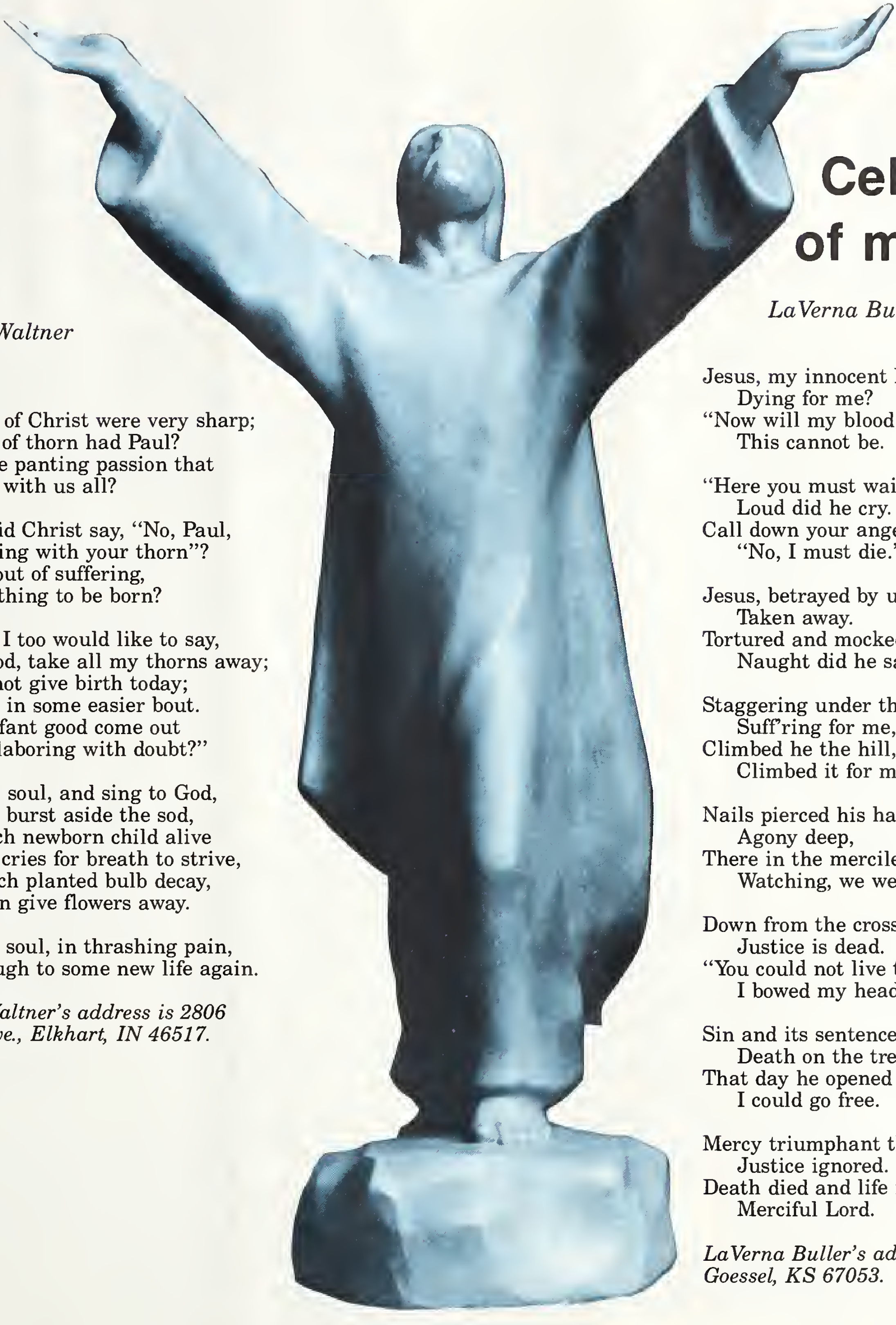
And why did Christ say, "No, Paul,
keep suffering with your thorn"?
Is always, out of suffering,
some good thing to be born?

With Paul, I too would like to say,
"Please, God, take all my thorns away;
I'd rather not give birth today;
Engage me in some easier bout.
Can any infant good come out
of this my laboring with doubt?"

Rejoice, my soul, and sing to God,
for he, who burst aside the sod,
permits each newborn child alive
with gusty cries for breath to strive,
and lets each planted bulb decay,
before it can give flowers away.

So may my soul, in thrashing pain,
break through to some new life again.

Winifred Waltner's address is 2806 Benham Ave., Elkhart, IN 46517.



Celebration of mercy

LaVerna Buller

Jesus, my innocent Lord,
Dying for me?
"Now will my blood be outpoured."
This cannot be.

"Here you must wait while I pray."
Loud did he cry.
Call down your angels today.
"No, I must die."

Jesus, betrayed by us all,
Taken away.
Tortured and mocked, but no call,
Naught did he say.

Staggering under the load,
Suff'ring for me,
Climbed he the hill, Calv'ry's road,
Climbed it for me.

Nails pierced his hands and his feet,
Agony deep,
There in the merciless heat.
Watching, we weep.

Down from the cross come in pow'r.
Justice is dead.
"You could not live through this hour."
I bowed my head.

Sin and its sentence he bore,
Death on the tree.
That day he opened the door,
I could go free.

Mercy triumphant that day,
Justice ignored.
Death died and life is the way.
Merciful Lord.

LaVerna Buller's address is Box 61, Goessel, KS 67053.

'Mary Magdalenes' gather in Botswana

Robert Gerhart

"We are the Mary Magdalenes. We are the first to go to the tomb. The men follow," observed an African Spiritual Church member explaining why women form such a large portion of the Spiritual Churches in Botswana, Southern Africa. She was one of 15 women taking part in a symposium in Gaborone last year.

"Women constitute a vital element in congregational life with a wide variety of interests and work," reports Jonathan Larson. "Though they tend to defer formally to male leadership in the church, they have considerable influence."

Larson, a missionary with the Commission on Overseas Mission, was one of five Mennonite Ministries workers who met with women representing seven African Spiritual Churches. The symposium was led by Mrs. Otsile Ditsheko of Francistown.

The weekend of conversation hosted by Mennonite Ministries began with each church group reporting on the extent of their women's organizations and activities. This revealed a general pattern of both ministry to others and ministry within the group. Activity focused on others includes education of children in the church and school and help to destitute people. The women offer help to couples facing troubled marriages and to parents struggling in the raising of children. Ministry to the sick is mainly through prayer for healing. Help is offered to pastors in the form of money to assist in their professional duties.

Ministries within the group include nurture through understanding of the Scriptures and attempts to increase earning power through handcrafts such as sewing and knitting. Mutual assistance through loans is given to help with school fees. The women reach out to forge links with other women's groups through the Botswana Spiritual Council of Churches.

A principle feature is the reading and explanation of Scripture. Each woman has opportunity to speak, and many make personal comments on the text. A common order for these meetings is singing, prayer, Bible reading, preaching, collection of tithes, singing and prayer. Business may include planning special gatherings, delegating people to visit and pray for the sick or absent members, and naming leaders for the next week's gathering.

Larson says, "Members of the group have intense contact with one another and with the community. They are intimately aware of each other's concerns and problems, participating deeply in each other's families."

They frequently reach out beyond the group to other members of the community in a ministry of prayer, especially for the sick.

The women reported that they are generally welcome in the homes they visit, even those of non-members. Larson says, "There is a great strength of devotion among the women that gives real substance to the communities. This devotion expresses itself not only in the vigorous weekly gatherings but in the numerous ministries to the surrounding community."

In the concluding session of the symposium the women outlined priority areas they want to consider in the future. These are education of children in the church, assistance to troubled married couples, help for the destitute and deepening the understanding of Scripture within the women's groups.

Mennonite Ministries is a coordinated program involving both Mennonite Central Committee and Africa Inter-Mennonite Mission workers in Botswana.

books

Terminal illness

Grief Is Not Forever *by Jeri Krumroy (Brethren Press, 1985, 128 pages) and* **When Someone You Love Is Dying** *by Ruth Kopp and Stephen Sorensen (Zondervan, 1985, 240 pages)*

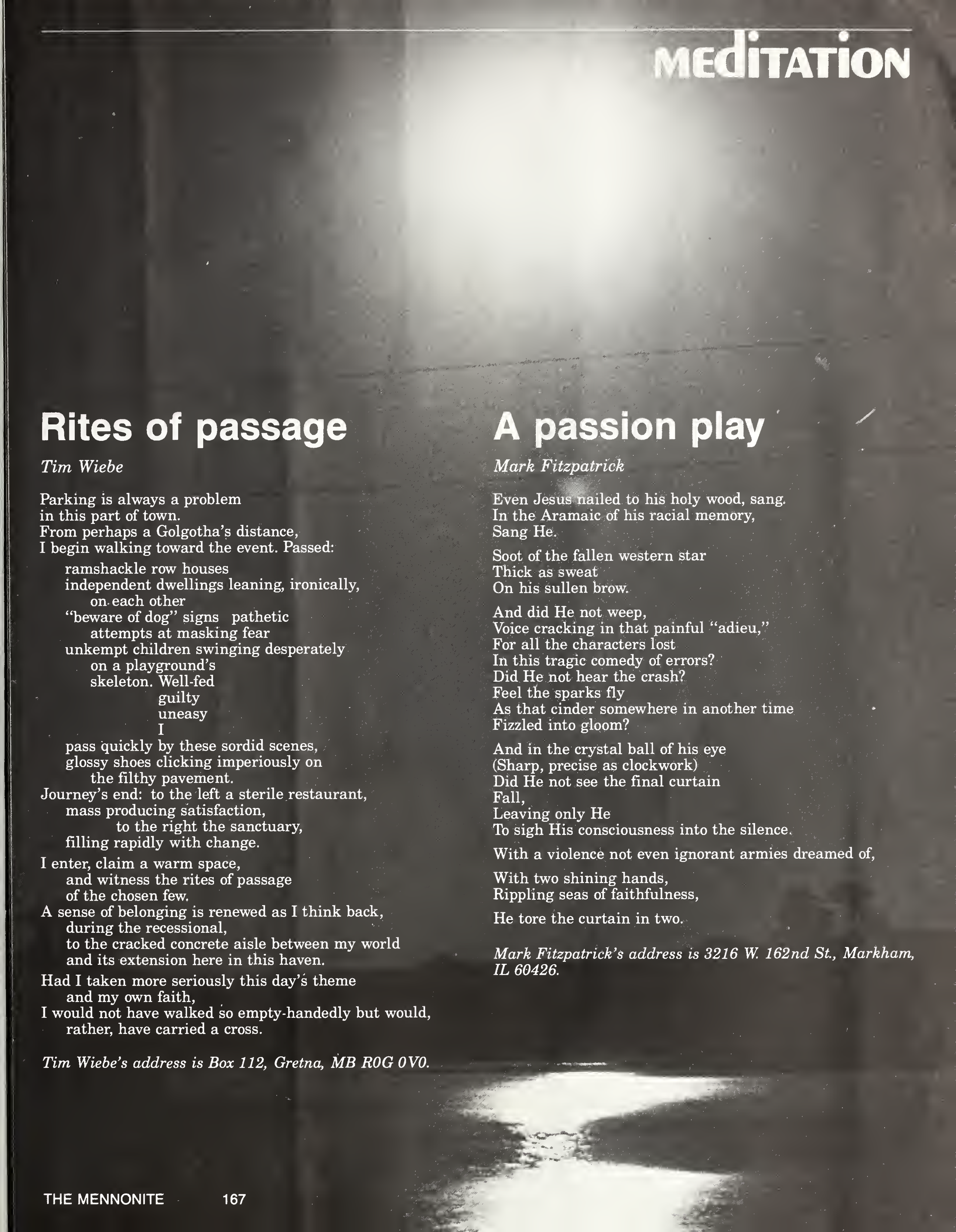
Reviewed by Marvin Hein, 5724 N. Fresno St., Fresno, CA 93710

These two books, both dealing with the grief process connected with terminal illnesses, rely almost completely on actual life experiences—stories of real people struggling through the process of coping with death. They are similar in that they come largely to the same conclusions about how to deal redemptively with grief. They are dissimilar in that one is a layperson while the other is a professional (Kopp is a physician and a specialist in cancer treatment).

In *Grief Is Not Forever* the reader is taken from the time of diagnosis (multiple myeloma) through several years of therapy and remissions and crises and to the ultimate death of Krumroy's husband—plus the path back to usefulness after losing her partner. Both books give ample explanation of the anger, rebellion and other phases of grief. Both describe the tensions in a marriage when terminal illness strikes. Both describe and justify the expressions of anger toward God. Both attempt to explain views of divine healing, but in neither case is there much hope given that God often responds with a cure for cancer patients. In both books there are encouraging suggestions not only for individuals but for congregations as to ways they can support the dying and the grieving.

When Someone You Love Is Dying is perhaps more professional. There is an early chapter on "denial" in which the author describes the kinds of "blindness" that develop with many patients. Another chapter speaks of the helpfulness of a "not-yet" phase of denial that enables a terminally ill person to carry on a more-or-less normal life while ill. As a clinician, Kopp gives many suggestions for ways to respond to a variety of crises. There are chapters on how to relate as a patient to one's doctor or even selecting a doctor. Special attention is given to different kinds of cases: terminally ill children, parents and spouses. In each instance suggestions are offered about how best to cope with the illness. Kopp deals particularly with Christian views of death and anger and denial and attempts (a bit superficially) to approach the subject theologically.

I commend both books heartily.



MEDITATION

Rites of passage

Tim Wiebe

Parking is always a problem
in this part of town.
From perhaps a Golgotha's distance,
I begin walking toward the event. Passed:
ramshackle row houses
independent dwellings leaning, ironically,
on each other
"beware of dog" signs pathetic
attempts at masking fear
unkempt children swinging desperately
on a playground's
skeleton. Well-fed
guilty
uneasy
I
pass quickly by these sordid scenes,
glossy shoes clicking imperiously on
the filthy pavement.
Journey's end: to the left a sterile restaurant,
mass producing satisfaction,
to the right the sanctuary,
filling rapidly with change.

I enter, claim a warm space,
and witness the rites of passage
of the chosen few.
A sense of belonging is renewed as I think back,
during the recessional,
to the cracked concrete aisle between my world
and its extension here in this haven.

Had I taken more seriously this day's theme
and my own faith,
I would not have walked so empty-handedly but would,
rather, have carried a cross.

Tim Wiebe's address is Box 112, Gretna, MB R0G 0V0.

A passion play

Mark Fitzpatrick

Even Jesus nailed to his holy wood, sang.
In the Aramaic of his racial memory,
Sang He.

Soot of the fallen western star
Thick as sweat
On his sullen brow.

And did He not weep,
Voice cracking in that painful "adieu,"
For all the characters lost
In this tragic comedy of errors?
Did He not hear the crash?
Feel the sparks fly
As that cinder somewhere in another time
Fizzled into gloom?

And in the crystal ball of his eye
(Sharp, precise as clockwork)
Did He not see the final curtain
Fall,
Leaving only He
To sigh His consciousness into the silence.

With a violence not even ignorant armies dreamed of,

With two shining hands,
Rippling seas of faithfulness,

He tore the curtain in two.

Mark Fitzpatrick's address is 3216 W. 162nd St., Markham, IL 60426.

EDITORIAL

Breaking through to resurrection

Last year on Good Friday a procession made its way through the streets of Washington. Volunteer actors portrayed Jesus' final hours before his crucifixion. They enacted the scourging, the carrying of the cross and the crucifixion. The young man who played the part of Jesus asked to remain anonymous. As he was carrying the cross, an onlooker named Mr. Featherbird could restrain himself no longer. Featherbird took the cross from the young man, lugged it for about five minutes and then handed it back. Another person in the crowd, heard to murmur, "This is real," opened a can of Pepsi and handed it to "Jesus." Another man, who later identified himself as one of Washington's homeless, later commented that the young man "had a remarkable resemblance to Jesus, and I was drawn to him."

Our risen Lord offers us reality.

A couple of years ago Anne Warkentin Dyck told me another Easter story. The time for a birth had come to an Indonesian couple. Six years earlier the wife had presumably been sterilized because further pregnancies would endanger her life. This birth was going to be complicated. Anne escorted the woman and her husband to the hospital in Semarang. A doctor who stayed behind knew that his blood was compatible with the woman's, and he told Anne to alert him if it became apparent that a blood transfusion would be needed. It was. Anne contacted the doctor, and he came right away. Blood was drawn from his veins and transferred directly to the woman's. Later the husband told Anne that he was asked many questions by family and friends. It was unusual enough to have a white woman escorting your wife to the hospital, but then to have a white doctor come and give blood to an Indonesian woman! Hospital employees, most of them Muslim, also had new interest in the motivation for such actions.

Our risen Lord offers us life.

I believe that last year's business sessions of the Conference of Mennonites in Canada contained another Easter story. What started out to be customary fraternal greetings from the Mennonite Brethren conference turned into a major reconciliation. MB moderator John H. Redekop, MB conference minister Henry Brucks and an older MB minister, Isaac Thiessen, "brought an official apology to the CMC for a practice of 'earlier times' when MB members had been excommunicated for marrying 'GCs.' The Conference of Mennonites in Canada responded unanimously" with forgiveness, and this response was delivered to the MB conference sessions that same day. With the conference theme being "We would see Jesus," many delegates later said that this demonstration of forgiveness had been a special revelation of Jesus for them. . . . Tears flowed freely. This was a historical milestone. (Bernie Wiebe, former editor of *The Mennonite*, reported the event for this magazine.)

Our risen Lord offers us the ability to forgive and be forgiven.

I read another Easter story on the airplane this month while traveling to conference sessions in Ontario. In the newsletter of Arvada (Colo.) Mennonite Church was this telling item: "Please exchange your clean sheets for a bundle of dirty ones." The congregation is doing laundry for a local service agency called "In Jesus' Name Shelter." Every Sunday they bring laundered sheets to church and take the soiled ones home to wash, thereby helping the shelter cut down on overhead expenses. My mind went directly to Revelation 7:14, where the "elder" confirms to John, "These are they who have . . . washed their robes and made them white in the blood of the Lamb."

Our risen Lord offers us newness.

We have among us Easter breakthroughs that are waiting to happen. A daughter of Mennonites who came from Russia in this century longs for "healing of the memories, dissolving of old fears" for those people, many of them older Canadian Mennonites, who suffered in World War II and under communism in Russia. When that healing and forgiveness comes, we as a General Conference Mennonite Church will be able to speak the peace of Christ with renewed energy.

Pray for this and other breakthroughs of the resurrection. *mts*

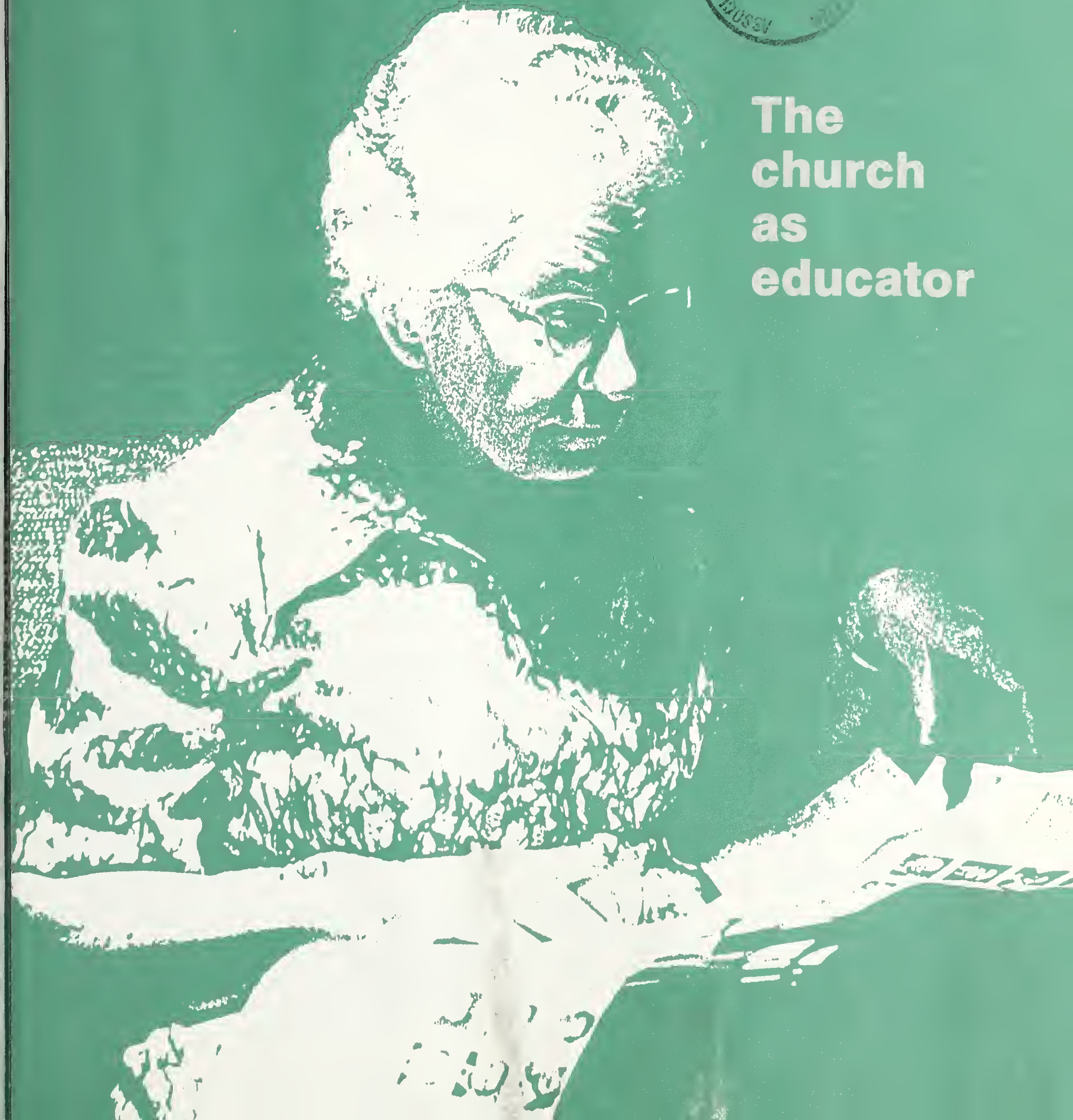
THE MENNONITE

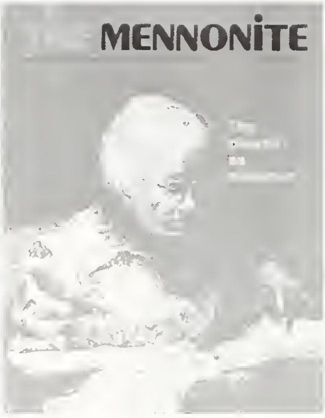
OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

102:08 APRIL 28, 1987

ASSOCIATED ME
7 '87

The church as educator





A large, international education program, as J. Winfield Fretz phrases it, is also a lifetime program.

prologue

God must love behind-the-scenes people; he made so many of them. This issue featuring the portfolio of the Commission on Education introduces many people who work behind the scenes. In addition to staff people in Newton, Kan., Canadians in particular are well aware of "educators" (in J. Winfield Fretz's terms) working out of Winnipeg: Rudy Regehr and Anne Unruh, assisted by Joyce Siemens.

I also invite you to get your magnifying glass and take a look at the masthead below. I have a new crew of advisers (a one-year appointment) from every province and district in our conference. These folks have consented to be accessible when I need counsel or information about a certain area of our constituency. I welcome this broader base of operation for *The Mennonite* and trust that you, too, will feel added ownership in the magazine as you spot the person from your geographical "wing" of the conference. To them or me you may relay questions or comments.

Another group that works behind the scenes, and to whom this magazine is accountable, is the conference's communications committee. Chaired by Jim Harder (South Bend, Ind.), it includes Cornelia Lehn (Chilliwack, B.C.), Henry Loewen (Winnipeg), Elaine Rich (Bluffton, Ohio), Marie Snider (North Newton, Kan.), Terry Stutzman (Normal, Ill.) and Beverly Suderman (Vineland, Ont.). They gather twice a year, the next time being May 8-9.

I invite your prayers for these and others who help guide us. *mts*

THE MENNONITE

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Meet the Commission on Education

Are you acquainted with our conference's educational program?

J. Winfield Fretz

For the past eight months I have been serving temporarily as the executive secretary for the Commission on Education of the General Conference Mennonite Church. Norma J. Johnson will succeed me in July.

It's not far wrong to think of this office as the superintendent of Sunday schools of our conference. With almost 400 congregations, we have about that many schools in this large "school district." The 14 COE members (see box) are its elected continental directors.

The responsibility of the "school superintendent" of this large educational system is to give leadership and encouragement to the writers and directors of the various department heads. Let me introduce our staff of professional educators and the jobs they perform.

General editor Maynard Shelly is an ordained minister and former editor of *The Mennonite*. He reads and edits book manuscripts, curricular printed materials and serves as associate editor of *Builder* (lesson helps for teachers and worship resources for churches). He supervises printed materials prepared by and for the conference school system. It is no small job to meet the expectations of 64,000 church members. Edna Dyck is copy editor.

Rosella Wiens Regier, a former public schoolteacher, directs the department of children's education. She oversees Sunday school, midweek, Sunday night, vacation Bible school, mission education and club resources. She is assisted by Foundation Series resource people drawn from the constituency, one in each province and district.

Paula Diller Lehman heads the department of youth education. She is a graduate of Associated Mennonite Biblical Seminaries and former program co-director with her husband, Tim, of Camp Friedenswald in Michigan. She gives direction to our conference's camping interests, the triennial youth conference, youth council, Youth Venture and preparation of Foundation Series for youth.

Susan Janzen edits *With* magazine, published for high-school-age youth. It is sponsored in cooperation with the Mennonite Church. Susan was formerly a staff writer for *Mennonite Weekly Review*.

The department of Student and Young Adult Services is being filled by the part-time employment of Myrna Burkholder, who holds a comparable position with the Mennonite Board of Missions (Mennonite Church) in Elkhart, Ind. This department focuses on the educational needs of conference college and university students and young adults under 25 in full-time employment. The two sponsoring groups produce an annual census of Mennonite students, making it possible to keep in contact with this highly mobile population.

Part-time service for the department of adult education has been contracted with Eleanor Loewen of Winnipeg. The focus of this department includes the changing faith needs of adults, women's issues, sexuality and other concerns of adult Christians. Financial shortages have kept this department in the conference educational system from being staffed.

In family life education a task force of five couples, headed by Vernon Lohrentz, is giving administrative direction to our Mennonite Marriage Encounter program. Cookie Wiebe is the interim promotional coordinator. This arrangement is for a one-year term until Jan. 31, 1988. Clare Schumm is directing the remainder of the family life program. Schumm is a family life counselor and will work with district and provincial conference educational and family life committees. This department addresses the challenges facing families. In addition to seminars for training resource leaders in local congregations, literature and study guides will be made available to church schools and special interest groups.

Our conference's Faith and Life Press, managed by Dietrich Rempel, is the publisher of books and pamphlets for COE and other conference agencies. It is a joint publisher of Foundation Series with other Anabaptist groups. Faith and Life Press books are also distributed through the Conference of Mennonites in Canada's Congregational Resources Board in Winnipeg.

Faith and Life bookstores in Berne, Ind., and Newton, Kan., are managed by Larry Dixon and Brent Sprunger, respectively, serving under the supervision of COE.

The support staff in the "superintendent's office" includes Karen Bachman, Delia Graber and Sharon Orr.

All of us, young and old, who attend Sunday school classes should know that we are students of a large, international education program.

J. Winfield Fretz has taught and administrated at Bethel College, North Newton, Kan., and Conrad Grebel College, Waterloo, Ont.

The Commission on Education

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An open letter to Foundation Series

Dear Friends,
Month after month and year after year you work in the interest of the Commission on Education and Christian education. You were chosen by your province or district to be COE's representatives for the Foundation Series—the General Conference Mennonite Sunday school curriculum.

I know, though, that your job involves more than the Foundation Series. You answer questions in the broader areas of Christian education. You are respected for your opinions and expertise. You respond enthusiastically to congregations and individuals on a variety of topics with research, prayer, presentations, discussion and information.

You do amazing things with the small budget COE provides. COE and our conference are getting a good deal through your services. Thanks, Resource Persons, we appreciate it. You are a strong, dispersed staff for COE.

In addition to your services in your province or district, you send me reports of your involvement. In turn I send resources and news.

May I share some of that news with readers of *The Mennonite*? What you write and do is informational, impressive, inspiring. Your stories speak of your love for God and concern for God's church. Thanks for sharing. Here are excerpts of your letters to me.

Faith Wenger, Pacific District: My workshop at the combined Pacific District (GC) and Pacific Coast (MC) Conference (June 1986) went too fast, and it seemed we just skimmed the surface. One would need at least a second hour to do some hands-on experiments of the models for small Sunday schools that I presented. I definitely think we should pursue our idea of a tour in the Pacific District with you, Paula Diller Lehman and myself.

Donna Driedger, Saskatchewan: I have had four telephone calls regarding Foundation Series recently with inquiries about (1) materials that could be used for teachers' meetings, (2) ideas for youth classes, (3) materials suitable for intergenerational use and (4) a request for the possibility of ordering Foundation Series materials from Canadian offices.

I am impressed with *Building Foundations: How Children Grow in Faith*, the new slide set for Foundation Series. I will attempt to get to all my churches with it early in this new year.

I am enclosing a copy of my last letter to Saskatchewan superintendents. We face the problem of many changes in superintendents—every three years in some cases. I want to stay in close touch with them.

Take note of this exciting report from the Saskatchewan education committee: "The first Saskatchewan Sunday School Convention has taken place. The evaluation response was overwhelmingly favorable. Of 191 evaluations returned, 191 agreed that the convention is a good idea and needs to become a regular occurrence."

Kathy Peters, Alberta: I attended a Sunday school teachers' meeting at First Mennonite in Calgary, where I reported on my Newton trip and led in a devotional.

On March 22 (1986) I was in charge of a one-day workshop at Edmonton and used *Upon These Doorposts*.

On April 10 a year ago you and I conducted Christian education workshops with nine churches in four locations. Many young mothers were present. Teachers appreciated the new ideas that gave enthusiasm and inspiration.

Susan Jones, British Columbia: We are all busy planning for the superintendents/education meeting. We presented our information to about 16 people and then had a good sharing session about curriculum and the difficulties of being "in charge."

Rosella, I have met many interesting people in my years as a resource person for Foundation Series (you included), but I am resigning that position. Ed and I have accepted a position to teach in Cairo, Egypt (as of March 31).

Jo Ropp, Central District: Some concerns have been raised recently: (1) "Adult education will be dead in 10 years." (2) "How can I get the threes and fours to sit still on chairs?" (3) "Storytelling isn't for me, but I'm here." (4) "We need help on irregular attendance and getting people involved." (5) "How do we get teenagers to come and then be interested?"

I planned for 12 education/nurture workshops and did two of them.

I have been asked if I might be available to lead a planning group in developing goals and objectives and in selecting and planning for a long-range period of Christian education. The church leadership is eager to switch to Foundation Series soon.

P.S. One of the pastors thinks maybe

Paul M. Schrock

resource persons

I should be a Christian education missionary.

Marjorie Geissinger, Eastern District: Today I wrote an article for *The Messenger*—my regular column, Edu-Notes.

I love *Sing and Be Glad* and feel close to this project, since from the beginning I think I was one who kept asking for it.

I noticed Kathy Peters (Alberta) mentioned that they were considering an ACT weekend. I hope they do. It was an exciting experience for me. I led the preschool classroom in ACT I at Keswick and in ACT II at Pennview Christian School. I believe the excitement and enthusiasm generated at those educational endeavors can and should be generated in a local situation.

I spoke with the Eastern District education and publication committee about the need for setting up several workshops that could be presented in local churches or clusters of churches in order to get to the majority of teachers who have not gone to ACT.

I contacted people from four congregations to evaluate Foundation Series for youth. We met for lunch, then got down to the evaluation. It was interesting and enjoyable and good for the teachers to share.

Justina Heese, Manitoba: The Sunday school convention at Winkler has received a lot of effort, energy and enthusiasm from me these last weeks.

The day after I arrived home from holidays, I received three workshop cancellations. I'm recovering.

I have just finished a series of interviews with our congregation's youth executive nominees and it was special to arrange a time to meet individually, to have a coke and donut together. It is a super way to communicate and encourages me to try harder to get to know my superintendents.

My excursion for Foundation Series to Winnipegosis was great. It was an excellent idea to go to a small, remote congregation to share resource people with them, since outlying congregations sometimes feel removed. I took two supportive friends, so the trip was an added bonus. The workshops they (Katie Giesbrecht and Hilda Franz) did were well received. The congregation outdid itself in enthusiasm, interest and hospitality. I feel the trip was Foundation Series money well spent.

At the Manitoba Conference this February I shared three dreams: (1) that every Sunday school teacher in Manitoba have an opportunity to attend the next Sunday school convention, (2) that congregations have additional workshops with the guest during that time and (3) that some congregation that has never considered Foundation Series look at it and consider using it.

Janelle Ortman, Northern District: In response to the need for teacher training in the Northern District and the need of churches on the fringes to feel included, I planned a Northern District traveling teachers' workshop that would use a team of resource people and stop in six locations. My work was primarily before the event with communication, publicity and planning. I also led one of the half-day sessions during each of the three workshops that materialized. The team of four to seven people traveled together by van, and that was an experience in itself. Together we reached about 170 people representing 12 churches in the Northern District.

I'm going to Mountain Lake, Minn., in March to a teacher-appreciation dinner. They want to use the new slide set, *Building Foundations: How Children Grow in Faith*, and would like me to present it and lead the discussion. I'm looking forward to it. I mention the slide set to superintendents whenever I get the chance; yesterday it was in a grocery store.

I had a phone call inquiring about daily vacation Bible school materials. I couldn't give good answers, so I referred her on. When you have a tie to COE, people think you know all that's going on.

I'm still teaching Foundation Series at my home church, but I've moved from youth to 3-year-olds. I had my first session yesterday. Don't tell me there isn't enough material or activity. I was only half done and having a great time when the bell rang. Looks like I'll have to make adjustments.

Helen Reusser, Ontario: The Ontario Christian Education Convention was held last Oct. 18. Many people expressed their thanks. Ralph Lebold, president at Conrad Grebel College, was our speaker, and his input engendered good discussion. I chose the topic because of my experience in our churches, especially concerning parent-child dedication and age of baptism. We don't know what we believe and why. We had a much larger group of teachers of youth and adults than we have had other years. This is the third year that this convention has gone inter-Mennonite.

An inter-Mennonite workshop in Toronto in March was well received. We focused on storytelling, learning centers and teachers of youth and adults. A teacher of a young adult group wrote haiku and cinquain poems and excitedly said, "This is great. I'll use this in my class." Each person working at the 14 learning centers was to think of a particular lesson or Bible story to illustrate and afterwards share how they would use their creations.

Marjorie Stucky, Western District: Writing to you all in the *Western District News* of *The Mennonite* is exciting. Many of you in the district have become good friends. To be your new Foundation Series resource person rather than director of Camp Mennoscah feels strange, but our goal is the same—to help us know, feel and love God.

Rosella, I think I need to read several good books on Christian education. You would recommend. . . ?

A concerned individual reported that there are complaints that Foundation Series is too difficult for the teacher. I am amazed at the excellence in organizational aids, think-ahead notes, usable ideas. Certainly much has been done to make preparation easier and less time consuming than we experienced in older materials. I have taught Foundation Series for one year now, at the third grade level. Writers have done a great job. They are to be commended.

Foundation Series resource persons, "I thank my God for you every time I think of you; and every time I pray for you all, I pray with joy because of the way in which you have helped me in the work of the gospel from the very first day until now. . . . You have all shared with me in this privilege. . . . I pray that your love will keep on growing. . ." (Philippians 1:3-9).

Love,

Rosella Wiens Regier
Secretary for children's education

Paula Lehman

Members of the 1986 Youth Venture to Bogotá

Mennonite Service VENTURE goes international

Paula Diller Lehman

Two years ago Youth Venture of Mennonite Service Venture launched an international service program for teenagers. The first service assignment was located in Bogotá, Colombia, and is offered again this summer. Another venture, to the Middle East, has been added.

Why go international? There are plenty of service opportunities for teenagers in North America, and it is more expensive to send teenagers overseas. However, there are several important reasons for offering opportunities for teenagers to do service in other countries. First, a few Mennonite youth have and continue to be involved in parachurch mission programs such as Youth with a Mission. Obviously this reflects a desire on the part of teenagers to have an international experience. For some it is an opportunity to test skills in light of future vocational opportunities. Until recently Mennonite youth were forced to look to other organizations because the Mennonite church offered few international opportunities.

Second, teenagers who participate in a service assignment are more likely to choose future service or church work opportunities. If the Mennonite church needs more missionaries, service workers and church planters, why not affirm and foster these desires at an early age? I have firsthand experience with young people who, after participating in an overseas experience, make direct educational and vocational choices that will lead them into Christian ministry.

Third, the more teenagers know of other people and their cultures, the more they will care about them. Youth who open themselves to understanding global issues often respond by living with compassion and justice. Youth need opportunities to move beyond influences of materialism and individualism.

As in the last two summers, we are again offering the Colombian experience with the help of Peter Stucky, executive secretary for Iglesia Evangelica Menonita, and our missionaries, Gerald and Mary Hope Stucky and Hector and Mary Valencia. Participants will get acquainted with the Colombian culture in Bogotá and go to Chachipay to work at the retreat center. It is an opportunity for teenagers to begin to understand the Colombian culture, to visit Colombian Mennonite churches and to see mission work in addition to scheduled work projects. North American youth can become acquainted with Colombian youth through Bible study and recreational activities.

Abe and Elaine Bergen of Winnipeg, with the help of Kathy Bergen, Mennonite Central Committee associate country representative in Jerusalem, will lead the Youth Venture to the Middle East, Israel and Palestine. One possibility is to help renovate a Christian school in Ibillin with Father Elias Chacour, author of the book *Blood Brothers*. Other educational opportunities may include visiting a kibbutz and refugee camp. Participants will have time to visit places we read about in the Bible and experience them in ways that will make the Bible come alive. They will swim in the Dead Sea, visit Masada, spend a day on the beach, take a quick trip across the Sinai Desert (guaranteed to take less than 40 years) and visit Cairo and the pyramids.

Kathy Bergen also writes, "I trust that the biased North American press will not frighten you and keep you away. We live and work here and do not feel that our lives are in any more danger than they would be in North America."

I challenge your congregation to support at least one teenager, age 16-20, on a service mission this summer. Tap a young person on the shoulder and offer congregational support if they will consider this leadership training opportunity. I believe strongly that this is one way we can insure future Mennonite leaders.

Mennonite Service Venture is an inter-Mennonite program sponsored by the Commission on Education and the Mennonite Board of Missions. Youth Venture is a Commission on Education program and receives financial support from the commissions on home ministries and overseas mission.

For more information contact Paula Diller Lehman at Box 347, Newton, KS 67114, (316) 283-5100.

Joy is a sunbeam

Linea Reimer Geiser

Flip up the shade!
Flip up the shade
so the green plant of you leaps
and your blooming buds chant praise!
Flip up the shade!

Shake off
all mist that muddies your seeing.
Bow before urgent light
that wills to baptize
your buried seed.

Linea Reimer Geiser lives at 610 Revere Drive, Goshen, IN 46526.

Muriel T. Stackley

Involved in the marketplace

Brent Sprunger

Bookselling has a long and integral history with our conference, beginning in 1884, when Mennonite Book Concern was purchased in Berne, Ind. Faith and Life bookstores have the following mandate: ". . . to sell and promote to members of the General Conference and to the communities in which (they) are located, Christian and general literature which helps persons grow in their relationship with God and their understanding of themselves, the world and the ongoing mission of the church. . . . We see (the) operation (of bookstores) as another facet in the Christian mission and witness of the General Conference Mennonite Church."

Let's look at how this mandate is being fulfilled.

Each store has become a community and church resource. Inventory is selected to best fit the needs of our conference and of the surrounding community. In addition to books and Bibles one may find music, gifts, greeting cards, vacation Bible school curriculum and office supplies.

Faith and Life bookstores are conference windows—or even doorways—to and for the communities and the larger church. It is conservatively estimated that over 40,000 customers are served each year through our stores. Customers include not only individuals and conference congregations but many other churches and businesses.

Improved telecommunications and quick, reasonable shipping systems have made it easier for Faith and Life bookstores to serve the whole constituency. Phone and mail orders come from around the world requesting anything from church history publications to vacation Bible school curriculum, cookbooks to pamphlets. You are only a phone call or postage stamp away from the array of published resources for the church, home and individual.

By successfully serving diverse needs and desires we serve the wider church and community. Many times we hear, "I wish we had a bookstore like this in my town."

When led by the Spirit, it is right for the church to be involved in the everyday retail marketplace. With proper care, these bookselling and publishing plants will continue to bring people in contact with Jesus Christ.

With*'s audience, mission and purpose*

Susan E. Janzen

For most of the 20 years *With* has been published for Mennonite youth, the magazine has been guided by a multipage statement of purpose. This document details the magazine's history, mission and various ways by which that mission can be fulfilled.

A year and a half ago the *With* editorial staff decided to re-evaluate the document. Is it still valid? Has the focus shifted? Can we simplify the document into a short statement? Have the needs of youth changed? Does all this information belong in a purpose statement?

After considering a number of revisions, the staff decided that the elements to be considered were audience, mission and purpose. The new statement would have to be short enough to be communicated orally and concise enough to integrate all three important elements. Assistant editor John Rogers did a final rewrite and presented his work to the staff, which affirmed the following statement: "*With* is produced for teenagers within Anabaptist-Mennonite congregations to help them (1) understand the complex issues and forces that impact them directly and indirectly and (2) make choices that reflect Anabaptist-Mennonite understandings of living by the Spirit of Christ. The ultimate aim is for each young person to become a unique expression of God's love in the world."

What does this statement mean?

We identified two characteristics of the *With* audience. First, middle teens—basically those in high school—is the age for which *With* is intended. This means that reading level, interests and developmental levels of teenagers need to be kept in mind when we decide which subjects to cover and when we ask people to write articles or evaluate free-lance materials.

Most *With* readers relate to Mennonite congregations. Because of this, the emphasis in *With* is more toward discipleship and spiritual disciplining than evangelism.

With's mission is outlined in the two numbered points. What do we mean by "complex issues and forces that impact them directly and indirectly"? An illustration from our production schedule may serve as an explanation. One of the subjects we'll feature during the next year is the Peter's Projection map, which offers a truer picture of the relationship of nations by size and projection than does the commonly used Mercator Projection. We decided to use the map because the way we view the world subtly influences (and reflects) the worth we place on the peoples of the world.

The second numbered point reflects our stance—we are an Anabaptist-Mennonite publication. Each article we print must be acceptable theologically and be well-written. The theological diversity among our congregations is represented in *With*'s editorial consulting staff and on our policy-making boards. For our conference this body is the Commission on Education.

The reason we deal with the complex issues teens are facing, and the reason we approach them from an Anabaptist perspective is summed up in our desire for young people to grow into an owned faith and to become "unique expressions of God's love."

This spring we began printing the new purpose statement in each issue. We did this for two reasons: to remind those of us on the staff and our readers of our mission, and as a measuring stick for articles we print. Let me know how you think we're doing.

'The Reverend Mrs. Entz': a lifetime of Christian education

Carol Duerksen

Anna Entz (Mrs. J. E. Entz) is nothing more than 98 years of testimony to God's blessings. Nothing more and certainly nothing less. Hundreds of General Conference Mennonites know that to be a fact, but I found out only recently.

Armed with paper and pen, I arrived at Anna's room in the Bethel Home (Newton, Kan.) one day in February. She greeted me warmly, at the same time stating emphatically, "I don't know why you're doing this story. I'm only an insignificant individual, and there are so many people that have done so much more. I don't think you should be taking up space in *The Mennonite* with this."

CD: "From what I hear, God has worked through your life in some special ways."

AE: "The only thing I can say is that the Lord has given me the wonderful privilege of teaching his Word for over 80 years. That's the only thing I can claim, and it's all been because of his grace, his marvelous grace. As I look back over my life, it's amazing how many insignificant little things have led me to the Word and the love of teaching the Word.

"For instance, my parents bought a big Bible storybook with many illustrations that was called *Die herrliche Geschichte*—the Golden Book. Before we were in school my little brother and I would lie on the floor and look at the book because it was so heavy we couldn't hold it. That was my first memory of loving the Word of God."

CD: "Do you have other childhood memories of times with the Bible?"

AE: "Oh yes. I remember one winter when I stayed with my grandparents because they lived near the German Gemeinde Schule I was attending in Inman. I can still see my grandfather sitting at the table during the long winter evenings, reading his Bible and Gesangbuch. When company would come, the conversation would center on the Word of God. I don't know how profound the discussion was because I didn't understand it, but I sat on a footstool behind the round oak stove, and I felt a deep respect and love for God and his Word."

CD: "What happened when you became a teenager?"

AE: "I will never forget the catechism classes taught by Mrs. S. S. Haury at First Mennonite here in Newton and the evening Bible studies she and Dr. Haury organized. This was about 1910 or 1911. The study was in English, although the church services were still in German, and so were the songs we memorized in Bible class. You must remember, this is all ancient history.

"I remember Sister Hillegonda as a wonderful Bible teacher for us girls. I also remember my first theme for Christian Endeavor was on the subject 'Geben ist seliger als nehmen' ('It is better to give than to receive.') This assignment led me to study and search the Scriptures, and I loved it."

CD: "Do you remember the first Sunday school class you taught?"

AE: "It was five 16-year-old boys. Throughout the years I've taught mostly adults. Some of the classes were large, like 35, 45, 50 people. I've taught Sunday school teacher training classes, midweek Bible classes, summer Bible school, and I've enjoyed it all."

CD: "What's the key to keeping people interested when you're teaching?"

AE: "I think the Word of God itself is interesting. It is so rich and full. I use the Sunday school quarterly and some other helps, and I believe in teacher training, but I think the Bible should be our source of teaching. By the Lord's grace, I've been able to hold the interest of the class."

CD: "When did you prepare your lessons?"

AE: "When I was young and teaching school, I was living at home and helping my mother with the housework because she wasn't well. By the time I taught school, graded papers, prepared lessons and did the housework, there wasn't a lot of time left, but I managed. Now I have all week, and I enjoy every moment of it, but I'm not teaching regularly anymore.

"When I was teaching, I usually tried to read the lesson the Sunday afternoon a week before I would teach it. Then, as I went through the week, I could be alert to incidents that might be used to illustrate the lesson."

Carol Duerksen

When asked if she preferred to be called Anna Entz or Mrs. J. E. Entz, she replied, "I like to be called Mrs. J. E. Entz, but here everybody calls me Anna, and some people call me Aunt Anna. It really doesn't matter. I'm like that person who said, 'I don't care what they call me, just so they call me for dinner.' "

CD: "So studying it Saturday night wouldn't have the same effect, would it?"

AE: "Not quite. Someone once told me she read her lesson on the way to church in the morning. She lost riches of teaching and riches of personal growth."

CD: "So you spend a lot of time with the Bible every day?"

AE: "I do now, but I didn't then, because I did need some sleep."

CD: "What's your favorite portion of the Bible?"

AE: "Of course, we all love the Psalms. Next to the 23rd Psalm, which is everybody's favorite, I like Psalm 103. That is the key to all of life, because our relationship to God is what brings the blessings that God has for us.

"Psalm 27 is another favorite. In the New Testament, the Gospel of John, Ephesians and Philippians are great favorites."

CD: "Why the Gospel of John?"

AE: "Because it was written to prove to us that Jesus Christ is the Son of God, that he is divine. In John we see our Lord as God manifested in the flesh: 'These were written that ye might believe that Jesus the Christ is the Son of God, and believing, have life eternal' (John 20:31)."

CD: "What about your ability to recite Scripture?"

AE: "After I was a child, I don't

think I ever sat down with the idea that 'now I am going to memorize this Psalm today.' But as I would study my lessons, I would go over it again and again. The Lord has been gracious to me; it has been easy for me to memorize—another one of the wonderful gifts God has given me."

CD: "I'm wondering, How do you hear God? How do you know God is talking to you?"

AE: "First of all, you have to read his Word to hear him talking through it. You have to be open to it. How many times do you read a verse and not get a thing out of it. Then you read it again and it becomes meaningful. There we have the guidance of the Holy Spirit."

CD: "Are there other ways?"

AE: "If we have an open mind the Holy Spirit guides us into all truth. God has timing and purpose for my life, and when I need a particular truth, in due time God will send that truth to me, whether or not I'm aware of it at the time. My only hope and prayer is that I might glorify my Lord. That's all I want."

CD: "I believe you've done that for 98 years."

AE: "The Lord has been gracious to me. I hope I have been something for him. Oh please don't print this. I really don't want this in the paper."

CD: "Anna, I feel that God has spoken to me this morning as I've listened to you, and surely that will happen when people read the story. Has God spoken to you through other people?"

AE: "Oh yes, I've had wonderful teachers."

CD: "What do you think about the General Conference's Call to Kingdom Commitments?"

AE: "The work of the church and the conference has always been a part of my prayer life. I love our conference and I pray for a deeper spiritual life in our conference. As our nation is made up of individuals, so our conference is made up of individuals. As individuals go, the nation goes, and as individuals go, our conference goes."

CD: "What are some of the changes that you've seen in the General Conference Mennonite Church that you felt were significant?"

AE: "There was the language change. With our language change we lost some of the riches of our culture, like some of the German chorales. Sometimes I think we should stress evangelism more."

CD: "What does evangelism mean to you?"

AE: "I mean a deeper spiritual life, a closer walk with God. I mean that God's Word and God's guidance would be alive in our lives."

CD: "What kind of a formula would you give me to achieve that in my life?"

AE: "The formula would be to accept salvation in Christ Jesus, submit to his will and live for his glory. Our big problem is accepting the salvation. Oswald Chambers says we have to realize our salvation by our faith."

CD: "What do you mean by 'realize'?"

AE: "I have to accept salvation mentally, morally and spiritually. No area of my life should be beyond God's will. That's what I've been trying to teach for these many years."

CD: "I hear a lot about stewardship in our conference. What does it mean to you?"

AE: "Stewardship means that I take good care of everything God has given me, whether it's my mind, body, money or my service. I have to take good care of my mind and my body. And isn't God wonderful to give me my mind at this age? All I can say is that God is so good.

"When I look back over my life, the goodness of God is so evident all the time. I've had two cancer operations, a gall bladder operation, I've been in the hospital repeatedly for pneumonia, and here at 98 I'm in good health. It's nothing I deserve. All the glory belongs to God."

CD: "Does it get frustrating to be outliving most of your friends and relatives?"

AE: "Well, I miss them, but I'm comfortable here in the home. I take a long nap in the afternoon, and they keep us busy with activities here. I also do a lot of letter writing. I listen to a few radio programs, although I'm not a radio fan, and I'm definitely not a television fan. I have access to one here, and since the other people sitting in front of it are usually sleeping, I can turn on the program I want. Sometimes I watch Billy Graham, or the news."

CD: "Let's do one more thing. Could you list God's 10 greatest blessings in your life?"

AE: "Well, I never thought about it that way.

"The first one would be my heritage. My parents and grandparents were devout people who loved the church and God's Word. My Mennonite heritage, all the way back, is a great blessing. My church, First Mennonite here in Newton. I joined it when I was 16. The good Bible teaching I received in the church was very important. My years at Bethel College were important. I went a total of three years and graduated from the Academy in 1914. I took Bible all the time, and P. H. Richert was my Bible teacher the first year I went there.

"God has given me wonderful, stimulating friends. They have been a source of richness in my life. And of course my sisters, Louisa (Mrs. Kurt Galle) and Esther (Mrs. Herman Unruh). They are 90 and 86. We are three old ladies who talk to each other several times a day on the phone. They take me to church, and we eat lunch together on Sunday. We have such nice visits, and many friends join us.

"Rev. J. E. Entz was my pastor, elder and husband, and I hope we were blessings to each other.

"The deaconess sisters have been a wonderful blessing—Sister Frieda and Sister Hillegonda. Sister Hillegonda was a wonderful Bible teacher for many years.

"The district conferences and triennial conferences and the world conference were real blessings to me.

"I've been showered with love from so many people. One of the beautiful things of my life was that when I became Rev. Entz's wife, his first wife's family accepted me and loved me so completely. Now, since Rev. Entz has been gone, his family has remained loyal to me, too."

CD: "Do people come back and tell you they appreciated what they learned in your classes?"

AE: "Oh, so much. As I look back over my life I must say again, 'Bless the Lord, oh my soul, and forget not his benefits.' It has been a blessed privilege to teach God's Word."

Carol Duerksen is a free-lance writer and photographer from Goessel, Kan., and a member of Tabor Mennonite Church. Her address is Route 2, Box 71, Newton, KS 67114.

Research at the Institute of Peace and Conflict Studies at Conrad Grebel College, Waterloo, Ont., shows that while famine, hungry people and the Western relief effort in Ethiopia was well-covered, the causes of the famine—the Ethiopian historical, political and military situation—received minimal coverage. IPCS is sponsoring the Horn of Africa Project to do research on the relationship between conflict and development, or famine-relief projects in the Horn of Africa (Ethiopia and its immediate neighbors).

This Mother's Day, May 10, Bread for the World is asking that Christians in the United States send Mother's Day cards to their members of Congress that lift up the needs of the poor mothers in the nation who cannot afford adequate food and health care for their children. These cards will request that Congress increase funding for the highly effective Special Supplemental Food Program for Women, Infants and Children, also known as WIC. Twenty percent of U.S. children live in poverty, and infant mortality rate is among the highest in the industrialized world. Write BFW, 802 Rhode Island Ave., NE, Washington, DC 20018.

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80 percent of congregations involved

Commitment Sunday celebrated in churches

Newton, Kan. (GCMC)—In congregations across the United States and Canada, people gathered on April 12 to celebrate Commitment Sunday as they made pledges of prayer, service and finances to A Call to Kingdom Commitments, the development plan of the General Conference Mennonite Church and its related conferences.

Just hours after the celebration occurred, 122 of the 246 congregations that observed Commitment Sunday on or before April 12 phoned the conference headquarters here or the Conference of Mennonites in Canada offices in Winnipeg with their preliminary results: 85 percent of the households reporting made commitments to prayer and 55 percent to service. They also made financial commitments totaling $2,732,762. Those reporting made up 38.9 percent of participating congregations. One hundred ninety-two congregations have yet to report, including 68 that are celebrating Commitment Sunday at a later date.

"The participation level in this effort has been greater than anything in recent General Conference history," said Jim Gingerich, congregational campaign director, noting that 80 percent of all conference-related churches are involved.

"This is a terrific start," said Carol Suter, development director. "If the remaining congregations respond as the others did, I would expect to receive a total of $5-$6 million in initial commitments from congregations by the end of the year."

In addition to the congregational campaign phase, $1,795,836 was pledged by individual donors, staff and board members during the advanced gift phase. Combining the figures from both phases, $4,528,598 has been pledged to date, or 25.9 percent of the proposed $17.5 million goal.

Dave Linscheid

Carol Suter, development director, answers a phone call from one of the participating congregations as Jim Gingerich (center), congregational campaign director, and Ted Stuckey, treasurer, look on.

However, Suter emphasizes that everything is still in the preliminary stages. "People will continue to have the opportunity to make new or renewed commitments within the next two years," she said.

"What I've heard today as people called in is how important the visitation process has been," Suter said. "People have used words like 'revitalization.' We're going to harvest the benefits of this for years to come."

Funding of the projects approved in A Call to Kingdom Commitments will begin no later than Nov. 31. Undesignated funds will be divided with half going to "where most needed" and half prorated. Resources will be made available to those who have made commitments to prayer and service. *Carla Reimer*

Canada's new refugee measures, announced on Feb. 20, are having a particular effect on people from Central America who come to Canadian points of entry from the United States to seek refugee status. The number of arrivals had increased substantially in recent weeks because a U.S. law had made it much more difficult for people without legal status to obtain work there. Now, when refugees come, they will be given a date on which to come back and present their refugee claim to an appropriate authority. Meanwhile, they will have to return to the United States.

The Bible Sabbath Association, a non-sectarian organization of seventh-day Christians, is vehemently opposing a proposed calendar that would remain the same year after year. Proposed by John M. Culkin, executive director of Understanding Media, the "constant calendar" would create months of four and five complete, seven-day weeks, with each month beginning on a Monday. The calendar would also insert an extra day at the end of every year, thus disrupting the weekly cycle. According to BSA, the constant calendar "would create incredible problems for seventh-day Christians and observant Jews."

Ways Out: Alternatives to Violence is a book being put together by Gene Knudsen-Hoffman of Santa Barbara, Calif. He wants people to send him a brief essay (no longer than 500 words) or a concise statement about a nonviolent alternative to any national or international problem. These should be sent to him c/o *Ways Out*, 312 E. Sola St., Santa Barbara, CA 93101, by May 31.

Health ministries belong in the church

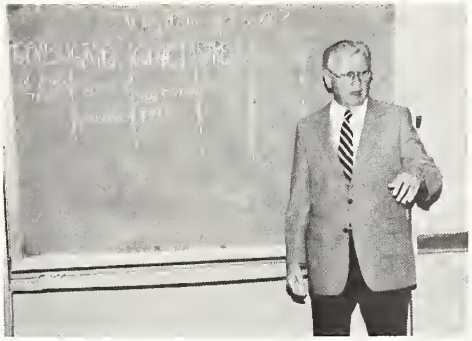
New Orleans—What are the health-care agencies in your community? Most people think first of hospitals and related institutions. But, says Granger Westberg, those are actually illness-care services. You have to look elsewhere for health care.

Speaking to the Congregational Health Council and to the Mennonite Health Association/Brethren Health and Welfare Association assembly here March 13-18, Westberg said there are five agencies that provide health care: home, school, workplace, public health and church. He argued that the Sunday worship service can be one of the most profound health-giving influences in any person's life.

But the process toward health care instead of illness care continues to go slowly. In most workplaces is a shift from insurance only to include emphases like nutrition, exercise and control of substance abuse. Others provide social and intellectual stimulation.

The need to integrate our whole world of being—emotional, physical, social and intellectual—with an overall spiritual wellness is still rarely recognized. Professionals acknowledge that we get sick due to our genes, grief, guilt, stress and life changes, but they stop short of including our fundamental outlook on life.

For this reason the churches must continue to pioneer in providing wholistic health centers. Westberg, who lamented that it is a rare church or denomination today that has even a 1 or 2 percent line-item in their budget for any risk-taking venture(s), has been leading out in finding inexpensive ways by which churches can provide health-care centers through the week as well as on Sundays. His latest model is the "parish nurse." Churches engage a nurse half time and soon are busy giving four things: health education, personal health counseling, teaching for volunteers and liaison with other community services. In eight pilot projects, Westberg said the process has been similar. First the elderly come for help, then the parents of teenagers, then men over 40.


Bernie Wiebe

Granger Westberg, pioneer in wholistic health centers based in congregations, addresses Mennonites involved in health care.

The Mennonite Council for Congregational Health has been slow to become operative in local churches, says MHA executive director H. Ernest Bennett. But there are several congregations that have active councils. To reinforce this movement, the MHA committee released a 59-page *Congregational Health Concerns Handbook* at the March 13-18 health convention in New Orleans. This local church resource is to be made available to all Mennonite and Brethren in Christ churches. It is edited by Edwin F. Rempel, Mennonite Brethren pastor from South Bend, Ind.

This book invites congregations to claim the "Good Shepherd" role in their ministry in fresh ways, says Rempel. It includes historical and theological perspectives on church involvement in preventive health-care ministries. *Bernie Wiebe, managing editor,* Mennonite Medical Messenger

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Admissions counselor, Bluffton College. Duties include recruitment travel to high schools and college fairs, interviewing, correspondence and follow-up with prospective students. B.A., preferably from liberal arts college, required; excellent communication, organizational, and interpersonal skills; willingness to travel. Salary dependent on qualifications and experience.

Submit resumes to Fred Amstutz, Director of Admissions, Bluffton College, Box 638, Bluffton, OH 45817.

Children provide school supplies

Souderton, Pa. (MCC U.S.)—Jolene Nice, Laura Bergey and Brenda Tuttle, students at Penn View Christian School, stand by a bathtub filled with more than 870 boxes of crayons. These crayons, collected by students from kindergarten to grade three, will be sent to Honduras through Mennonite Central Committee as part of a school-wide project about stewardship. Students in grade seven assembled 45 school kits that will be sent overseas. Students in grades four, five, six and eight raised more than $1,000 to purchase and assemble school kits for children in Bangladesh.

Galen Guengerich (MCC)

Kings View Center, Reedley, Calif., on March 29 celebrated the opening of Kaweah/Kirkwood, a 37-bed facility designed for the treatment of adolescent and adult psychiatric patients. The event also included the installation service of D. Duane Oswald, newly appointed chief executive officer for Kings View.

Depositions in the federal racketeering lawsuit against members of the Oliver North "secret team" began March 9 in Miami. The suit was filed in May 1986 by the Washington-based Christic Institute on behalf of U.S. journalists Tony Avirgan and Martha Honey. Many of the defendants are now under investigation by special prosecutor Lawrence Walsh and the Select Committee in the House and Senate of the U.S. Congress. Under the Racketeering Influenced and Corrupt Organizations statute Christic Institute has extraordinary power to subpoena bank, telephone, travel and other business records. The suit charges that these "secret team" members are supplying arms and explosives to the contras and that they are active leaders of an organized federal criminal racketeering enterprise that violated the congressional ban on contra aid. The suit also charges that the defendants engaged in acts of right-wing terrorism and political assassinations in Central America, Iran and earlier in Southeast Asia and that these activities were funded by massive cocaine and heroin smuggling.

Five Native chaplains graduate

After 18 months of intensive study and long hours at the bedside of patients, five Native trainees celebrated their graduation from the chaplaincy program at the Health Sciences Centre, Winnipeg, on March 12.

During a special service in the hospital chapel the five graduates—Louisa Bremner, Phyllis Keeper, Karen Letandre, Brenda Murdock and William Wood—received certificates marking the completion of the chaplaincy program. By publicly laying their badges on the table as part of the ceremony, the trainees willingly gave up their power to move freely within the Health Sciences Centre. But they did so with a greater recognition of the power for healing and caring that lay within themselves.

The graduates were affirmed and encouraged by their instructors—James Strachan, director of chaplaincy, and Murray Thompson, coordinator for clinical pastoral education. Greetings were also presented by Don Scott, HSC administrator, and John Funk, Native Ministries executive secretary, who represented the interchurch committee that had helped organize this training program.

The graduates now begin four weeks of alternate work experiences in local jails, mental health centers and municipal hospitals. They must also appear in hearings before the Canadian Association for Pastoral Education in order to gain accreditation.

Job openings

Denver Opportunity for Outreach and Reflection, a Mennonite urban work-camp program, is seeking new directors. Requires knowledge of urban issues, interest in working with young adults, excellent communication and organizational skills and the ability to work unsupervised. Year-round voluntary service position beginning in August.

Inquire immediately to DOOR, 430 W. Ninth Ave., Denver, CO 80204, (303) 892-1039.

M2/W2 Alberta is taking applications for a director effective **May 1**. Resumes can be sent to Dick Hiebert, 231-40th Ave., NE, Calgary, AB T2E 2M8, (403) 276-6700.

Germantown Mennonite Church is seeking a **community ministries coordinator**. Applicants must be willing to participate in GMC and should have the following qualifications:

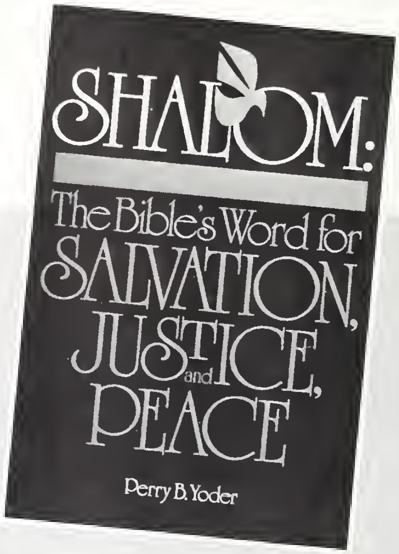
- flexibility and self-motivation,
- good communication and conceptualization skills,
- at least a bachelor's degree in an area of human service,
- three years experience in a position involving an urban setting, minority people, organizing skills and program responsibility,
- ability to commit at least two years.

The salary will be $9/hour at 20 hours/week with prorated fringe benefits.

Send resume as soon as possible to Bob Good, 240 W. Haines St., Philadelphia, PA 19144.

Goshen College seeks applicants for a full-time, tenure-track position in **foods and nutrition** beginning August 1987. Responsibilities include directing the foods and nutrition program, teaching courses in both foods and nutrition and one course in food service management and advising students in the program. Requirements include a graduate degree in foods and nutrition; RD and ADA membership. Ph.D. preferred. Practitioner and values, including peace and justice in the Mennonite tradition. Rank and salary commensurate with qualifications.

Send letter of application with resume, transcript and the names of three references to Willard Martin, Dean, Goshen College, Goshen, IN 46526. Applications will be accepted **until May 15** or until the position is filled. An equal opportunity employer.



"(The) interconnectedness of the core convictions of biblical faith implies that we should make a renewed effort to place shalom more centrally in our proclamation and struggle. Placing matters relating to peace on the outer edge of faith, making them optional, individual matters of conscience, and reducing them to a passive avoidance of violence have all skewed our understanding of both shalom and the central core of biblical faith."
—Perry Yoder

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A 108-year prayer vigil at LaCrosse, Wis., is believed to be the longest around-the-clock praying in the United States. The Franciscan Sisters of Perpetual Adoration have prayed uninterruptedly for nearly 950,000 hours, despite natural disasters, wars and malfunctioning alarm clocks. There is a "changing of the guard" every half hour, usually with two nuns praying at a time on kneelers or in chairs. At night the nuns stay on for an hour at a time.

A Hungarian-born Benedictine monk who is a world authority on physics has won the Templeton Prize for 1987. Stanley L. Jaki, a distinguished professor at Seton Hall University in New Jersey, will receive the $330,000 prize from Prince Philip at Windsor Castle, England, in May. The international panel of judges said, "Jaki offered the world a reinterpretation of the history of science that throws a flood of light on the relations of science and culture, and not least the relation of science and faith." The Templeton Prize, which is the world's largest prize, was established in 1972 by Sir John Templeton.

A decline in nuclear power in the United States has created pressure to export reactors to Third World countries, according to the book *The Nuclear Fix: a Guide to Nuclear Activities in the Third World.* According to the book, nuclear exports have retarded energy self-reliance and promoted inequity and repression. Alternatives, though feasible and cheaper, have not been developed.

Aboriginal rights still on church agenda

The breakdown of talks between Canada's Native leaders and provincial premiers during the recent First Ministers Conference on aboriginal rights was discouraging for many, including representatives of nine denominational groups who participated in the five-year constitutional process.

As partners in the interchurch organization Project North, the church groups (including Mennonite Central Committee Canada) have been a conscience to both federal and provincial governments, encouraging them to deal face-to-face with Native leaders in deciding questions of crucial importance to Native people. Church support was instrumental in getting "aboriginal rights" included in the new constitution. When a deadline of five years was set to define the scope of those rights, the backing of the churches also helped ensure that Native people would be included in discussions over their future.

The failure of the talks will force both Native groups and the churches to rethink their strategy, says Menno Wiebe, who attended the meetings as MCC Canada's representative on Project North.

Because the constitutional process and the related question of self-government were seen as so crucial, Wiebe says, "Native organizations have been forced to become more politically aware . . . and they have developed a strong political arm at the expense of developing a resource base."

The federal government will still have to decide on a new process for solving the constitutional problem. But until then, Native and church groups will need to put more energy into two areas: drawing in Native groups not involved in the political process and developing adequate resources for Native people so that some kind of autonomy can be created on a band-by-band basis.

MCC Canada is already helping individual bands develop a number of small projects that will help alleviate large-scale unemployment on reserves and break the welfare cycle that keeps Native people unduly dependent on government.

The coalition also "needs to think of taking the issue back to its own people in the churches in a more thorough way," Wiebe says, "so that when Project North speaks, its voice will more fully represent the membership of the churches involved." He takes heart from the fact that a recent Decima poll shows that 77 percent of Canadians already support the right of aboriginal people to govern their affairs within the nation of Canada, putting the electorate ahead of many of its elected leaders.

Beyond the political wrangling, Wiebe says, is "a basic plea for recognition." The Native people are not separatist—otherwise they wouldn't be bargaining at the constitutional table. But they do want to be recognized as the first people of Canada, with inherent rights as a sovereign people, recognized as such in the original treaties.

A recent statement by Project North, called "A New Covenant," offers a vision for a new relationship between Canada's Native and non-Native people, based on the biblical principle of "covenant." The statement, available through MCC offices, was the outcome of intense discussion between the churches and Native people.

It notes the connection between biblical covenants and the treaties originally signed between sovereign parties: Britain and the Native nations. The statement points out that no covenant can be changed by only one party without being violated entirely. Seen in this light, says Wiebe, the major issue facing Native people is one of justice.

Menno Wiebe

Canada's premiers, Prime Minister and Native leaders gathered in Ottawa March 26-27 for the last in a series of First Ministers Conferences on Aboriginal Rights.

The role of the churches involved in Project North has been "to attempt to create forums at which the right people should meet" to resolve the injustice that has developed over the past century, Wiebe says. "The church was not radical. We just asked that a country that claims to be democratic be democratic."

Wiebe hopes the issue will become more significant to individuals and congregations within the Mennonite and Brethren in Christ constituency, particularly as they relate to their government representatives and to the biblical call for justice.

"The Native people said to us, 'When we signed our treaties the first time the role of the church was convincing the chiefs to trust the government,' " Wiebe recalls. "Now, they said, 'your duty is to convince the government to trust the Native people. Don't be so afraid of us. To recognize our land is not to give it away; it's to give it to the heart of Canada.' "

The Heart of America crusade with evangelist Luis Palau is scheduled for Oct. 7-11 in Ahearn Field House at Kansas State University, Manhattan. Pre-crusade training sessions are scheduled for Topeka, Salina and Junction City during the months leading up to the crusade.

A Winnipeg directory of churches and synagogues and related ministries of faith is to be placed in every hotel and motel room in Winnipeg, also in libraries, government information centers and visitor's bureaus. It reveals that Winnipeg has 430 churches and synagogues, 20 denominational conferences, 135 religious organizations, 10 theological colleges and training centers, 35 faith-related private schools and 30 businesses whose products and services are an extension of the community of faith.

Fifteen members of the Fellowship of Concerned Mennonites consulting board met Jan. 9-10 at Harrisonburg, Va., to receive reports, review materials for publication, discuss issues confronting the church and make assignments for future projects. The board focused on the question, Where is the church going on the peace issue? and decided unanimously that that they are witnessing a "gross and flagrant departure from the historic peace position of the church."

Paraguayans discuss 'Peace Witness and Mission'

San Lorenzo, Paraguay (MWC)—Some 110 people from the German-speaking Mennonite churches of Paraguay gathered on the campus of the Mennonite seminary here Feb. 18-20 for a peace conference on the theme "Peace Witness and Mission."

This was the second such conference, the first having been held in Loma Plata, Menno Colony, in 1982. At that time Helmut Harder of Winnipeg was the main speaker. This time it was decided not to invite speakers from abroad but to work toward "our answers to our questions with our own people."

The topic of "Peace Witness in Mission" was addressed in the opening conference sermon by Ewald Reimer, minister of the Filadelfia Mennonite Church. He spoke on "Blessed Are the Peacemakers."

Alfred Neufeld, professor at Asunción Bible Institute, developed the topic of "Peace Witness and Mission" in the context of the Paraguayan Mennonite story. Wilmar Stahl, a sociologist working in development programs with the indigenous people in the Paraguayan Chaco, addressed the topic "Peace Witness and Transcultural Communication." Werner Franz, professor at the seminary, led Bible studies on Romans 12 and Ephesians 2:11-22.

Ernst Weichselberger, voluntary service director and promoter of the peace witness in Paraguay, served as organizer and convener of the conference. In five seminar-interest groups participants attempted to discern the meaning of peace witness in family, youth ministry, preaching, teaching and missions.

A listening committee was asked to present a resolution at the end of the conference that would reflect the spirit and content of the conference. The resolution came in the form of a series of recommendations to the churches for strengthening their peace witness. Its content follows:

"We affirm that in the past we have not emphasized enough the biblical Anabaptist peace teaching in our families, schools, youth groups, mission work and from the pulpit. In light of the presentations, Bible studies and workshops, we present the following recommendations to our congregations:

"1. In reference to the peace witness in marriage and family life, we would like to emphasize that in the family the basis for a good peace witness must be developed and demonstrated. The requirement for this is that husband and wife live together in harmony and teach peace to their children. Ideally, each family member has room to be creative in working toward this goal. Anything that fosters hostility, such as war toys, violent TV shows or movies, should be discouraged.

"2. In reference to the peace witness in school, an important assumption is that our teachers are convinced of the biblical peace teachings. Students learn not only subject matter but are deeply influenced as well by a teacher's attitudes. Peace witness in theory and practice should have its place in our schools.

"3. In reference to the peace witness in youth ministry, we recommend that new and creative ways be sought to communicate and deepen an understanding and an appreciation for the biblical teaching on peace. Voluntary service has in the past tried to express peace concepts. We recommend therefore that our Christian youth be encouraged to spend some time in VS. We recommend further that emphasis in sports be placed more on teamwork and less on winning so that intercolony tournaments don't degenerate into hostility. Church members should practice a positive influence at sports events, for example as referees.

"4. In reference to the peace witness in the proclamation of the Word (pulpit ministry), we realize anew that what we do often speaks louder than what we say. The pulpit ministry is concerned especially with fostering a peace mentality and position that is expressed in thought, word and deed. Because many biblical themes are often neglected, we recommend that a peace Sunday be set aside and that the sermon focus on our peace witness.

"5. In reference to the peace witness in missions, we have to deal with some special problems:

"• Militarism plays a very important role in the life of the Paraguayan. These ideals are upheld and developed in home, school and daily life.

"• A conflict arises because we as a

A member of the Church of the Brethren is setting up the International Scholars Program at the University of Notre Dame's Institute for International Peace Studies. Robert C. Johansen, senior fellow and professor of government and international studies at the university, says that the purpose of the program is to bring students from all regions of the world together to address the question, "What must the world do to allow the human species to survive—and survive with dignity?"

John L. Ruth, well-known Mennonite historian of Vernfield, Pa., was the featured speaker at the third annual banquet of the Mennonite Historians of Eastern Pennsylvania. It was held at Christopher Dock Mennonite High School in Lansdale, Pa. Ruth's presentation, "Stories of Souderton," was a gleaning of stories from the annals of Souderton in celebration of Souderton's centennial.

The National Campaign for a Peace Tax Fund will hold its annual seminar/lobbying sessions in Washington May 6-8. Participants will be trained prior to lobbying on Capitol Hill. They will also have the opportunity to attend workshops and other events. For more information contact NCPTF, 2121 Decatur Place, NW, Washington, DC 20008, (202) 483-3751.

'missionary community' are exempted from military service by law.

"• Nonetheless we recommend that the peace witness in the seminaries and the national churches be emphasized and strengthened. This will help them understand the biblical teaching on peace in their cultural contexts. They will then arrive at a position on this issue that they can identify with. This will especially apply to the issue of military service and possible alternatives to it.

"• Also we recommend that specific efforts be made in our congregations to develop an understanding and appreciation for the culture of the people with whom we want to speak about the gospel, for it is only in a spirit of mutual acceptance and appreciation that we can work together for the glory of God.

"• We recommend that the biblical peace teaching be made accessible to the public on a national scale; for example, with newspaper articles about our position and its biblical basis. We encourage parents, church leaders, youth ministers, teachers, preachers and missionaries to plan for and implement specific steps toward strengthening the peace witness in their respective areas of responsibility.

"In summary, we affirm that such a study conference is necessary and timely. The themes were well suited to our situation. We sensed the Holy Spirit working, and participants spoke and discussed in a spirit of openness and harmony.

"We recommend that a booklet with the text of the presentations and the results of the conference be printed. It could be used as the basis for and guide to furthering the peace position. We recommend repetition of such conferences at regular intervals." *Werner Franz*

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New building dedicated

Despite a March snowstorm, 80 people gathered March 29 for a dedication worship service at the Cedar Community Mennonite Church meetinghouse, located at 810 Byron Avenue in Waterloo, Iowa. Greetings were offered by representatives of Iowa-Nebraska and Central District conferences and several congregations, including Wellman (Iowa) Mennonite. Cedar Community began in 1981 and has met in homes, at a campus ministry center near the University of Northern Iowa and in a storefront shared with a SELFHELP Crafts shop.

Steven D. Reschly

The third annual Chicago Mennonite Festival and Sale will be held July 25 at the Francis Parker School at 330 West Webster at Clark Street in Chicago. For further information contact LeRoy Kennel, 18W757 22nd St., Lombard, IL 60148, (312) 629-3060.

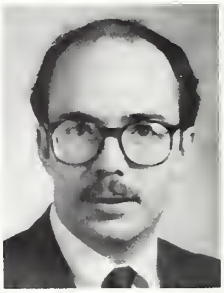
The Commission on Home Ministries still has room for more applicants for its cross-cultural tour to Montana. Participants will become acquainted with the Northern Cheyenne people during this eight-day tour. They will visit sites such as the Custer battlefield, a Cheyenne family camp and the Black Hills. Malcolm and Esther Wenger will lead the tour, scheduled for July 15-22. The cost is $349. More information is available from CHM, Box 347, Newton, KS 67114, (316) 283-5100.

Mennonite Your Way Directory V, hospitality directory for 1987-89, is available. The new release includes 2,200 North American host listings from 47 states and eight provinces plus 215 international listings from 54 countries. Copies are available for $9, or $15 for two (Pennsylvania residents add 6 percent tax). Write MYW, Box 1525, Salunga, PA 17538, or call (717) 653-9288.

Bohrer

Bouchard

Caldwell


Hague

CALENDAR

MCC relief sales
- May 1—Guelph, Ont.
- May 16—Black Creek, B.C.
- May 30—Iowa City, Iowa
- May 30—New Hamburg, Ont.
- June 13—Saskatoon
- June 20—Swift Current, Sask.
- July 11—Montgomery, Ind.
- July 18—Coaldale, Alta.
- Aug. 1—Fairview, Mich.
- Aug. 1—Kidron, Ohio
- Aug. 1—Bath, N.Y.
- Aug. 7-8—Brandon, Man.
- Sept. 5—Arthur, Ill.
- Sept. 19—Morris, Man.
- Sept. 19—Toronto
- Sept. 19—Chilliwack, B.C.
- Sept. 26—Goshen, Ind.
- Sept. 26—Fishersville, Va.
- Sept. 26—Sioux Falls, S.D.
- Oct. 3—Ritzville, Wash.
- Oct. 10—Rickreall, Ore.
- Oct. 10—Garden City, Mo.
- Oct. 17—Rocky Ford, Colo.
- Oct. 24—Johnstown, Pa.
- Nov. 28—Fairview, Okla.

WORKERS

Glen and *Phyllis Boese*, Commission on Overseas Mission/Africa Inter-Mennonite Mission workers in Zaire, returned in March for a six-month North America Assignment.

Ella Bohrer, Zion Church, Souderton, Pa., completed an MCC term April 8 as a nurse at Charity Hospital in New Orleans.

Giorgio Bouchard, Naples, Italy, was a theological center guest at Associated Mennonite Biblical Seminaries in Elkhart, Ind., Feb. 16-28. He recently completed a seven-year term as chairperson of the Waldensian Church in Italy. He discovered Anabaptism through the book edited by Guy F. Hershberger, *The Recovery of the Anabaptist Vision* (Herald Press, 1957). He led in chapel services, lectured in classes and visited area churches.

Gretchen Caldwell, St. Mark Lutheran Church, Charlottesville, Va., began a one-year Mennonite Voluntary Service term Nov. 1, 1986, as a food coordinator/counselor at the Sacred Heart Shelter (for homeless women and families) in Seattle. She received a bachelor's degree in sociology from the University of Virginia. Her parents are Clarence and Connie Caldwell of Tampa, Fla.

In 1986 the following people began pastorates in Saskatchewan: *Wes Dobson*, Grace Mission Church, Meadow Lake; *Brian Enns*, Carrot River Church; *Joanne Epp* and *Wes Bergen*, First Church, Saskatoon; *David Feick*, Superb Church; *Arnold Kornelson*, Martensville Church; *Mel Letkeman*, Langham Zoar; *Doris Rempel*, Hope Fellowship, North Battleford; *Herman Wiebe*, North Star, Drake.

Margaret Dyck, COM worker at Nuevo Namiquipa Clinic in Mexico, completed service on March 31, and she has returned to Canada.

Amos and *Becky Eash* began last fall as directors for the MCC West Coast material aid center in Reedley, Calif.

Hilda Friesen completed COM service March 31 at the Nuevo Namiquipa Clinic in Mexico, and has returned to Canada.

Barth Hague has been named communications department manager at Mennonite Mutual Aid, Goshen, Ind., effective in August.

Leo Hartshorn, pastor at Immanuel Baptist Church, Alameda, Calif., will become the next pastor at Houston Mennonite Church in May.

Jerry Lee Holsopple, a candidate for graduation at AMBS in May, will begin July 1 as Western District youth minister.

Anna Janzen, Backnang, West Germany, is an "apprentice" at Leamington (Ont.) United Mennonite Church. She is a Bible school graduate.

Bev and *Ted Janzen*, Mennonite Fellowship of Rosthern, Sask., have begun one-year MCC terms in Akron, Pa. She is a typist at MCC headquarters and he is working with renovation on the SELFHELP Crafts warehouse. Ted received a bachelor's degree in science and a teaching certificate from the University of Saskatchewan in Saska-

A long-awaited working plan for a Christian Service Education program, to be administered by Mennonite Central Committee Canada and several Canadian Mennonite colleges, got the green light on Jan. 23. Final approval was given to the plan by the 29-member board of MCC Canada, paving the way for a coordinated effort by the colleges to cooperate in providing both short- and long-term courses designed to "inspire, inform, prepare and equip Christians for service at home and abroad." Such a program has been under discussion for at least four years.

On the same day that Pope John Paul II gathered with religious leaders from all over the world in Assisi, Italy, to pray for the peace of the world, representatives of the Girardot (Colombia) Mennonite Church gathered in the cathedral of Girardot for the same purpose. The invitation of the bishop of Girardot, Rodrigo Escobar, to the Mennonite church was accepted with pleasure by the Girardot congregation. Participants shared readings from the Old and New Testaments, sang and prayed.

Linda Friesen Matwichuck, Clearbrook, B.C., has been appointed Foundation Series resource person by the education committee of the Conference of Mennonites in British Columbia effective April 1. Matwichuck is a member of the Olivet Mennonite Church, Clearbrook, and is an instructor in Early Childhood Education at Fraser Valley College, Clearbrook. She is married to Brian Matwichuck, a teacher at Mennonite Educational Institute, Clearbrook, and is the mother of two children ages five and seven. The Commission on Education asks the education committee of each province and district to appoint a Foundation Series representative.

RECORD

Janzens

toon. Their children are Paul and Michelle. Her parents are Anne and Art Roth of Rosthern. His mother is Lydia Janzen of Sardis, B.C.

David Janzen began on Feb. 1 as full-time pastor at Bethany Church, Virgil, Ont. *Peter Klassen* began as assistant pastor on a one-quarter-time basis. Both positions are for one year.

Chris Juhnke has begun working half time with Chicago Area Mennonites in evangelism, church planting and looking at ways for Mennonites to address needs of the homeless in Chicago. She is a SCUPE (Seminary Consortium for Urban Pastoral Education) intern.

Tom Kauffman, pastor at Paoli (Ind.) Fellowship, will become lead pastor Aug. 1 at Mennonite Church of Normal, Ill.

Clarice and *Lawrence Kratz* were ordained Sept. 14, 1986, at Mennonite Fellowship, Waukesha, Wis., where they share pastoral duties. They were ordained jointly by the Mennonite Church and the General Conference Mennonite Church.

Lois and *Robert Kreider*, Faith Church, Newton, Kan., have begun six-month MCC terms in Akron, Pa., at MCC headquarters. She is working with the material aid department and he is working with the executive office and Peace Section. Robert received a Ph.D. in history from the University of Chicago and Lois received a master's degree in textiles from Columbia University in New York City.

Jonathan and *Mary Kay Larson* and children, COM/AIMM workers, returned to Botswana in January after a two-month NAA.

Don Lemons, professor of physics at Grinnell (Iowa) College, will join the Bethel College (North Newton, Kan.) faculty this fall as associate professor of physics.

Elmer Martens, former president of the Mennonite Brethren Biblical Seminary, Fresno, Calif., is a visiting lecturer at Union Biblical Seminary in Pune, India. COM provides partial operating funds for the seminary.

Deborah Martin-Koop, Montreal, has been appointed by MCC Canada to the new position of MCCC representative in Quebec for three years. She is also a member of Conference of Mennonites in Canada's Congregational Resources Board.

Ben and *Pat Gerber Pauls* and children, COM workers, returned to Paraguay in early February, where they will continue their work with the Mennonite Theological Center in Asunción.

Fred Redekop will begin in July as pastor at Bethel Church in Lancaster, Pa.

Phil Rich, Archbold, Ohio, is the new chairperson of the MCC U.S. board. *Don Steelberg*, Wichita, Kan., was elected vice chair. *Eugene Seals*, Southfield, Mich., and *Roger Kennel*, Eureka, Ill., were elected to the executive committee. *Wilma Bailey*, Nashville, Tenn., and *Jeanette Flaming*, Dallas, Ore., were re-elected as members-at-large.

Job openings

Applications are being accepted for a **full-time pastor at Trinity Mennonite Fellowship, Mayfair, Man.** Duties to resume **Sept. 1**.

Contact Art Harms, Box 34, Mayfair, MB R0K 1L0, (204) 529-2224 (H), 529-2213 (O).

Camp maintenance worker needed. Year-round, full-time voluntary service position. Previous maintenance experience helpful but not required.

For more information contact Curt Bechler, **Camp Friedenswald**, 15406 Watercress Drive, Cassopolis, MI 49031, (616) 476-2426.

Goshen College invites applications for **assistant director of information services**. Responsibilities include devising and implementing a public information campaign and originating and editing news releases, features, promotional copy and advertising copy for the admissions office and student development division. Qualifications include B.A. in journalism or related discipline, reporting, writing and editing skills, ability to work with others and self-motivation. The contract is for 10 months.

Applicants must be committed to Christian values, including peace and justice in the Mennonite tradition. Rank and salary commensurate with qualifications.

Send letter of application with resume, transcript and the names of three references to John D. Yoder, Director of Information Service, Goshen College, Goshen, IN 46526. Applications will be accepted until April 30 or until the position is filled. An equal opportunity employer.

Business: Full-time, tenure track position beginning September 1987. Rank and salary open, depending on experience. To teach courses in accounting, economics, finance and marketing. Doctorate preferred; MBA considered; CPA desirable.

Send letter of application, resume and transcripts and have three letters of reference sent to Dr. Arden Slotter, Dean of Academic Affairs, Bluffton College, Bluffton, OH 45817. Affirmative Action, equal opportunity employer.

Understanding diseases

I was grieved to read of Colin Cook's "slip" (March 10 issue). Not surprised, just grieved. I believe it is reason to grieve whenever anyone who *believes* they suffer from a disease slips back into that disease. I do not share Cook's belief that homosexuality is a disease. I do not believe that sexual preference is a disease or a sin. What we do with our sexual preference can cause great harm to our relationships with ourselves, with other human beings and (in the end) with God. . . . Regularly getting drunk, compulsively overeating, periodically gambling away a paycheck, repeatedly abusing spouses, children or parents and staying in destructive relationships are all diseases. But, of course, so is the international nuclear arms race (described by Jack Smith in *Call to Peace Making*, December 1986, "Addiction to Arms"). We Mennonites should be as interested in the principles of twelve-step work as we seem to be in converting people with a different sexual preference to our point of view.

I believe Cook erred in two ways in his approach to dealing with the question of sexual preference. First, as I have read his literature, he talked a great deal about "sin." The developers of the twelve-step program, used as a model for Homosexuals Anonymous, didn't "moralize" about alcohol; they focused on the individual who had lost the ability to "control" their drinking and from the beginning referred to that person as suffering from a disease. Secondly, Cook allowed his name to be associated with the movement. Many will now say, "If the founder can't make it, no one can." That is not fair to the few homosexuals who would like to make their way into the heterosexual community. Twelve-step work should forever remain anonymous (steps 1 and 12).

To understand compulsive behavioral diseases (which includes homophobia) I suggest Anne Wilson Schaef's book *Co-Dependency: Misunderstood and Mistreated.* If you are wondering what the nuclear arms race was doing in this discussion of disease, try her newest book, *When Society Becomes an Addict* (Harper and Row).

We Mennonites talk a lot about *Gelassenheit* (surrenderedness to God). The developers of twelve-step programs (Alcoholics Anonymous, etc.) understand the word and in the 20th century have used it to recover from diseases. I wish Cook well as he works on his disease (whatever it is). I will keep him in my prayers. *Jim Compton-Schmidt, 1158 L St., Reedley, CA 93654*
March 13

Repentance is needed

Frank Trnka's letter concerning Homosexuals Anonymous' founder Colin Cook's admission of homosexual acts does not tell the whole story.

Christianity Today (March 6 issue) quotes Cook as saying he has "confessed [his] behavior as sin and repented before [God] while seeking him for a deeper repentance every day."

As a supporter of Homosexuals Anonymous, I too was grieved by

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Cook's slide back into sin. I know how exceedingly wicked my own heart is without constant reliance on Jesus as Savior and Lord. But Cook and our conference body at Saskatoon call these acts sins needing repentance, not an acceptable Christian alternative lifestyle, as the three letter writers in the March 10 issue express. I too would call the Brethren/Mennonite Council for Lesbian and Gay Concerns wicked and unbiblical.

The conference has finally taken a stand on this blasphemy; leaders are speaking out for a return to clear biblical repentance (past presidents Tilitzky and Bauman among them). Now is the time for local churches, every conference board and agency and *The Mennonite* editorial policy to call for repentance from every anti-family, anti-God sin and take action against those who resist the Scripture's clear commands.

A person is not a brother or sister in Christ who willfully and continually tramples God's Word and his character without remorse. "Gay Christian" is a contradiction (see 1 John 3:4-10).

I believe many of the worthy goals and projects of A Call to Kingdom Commitments will suffer unless evangelical Mennonites see spiritual renewal stressing repentance of sin, heterosexual or homosexual.

Colin Cook let us down and failed; the Lord Jesus never will. Let judgment begin first in God's house (1 Peter 4:15-19). *Dennis Webber, Route 1, Box 35, Bloomfield, MT 59315*

March 16

Appreciation for MCC

If you make one trip to a foreign country you can write a book. If you make several trips you have less to say. And if you go as frequently as I have (10 times to the Holy Land) you hardly know what to say. Each time I go, however, the experience is more rewarding. I felt completely safe all of the time; much safer, in fact, than in New York.

I want to express the importance of our Mennonite Central Committee work in Palestine and Egypt. I spent a day with Yacoup Amer, our Arab representative in the Holy Land, and a day with Vern Ratzlaff in Cairo, away from our tour.

The best word to describe our work is "presence." A Muslim said of one of our workers, "I don't understand this foreigner who gets up at 7 in order to pray." To a Muslim praying is important, five times daily with his string of beads repeating over and over again, "God is good." Our bus driver from Jerusalem to Cairo had these beads in his right hand all the time.

An Arab said, "You come and help dig wells, so we have water to grow food." Another said, "Time may destroy the buildings and dry up the wells, but we will always remember that you have come because you care."

A bishop said, "For many children this is the only meat they will receive."

Food really isn't scarce in Egypt if you have money. By our standards it is cheap. But for the natives it is expensive. Egypt has a new baby born every 23 seconds. Its population increases by 1 million every nine months. They are an unusually friendly people.

What the Israeli is doing to the Palestinian needs to be told, but that is another story. The average American doesn't understand what is going on. The media doesn't permit it. A just peace is impossible with the present head of state.

Some believe prophecy is being fulfilled as Jews return to Jerusalem. But they are leaving in as great or greater numbers. There is friction between the small minority of orthodox Jews and the non-religious majority as well as serious discrimination toward new arrivals. The average Jew would rather choose America for a homeland.

I wish every pastor and spouse could have the experience that has been ours [to visit the Holy Land]. I regret that it didn't come until almost retirement. The Jerusalem Center for Biblical Studies offers generous scholarships. *William Stauffer, Route 1, Stonecreek, OH 43840*

March 18

Making every effort

I was disturbed by C. B. Friesen's letter, "Wrong Emphasis" (March 10 issue). I don't feel he has a full understanding of the many facets of the peace issue for Mennonites. Our ministry of peace is much more than a stand of anti-war.

From what I've learned, we must be involved in peacemaking on various levels: (1) a personal peace in Christ, i.e. salvation; (2) peace within our families; (3) peace in our congregations and communities, i.e. conflict resolution versus conflict avoidance; and (4) a global peace. None of these is of greater or lesser importance than another. . . .

Friesen says, "How can any intelligent person be so naive . . . to think that the comparative infinitesimal percentage of peacemakers in the world make a dent . . . in the cause of . . . world peace." I would ask Mr. Friesen the same question about his emphasis for worldwide "soul winning."

The tasks before us, as Christ's stewards, are not small or easy ones. Christ's victory on the cross is proof.

The complete doctrine of peace is important for Mennonites and others. Don't shortchange it as being too idealistic. "Blessed are the peacemakers, for they will be called children of God" (Matthew 5:9). "Let us therefore make every effort to do what leads to peace . . ." (Romans 14:19). *Jane Neuenschwander, 67000 Almar South St., Clairsville, OH 43950*

March 23

Do what God says

Jesus when here on earth said nothing but what God told him to say. True believers will be saying what God wants them to say when they are out winning souls. Let's all lay our petty differences aside to win them in; quit arguing about taxes, war, peace and sex. We are all sinners and have to repent. Our short stay here on earth is a probationary period to see if we are fit for the kingdom of heaven. If we would train our children in our communities the way God wants them we would soon win the world over. Quit making new rules. Sin and the Holy Spirit can't both be in my body. Jesus loved the accusers and the woman to be stoned, so he said go and sin no more.

In a letter to the local newspaper my son-in-law told us what he went through [mistreatment by the general public and by the Veterans Administration upon return from military service in the Vietnam war]. Did we ever think of praying for them? What does "love your enemy" mean? All people are made in his image. Let's clean up our own backyards. . . . The evil prince of this world has no power over [those in] the church of Jesus Christ who let the Holy Spirit lead them. *Charles W. Schmidt, 220 Spruce, Box 122, Hesston, KS 67062*

March 10

Quality You Can Count On...

Fiction

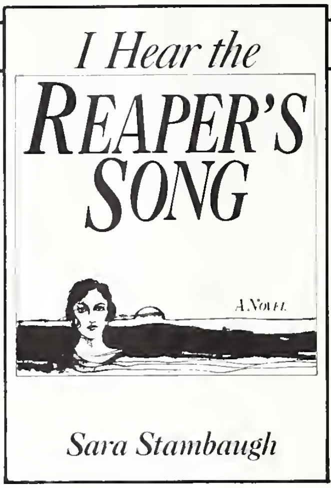
I Hear the Reaper's Song, *by Sara Stambaugh.*
221 pages. Hardback, $12.95. Quality Paperback, $8.95.

In this first novel, 15-year-old Silas Hershey comes face-to-face with death and change following a tragic train accident that rocks the security of his family and community in Lancaster County, Pennsylvania. Sara Stambaugh succeeds remarkably in capturing the point of view, language and feelings of an adolescent Mennonite boy, and evoking clearly a particular time and place.

"You will be drawn to this novel . . . A fine performance by a writer of considerable ability and accomplishment."
—Washington Post

Finalist—***Books in Canada's*** "Best First Novel of the Year" Award

"Stambaugh's touch is sure: her narrative is without flab; her characterizations reveal individuality without slipping into caricature; her account of the central event is riveting."
—Quill and Quire

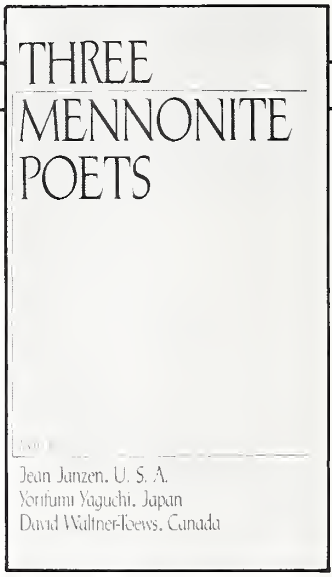


Poetry

Three Mennonite Poets, *by Jean Janzen, Yorifumi Yaguchi and David Waltner-Toews.*
120 pages. Hardback, $13.95. Quality Paperback, $8.95.

Here, for the first time, is a collection of work by three of the finest Mennonite poets writing today. They represent a variety of cultures and family traditions, but all are rooted in common values. Yorifumi Yaguchi is a well-known Japanese poet and professor, Jean Janzen is a poignant poet from Fresno, California, and David Waltner-Toews is a Canadian poet with several books to his credit. A top quality collection.

"We've looked for an occasion to praise Good Books for its fine line of Mennonite books; this, its first volume of poetry, provides an occasion.
"It here presents the work of a Californian, a Japanese and a Canadian in Indonesia. Together they suggest something of the spectrum of Mennonite engagements. Nature and current events are simultaneously addressed in these lines, most of which reckon in quietly sad ways with the virtue of quiet and peace, the simple life and humans who seek both. Waltner-Toews favors a narrative style that is immediately attractive."
—Christian Century



Humor

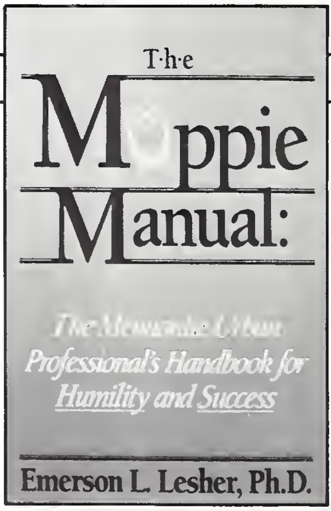
The Muppie Manual, *by Emerson L. Lesher.*
96 pages. Quality Paperback, $4.95.

Mennonite Urban Professionals, or Muppies, share many characteristics with Yuppies, their "secular" counterparts: they are generally well-educated, affluent, city-dwelling "baby boomers." Muppies, however, are rooted among "a gentle people living in rural areas."

"A humorous look at serious changes in the Mennonite community."
—Associated Press

"If we can't see some of our foibles and chuckle, then all is lost and grace is gone."
—Provident Bookfinder

"It shows what can be done when the images of the arts and the methods and models of the social sciences are combined."
—Conrad Grebel Review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Adolfo Peréz Esquivel calls for justice

Gordon Houser

"We must be creative in building alternatives to unjust structures in our world," says Adolfo Peréz Esquivel of Argentina. The 1980 Nobel Peace Prize winner spoke April 1 in North Newton, Kan., on "Non-violence in Latin America." His speech at Bethel College was cosponsored by the Bethel College Peace Lecture Series and Kansas Institute for Peace and Conflict Resolution. Peréz Esquivel also answered questions at a community meeting April 2 in the basement of Bethel College Mennonite Church.

Peréz Esquivel was imprisoned in Argentina in 1977-78. He was held without charge for 14 months for his work with poor and oppressed people there. He suffered severe torture during his imprisonment and reflected on Jesus' words on the cross, "Forgive them, for they don't know what they're doing." This was difficult, he says, because they did know what they were doing. But he finally decided that his torturers were no longer able to see themselves or the people they were torturing as persons.

"Logically," he said in an interview, "what sustained me through my imprisonment was my spiritual life." He mentioned an inmate who had used his own blood to write the words, "God does not kill." "All of us [should] meditate on those words," he said.

Peréz Esquivel was a professor of art and art history, but in 1974 he gave up his teaching career to found Argentina's Servicio Paz y Justicia (Peace and Justice Service). SERPAJ is dedicated to organizing help for the needy as well as non-violent social change.

It was following the military coup in Argentina in 1976 that SERPAJ and Peréz Esquivel came under close scrutiny, eventually leading to his arrest in 1977. Since the return of a constitutional government in 1983, however, conditions there have improved enough for the group to seriously broaden its scope to include all of Latin America.

Among SERPAJ's current efforts are its "peace ships," which carry food, medicine, tools and other humanitarian aid to countries that need it. The ships also serve "to appeal to the world's consciousness," he said.

Although Peréz Esquivel is a radical pacifist, he believes too many pacifists in North America focus only on the violence of guns. "A child who goes hungry is an instance of violence," he said. Much violence comes from unjust structures that lock people in poverty. He labeled the foreign debt of Third World countries unjust, since the money that was borrowed never helped the people who were most in need.

Gordon Houser

He spoke of the dynamic non-violent movement in Latin America as people form communities of resistance. One of the greatest hindrances to change in Latin America, he said, is U.S. foreign policy. When a world power like the United States ignores the ruling of the International Court of Justice in the Hague [as happened regarding U.S. actions toward Nicaragua], the cooperation of other countries is disrupted.

He showed slides from a recent trip to Central America, where he spoke with victims of government oppression. In Guatemala he talked with children whose parents or brothers and sisters had been murdered by government soldiers. Later he spoke with the Guatemalan president. "He's a good listener," he said, "but he can't do much about the killing."

He was asked about the Contadora process. He said this is a Latin American initiative and that all five Central American countries are the focus of concern, not just Nicaragua. It's a hopeful process, he said, except that the Reagan administration has opposed any agreed-upon solution. The United States seems to be intent on a military solution, but this will never work, he said. The people working for justice are determined and will never give up.

When asked about liberation theology, he said that it is not just a theory brought from academia. Instead theologians are dependent on Christians engaged in liberation. Liberation theology attempts to describe the journey of these people. It is always being recreated as the journey continues. "We change as we accompany our people," he said.

"We have obligations to be prophets, to denounce injustice and make proposals for change."

What about the use of violence by those working for liberation? someone asked. Resistance won't be pure, Peréz Esquivel said, but we must have a clear goal. "We don't live in societies made up of angels. We sometimes make mistakes." At the same time, he added, non-violence belongs to everyone. That's where it gets its strength. "It must break the spiral of institutionalized violence."

One person wondered what people in North America should be doing to help those working for justice in Latin America. Educate others about what is happening there, he said. Provide accurate information when it isn't otherwise available.

"We have obligations to be prophets," he said, "to denounce injustice and make proposals for change."

Locusts and hope—not inseparable

Arthur D. Dick

Joel forces us to reckon with ordinary events in our lives. No great war, only a locust calamity wakes his people to the problems.

Repentance, fasting and forgiveness, and reconciliation are the realities of the Lord's work. Hearts are to be cleansed and not garments torn if God is to save his people.

Locusts! Locusts! What a mess to clean up! They come, they eat, they destroy. When they destroy the world we depend on, it's hard to be charitable.

Locusts threatened the very life of Joel's people. To kill them seemed impossible. But not to kill the locusts was to permit destruction to come over their lives. The day of the Lord, an eschatological concept, clearly came to Joel's mind in attempting to describe the events surrounding the locusts.

Usually connected with impending disaster, the day of the Lord in Judean history makes reference to God's coming judgment and the fulfillment of promise. Repentance is a sure sign of its coming. In fact, unless repentance takes place, nothing short of disaster will befall the people.

We cannot really identify the time of Joel other than from within the text itself because so little reference is made to him in either the Old or New Testaments. (Acts 2:16 is the exception.) However, if we consider the meaning of his name we can understand a bit about the nature of the writing. "Joel" implies, "The Lord is God." From this we can understand that Joel speaks about Jerusalem and Judah. Being involved in their fortunes, he was concerned about their attitudes and worship. It is, however, not likely that he was a priest.

Joel's main concern is that his people repent. Not satisfied to let the plague of locusts pass judgment on the people without due consideration for repentance, he seeks to understand what has happened. He appeals to the memory of the people to hear, to give ear and to understand and consider the significance of the event that has taken place before them. A plague of locusts has come upon them and is devouring everything in sight. Not in living memory has anything like this ever happened to them.

RNS

Devastating results come with great power and with an incomprehensible force. Apparently the four kinds of locusts depict the four stages of locust life: cutting locust (larva stage); swarming locust (the flying or full-grown locust); hopping locust (the earliest larva); destroying locust (the full-grown locust before it becomes a flying insect). Evidently such a locust plague hit the country periodically, and this one with exceptional vigor.

The havoc wrought by such a plague could simply not be calculated. People went into shock. Food shortages prevailed. (Even the drinkers were in trouble because there was no wine.) The land went into mourning, for without food and drink people edged toward starvation.

They were called to prayer, to recognize the gravity of the event. People, religious and otherwise, assembled in solemn prayer to find some way of saving not only their land but their lives.

Under the circumstances the prophet could do nothing else than call the people to repent and turn to God for help and forgiveness. These things were taking place before their eyes, and in order to survive, they had to do something. Yet of even greater import was their need to learn what the event might mean spiritually.

In this light Joel offers a prayer of intercession. He calls attention to their suffering, which has come as a result of the devastation of the plague. Imploring God for forgiveness, he looks forward to even greater and more dire consequences unless the people repent and return to God. Judgment and hope are often side by side. *First in a series of four Bible studies on the book of Joel*

Arthur Dick lives at 1361 Majestic Drive, Burlington, ON L7M 1G4.

MEDITATION

How shall I pray when there's a disaster?

Cookie Wiebe

Disaster struck today, Lord. A ferry with over 500 people on board capsized off the coast of Belgium. Lord, there are people out there in the ocean, drowning, trapped inside the ship, their lungs screaming for air that isn't there. Lord, how shall I pray? Do I believe you'll rescue them all? I can't pray that prayer, Lord. I know you do not always choose to save physical life. Lord, how can I pray some blanket prayer for 500 people and have any sense of your will for this man, that woman, these children?

I will pray for them one by one as I see them in my mind. Lord, I pray that you intervene, that your hand reach down and pluck them from death.

I pray for two men trapped, both knowing their doom. Lord, I see one sacrificing his last hour for the sake of the other. May this deed touch the heart and bring repentance. Lord, comfort this child, separated and lost. Take away the fear of dying and show yourself a loving God with open arms to welcome a child home. I pray for the families of those who have died. No one knows what choice of life or death may best serve the kingdom in each case. Only you will know how each family's tangled thread of grief and faith can serve your kingdom.

Lord, tell this one to relax, and he will float. Calm his tortured breathing; focus his thoughts. Bring the boats quickly, Lord. Turn someone's eyes this way, Lord, to see this head bobbing out of the expected range of survivors. Give this mother strength to hold her child just a little longer. Lord, stretch out your hand and save.

I am often touched by things that happen to other people. My throat feels tight and my eyes water. I feel their fear and pain. God did not choose to save the life of my child. Nor did God save the boy in Italy who fell into an abandoned well and slowly died of thirst and starvation. His last words were "Mommy. . . ." As I had when my child fought for life, I prayed for this other mother, understanding her grief and helplessness in the face of disaster.

During communion last year I suddenly "saw" a soldier in Central America torturing people. He was cutting off the testicles of the men in the village. I was overwhelmed by the horror of the vision. Later I realized how my face must have reflected my feelings because a friend asked if I was all right. What should I do? I prayed for this man, not knowing if this was an actual person or incident. I prayed and visualized this torturer becoming sick of himself, disgusted with what he had become. I visualized and prayed for his escape from the army and his search for someone to help him as he confronted his sin and turned to Jesus for cleansing. I imagined days and weeks of this person's life, details and people in his search. Now I wonder, was he real? Was I being a fool? Or was God at work using my imagination to guide my prayers?

How shall we pray when the evil we are fighting overwhelms our senses? I can't pray for 500 people at once. I can pray for one person at a time. Then I have faith that God's hand is stretched out to save.

Cookie Wiebe, interim promotional coordinator for Mennonite Marriage Encounter, is also one of the volunteer readers who put each issue of The Mennonite *on cassette tape. Her address is 309 W. 11th, Newton, KS 67114.*

RNS

EDITORIAL

Guard what has been entrusted to you

You'll find these words in the closing of Paul's first letter to Timothy (6:20). Ruth Naylor in today's (April 8) Kingdom Commitments devotional calls the two Paul-Timothy letters a "first-century correspondence course." In these chapters Paul is also entrusting what he has learned to Timothy.

The words bring the idea of "investment" to mind. Paul is investing in Timothy. What was the safest place for what Paul wanted to guard? Whom could he trust with what was precious to him? Who was "worth" a considerable investment?

We are fortunate to have the documents that describe the Paul-Timothy mentoring relationship. Now from the north (Bethel Church, Winnipeg) and south (San Antonio, Texas, Mennonite Fellowship) comes new evidence that mentoring is a movement whose time has come—again.

At Bethel, Abe Bergen has been approved by the congregation to initiate and be responsible for such a program. "The intent. . . ," says *The Bethel Bridge*, "is to identify an adult in the church who will intentionally develop a trusting relationship with a youth and provide a safe setting to discuss values, choices, faith issues and decisions."

The Texas folks say, "Mentoring may be one way of working at building adult/youth relationships for our congregation. . . . The adult becomes a listener/respondent for the youth. Often a mentor can suspend judgment, listen and walk through experiences with a youth in ways that parents cannot. . . . Congregations need a lay person to coordinate the program: orient new mentors, help young people identify a mentor, meet with mentors to provide support. Are you being called as a mentor or a coordinator?"

Rohn Engh

Along the same line, when Linda Cannell addressed Emmanuel Mennonite Church (Abbotsford, B.C.) last year on education Sunday, she included this admonition (reported by Maria Siemens Matty): One of the richest gifts that we have to share with each other is the gift of the person. We can reach for a child's hand and say, "Come walk with me for a while. I have something to share with you because I have experienced God's work in my life that has made me wiser, more caring and more sensitive to the world." Our Sunday school teachers invest time, energy and ministry in their students, said Cannell. Other adults in the congregation can also do that and thus, in a sense, guard what has been entrusted to them.

Nurture for this "journey toward maturity," as Ken Peterson calls it in the Calvary Mennonite Church (Aurora, Ore.) newsletter, takes many forms. Mentoring is one. (Paula Diller Lehman suggests another in this issue: Let each congregation in our conference commission and support at least one young person to participate in Youth Venture this summer.)

I'm happy to tell you that our sibling denomination, the Mennonite Church, has produced curricular resources for mentoring programs within a local congregation. With the overall title of *Life Planning Manual*, Lavon Welty, associate secretary for congregational youth ministries, has written manuals for coordinators and for mentors or (as he calls them) advocates. In addition there are exercise packets and manuals for grades nine through 12. Welty observes that mentors "who are truly open to their youth will not only minister to their youth but will also be ministered to." If you'd like more information on these, write to Paula at Box 347, Newton, KS 67114.

Dream for a minute. What would happen if adult members of our 363 conference congregations would guard what has been entrusted to them by investing in the life of young people outside their families? What if only two from each church would enter a friendship of this kind? What if you were one of these? Is there a "Paul-Timothy" relationship near you waiting to happen? Prayerfully consider this. *mts*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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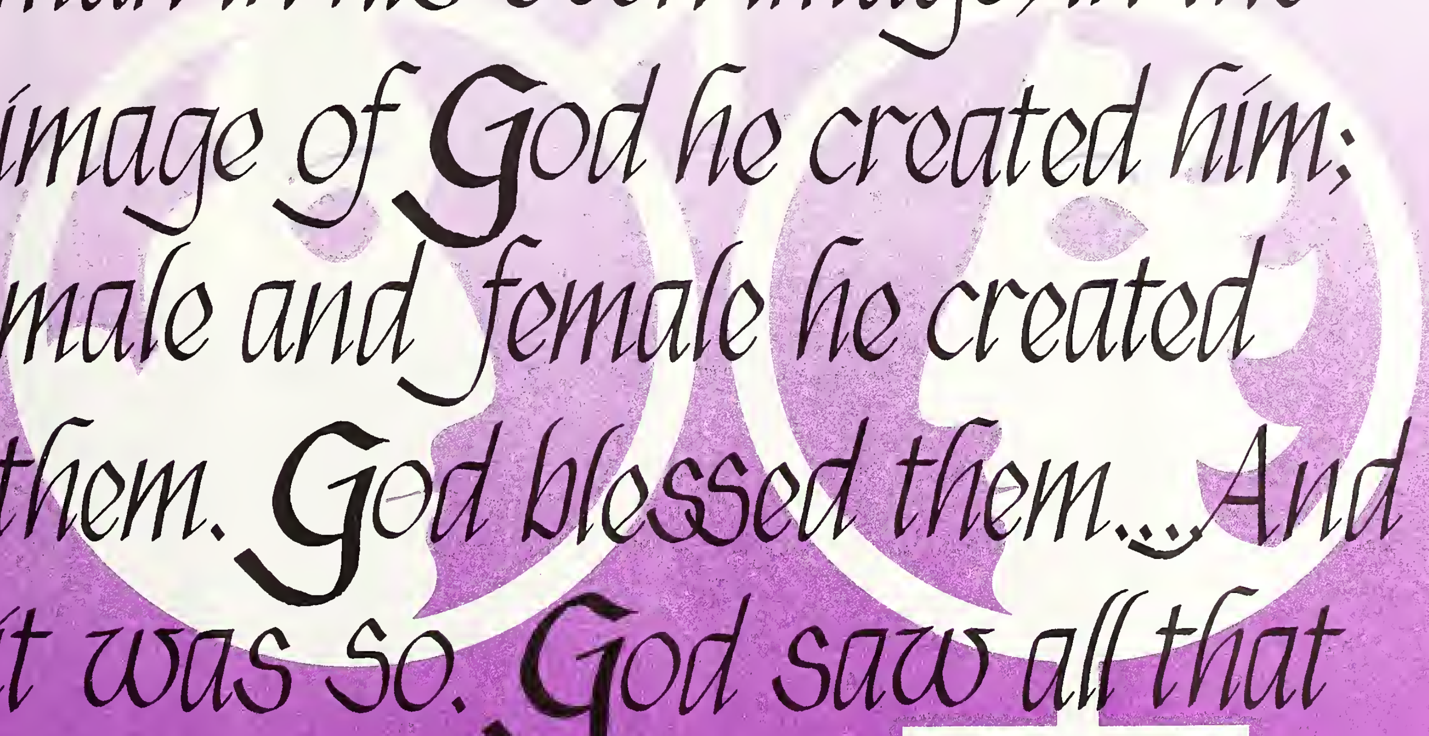

In the beginning God created man in his own image, in the image of God he created him; male and female he created them. God blessed them.... And it was so. God saw all that he had made, and it was very good. Genesis 1:1a, 27, 28a, 30b, 31a (NIV)

PROLOGUE

Nine years ago (June 1978), in these pages, we began to talk about human sexuality. Now (addressing the third of four resolutions adopted at Saskatoon '86) it is important to say, "This is where we are on the subject."

Two things have happened since nine years ago: (1) the five-year study with the Mennonite Church resulting in the publication of *Human Sexuality in the Christian Life* and (2) Saskatoon '86 and our adoption of the resolution you see on the next page.

In preparation for this issue of *The Mennonite* I read through 38 of the written evaluations sent by congregations, committees and individuals who studied *Human Sexuality in the Christian Life.* Folks who have filled out that four-page questionnaire, sometimes adding comments, have contributed significantly to the conversation we are about. Congregations testify that they benefited from their studies. Congregations that have not studied it are encouraged to do so.

Saskatoon '86 was an honest expression. We can't argue with the vote (1,557 to 345). Along with that vote we promised to talk to each other. The pages following facilitate that. You will not agree with everything you read. You may not come away feeling "settled." Remember, too, that *The Mennonite* is a forum where many opinions are expressed.

In March I sat beside Laura Kroeger of Hanley, Sask., at First Mennonite Church, Newton, Kan. We had both come to listen to Mark Winslow of Allentown, Pa., talk about Homosexuals Anonymous. "I'm here," said Laura, "because at Saskatoon '86 I resolved to learn. . . ."

Some of the many aspects of sexuality are mentioned in our resolution. More are treated in *Human Sexuality in the Christian Life* ($3 U.S., available from Box 347, Newton, KS 67114). *mts*

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THE MENNONITE

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Resolution on human sexuality

Our affirmation: We affirm that sexuality is a good and beautiful gift of God, a gift of identity and a way of being in the world as male and female. We affirm that we can feel positive about our bodies and our sexuality because we know our Creator. We affirm that sexual drives are a real part of our lives but that the satisfaction of those drives is not the chief good in life. We affirm both the goodness of singleness and the goodness of marriage and family in the Lord.

Our confession: We confess that our sexual attitudes and practices too often fall far short of the biblical standards. No one can boast of perfection in this area.

We confess that sexism lingers among us, damaging the self-esteem of women and hindering their full contribution to personal relationships and to the church, and denying men a true understanding of themselves.

We repent of our wrong view of the body, which keeps us from speaking openly and honestly about our bodies, including our sexual nature.

We repent of our judgmental attitudes and our slowness to forgive each other when we fail, a sign of lack of compassion.

We confess our fear and repent of our rejection of those of us with a different sexual orientation and of our lack of compassion for their struggle to find a place in society and in the church.

We repent of our permissiveness, which too often leads to premarital and extramarital relationships.

We repent of our failure to maintain healthy and growing marriages.

Our covenant: We covenant with each other to study the Bible together and expand our insight into the biblical teachings relating to sexuality. We understand the Bible to teach that sexual intercourse is reserved for a man and woman united in marriage and that violation of this teaching is a sin. It is our understanding that this teaching also precludes premarital, extramarital and homosexual sexual activity. We further understand the Bible to teach the sanctity of the marriage covenant and that any violation of this covenant, including spouse abuse, is sin.

We covenant with each other to mutually bear the burden of *remaining in loving dialogue with each other in the body of Christ,* recognizing that we are all sinners in need of God's grace and that the Holy Spirit may lead us to further truth and repentance. We covenant compassion and prayer for each other that distrustful, broken and sinful relationships may experience God's healing.

We covenant with each other to *take part in the ongoing search for discernment and for openness to each other.* As a part of the nurture of individuals and congregations we will promote congregational study of the complex issues of sexuality through Bible study and the use of *Human Sexuality in the Christian Life: A Working Document for Study and Dialogue.*

Finally, we covenant with God that as we discern his will for our lives and our fellowship, we will seek to obey it, through his grace and strength. *Adopted at the triennial session of our conference, July 1986 in Saskatoon (italics added)*

A sampler of responses to the resolution on human sexuality

Editor's note: These direct quotes come from notes taken at Saskatoon '86 and from conversations since then. The ellipses separate the speakers.

This is a massive issue. . . . I'm not going to hug anyone ever again. . . . Anabaptists hear Scriptures with one ear and the cries of the oppressed with the other ear. . . . I'm afraid we're moving in the direction of tirade rather than tears. . . . It's sin if it's in someone else's family, but if it's in my family, look out, I need all the compassion I can get. . . .

Lust, incest, spouse abuse, child abuse—these sexual problems touch us. We have a hard time talking about what touches us. . . . We don't try to get in line the congregations who have members in the armed services. . . .

God forbid that I should exclude anyone from God's church. But we can still say that something is contrary to the will of God. . . . We have among us more premarital sex and infidelity than we like to think. . . .

We find it hard to accept in others what we would not be able to accept in ourselves. . . . I believe that the Jesus who loved the woman at the well will have no problem with that homosexual that he created. . . . A helpful book is *Homosexuality in the New Testament* by Robin Scroggs. . . . If we avoid the issue we can expect a backlash. . . .

God took a risk by planting sexuality within us. . . . I came home [from Saskatoon '86] feeling that a significant and far-reaching base of unity had been hammered together. . . . We trust each other more than we have for a long time, and we honor the commitments of other people even when we do not understand or accept some of their practices. . . .

[From young people on a bus returning home from the conference]: I dislike the resolution. We're not to condemn people. Jesus didn't condemn people even while condemning their actions. . . . I would have liked the resolution better if it had included, "We acknowledge that our understanding is incomplete and that it needs to continue to grow if we are to continue to grow in Christ. . . ."

If the biblical texts were applied as firmly on divorce as we applied other texts on homosexuality in Saskatoon, we would allow divorce in no case. . . . We are studying "the white book" in a Sunday school class of 15-17 people. We meet in a place where people can speak freely without being overheard. We'll go for more than one quarter—whatever it takes. . . . We owe it to ourselves to, at the very least, inform ourselves. . . .

The church is at its best when it grapples with and works through social and ethical issues. If we don't, we're saying to Satan, you can have the territory.

We should be grateful to the sexual revolution for forcing us to see ourselves as we are—sometimes pharisaical in thinking of ourselves as better than others. We are sinners in need of grace like anyone else. The sexual wilderness has taught us much about forgiveness and forgiving. . . . God's love, sufficient for any situation, can lead the way through fear to hope of stronger families and congregations. Katie Funk Wiebe, "Reversing the Sexual Revolution," *The Christian Leader*, Sept. 5, 1985

What one Sunday school class learned about porn

Women-debasing pornographic publications achieve some sort of legitimacy by being referred to as "men's magazines." As a man, I resent such generic inclusion. As an adult, I am disturbed by the fact that pornographic movies or stage productions as well as person-degrading sex shows are termed "adult entertainment." John H. Redekop

I don't know of any other issue that makes us feel so vulnerable. Sexuality is central to our personhood. Issues must be clarified and questions answered in order to move toward healthier sexual attitudes. Willard Krabill

Both male and female must "relinquish all perishable sources of power" over each other. We are, after all, stewards together—stewards of the earth, stewards of the next generation. We are stewards yoked together. We are not even stewards of each other, let alone managers, or possessors. John Regehr

The Sunday school class on "Issues in Human Sexuality" [at First Mennonite Church, Bluffton, Ohio] learned that pornography is indeed a big business in the United States. There are three times as many pornography outlets as there are McDonald's restaurants.

Unfortunately government officials have blatantly refused to enforce the laws that have been declared constitutional and valid by the U.S. Supreme Court. As a result, producers and distributors of the most offensive obscenity have enjoyed a safe harbor in which to operate, earning billions of dollars in profits and paying few in taxes. For example, 80 percent of the pornography generated in America is produced in Los Angeles County, yet there has not been a significant indictment brought against a pornographer there in more than 10 years. The illegal material produced in Los Angeles is then shipped across state lines for distribution throughout the Western world, a clear violation of federal law. Yet there have been virtually no prosecutions brought by the Federal Trade Commission or the Interstate Commerce Commission in recent years. The attorney general and his predecessors have also refused to enforce the law. More than 100,000 violations of postal laws occur every day by those who send obscenity through the mail, yet prosecutions by the post office department have been extremely rare. The customs service makes no effort to intercept adult pornography coming into this country and catches only 5 percent of the child porn. The Internal Revenue Service places little pressure on organized crime, which controls upward of 85 percent of all pornography produced in the United States.

Evidence is mounting that there is a definite link between the smut that is so easily available and the acts of crime committed by sexually disturbed and deviant people. *From* Menno-Lite

7-ELEVEN
STOP PORN
Porno affects children like a child Molester!
RN CAUSES SEXUAL BUSE OF CHILDREN

Dale D. Gehman

Christian, single and

About 50 percent of U.S. adults are single. How can we be fully alive?

We single people suffer more from loneliness than do marrieds. For the person who has never been married this loneliness is more of a general missing of something as compared to the formerly married person, whose loneliness is focused. Single people eat alone, spend the evening alone, the weekend alone and (horror of horrors) the holidays alone. Holidays are for family, and we have no family. We long to be connected. Loneliness can grow out of a sense of failure. Society programs us to believe that normal adults are married adults. It just isn't always that way.

How can we seek intimacy and connectedness in our loneliness? We can invite others to be a part of our lives. We can allow for experiences of affection, including appropriate forms of non-sexual touching.

In the flux and maze of society the Christian single is struggling to sort out a behavior pattern that is appropriate. Discussions used to center around whether it was right or not to kiss on a first date. Now discussion centers around whether or not to have sexual intercourse on a first date.

Biblically, sexual involvement is only for within the marriage covenant. This is the way of enhancing security. All else is considered adultery and fornication. Jesus has a high view of the marriage relationship (Matthew 5:27-32). He discourages sexual involvement outside of marriage. Richard Foster says that "Jesus condemned lust because it cheapened sex, it made sex less than it was created to be. For Jesus, sex was too good, too high, too holy to be thrown away by cheap thoughts" (*Money, Sex and Power*, p. 99).

God created us for relationships. In Jesus' concern that relationships not be adulterated and that fidelity be maintained, by act or by imagination, he continues to encourage intimate relationships. Intimacy is hard to achieve with inappropriate past sexual experiences.

What happens in the whole process of sexual sins is that sooner or later we hurt someone else. Sex is sacred because it affects our whole personhood. Therefore it changes us.

We are all single. Some people choose to share their singleness in the context of marriage. Others choose to share that singleness in the context of friendship. Ruth Krall

sexual

Galen Penner

Jesus urged a life of purity. Clifford Penner says, "The Bible is very clear that sex is for marriage. Those who choose to have sexual intercourse before marriage, yet accept the Bible as their standard for Christian living, live with dissonance between their beliefs and their behavior. . . . Obedience, commitment, intimacy and trust are all essential ingredients to a long-term happy sexual life" (*A Gift for All Ages*, p. 163).

To the single person I say, know your value system and stick with it. It's difficult to bond with a person with different values. Get involved in small groups: Bible study, prayer group, K-group, athletic group, artistic group, political group.

We are called to priorities that help single people live fully alive relationships. One of the keys to being fully alive is praying, "Lead us not into temptation."

We long for closeness. Separateness hurts. In Psalm 8 God longs for us to be close. God crowns us with glory and honor. Appropriate intimacy is spiritual, and we experience God in those moments.

Appropriately we ask, What's the most loving action for all concerned? How has God created us? For what has God created us?

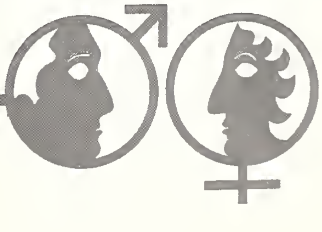
Physical expressions focus on the use of another body and the enjoyment derived from that. That is using another person. True love says, I will look out for another person's good. I will help another person grow.

Physical relationships within the context of covenant express appreciation for the other person and help bring the two together in a more loving relationship. As an act of unity it is only for those with whom we intend to work toward greater unity for the rest of our lives. There is nothing casual involved. The apostle Paul believed that physical relationships were for life-long unions.

Being Christian, single and sexual keeps a balance in God's creative design for each human being as we experience the ongoing salvation of God.

Galen Penner is pastor at Lehigh (Kan.) Mennonite Church.

> *God's love for us is not cerebral, academic, abstract, but, rather, passionate, intense, incarnate. By reason of the strength of our feelings for one another, our drive for intimacy, we come in touch with the power of God's love for us and the possible passion of our love for God.* L. Patrick Carroll and Katherine Marie Dyckman, *Chaos or Creation: Spirituality in Mid-Life*, p. 128



A call to understanding

Dan Flickinger

Committed to the centrality of the Bible in our search to live faithfully, we Mennonites do not easily accept changes in our understanding of the Bible's message. Yet we do change. This is a source of hope and sorrow: We can expect to become more faithful followers of Christ, but we should also expect pain.

I believe we are in need of another change, a difficult one. It involves an issue that we are not able to discuss comfortably. We as a conference have made a beginning on the issue of homosexuality, but I want to offer a challenge to you, my church.

Let me first provide a context for that challenge, then explain why I am hopeful that the church can change.

Christians for centuries found support in the Bible for slavery, yet today we are horrified to hear reports of slavery. Mennonites for centuries supported the institution of shunning, believing this harsh discipline to be God's will. Yet today our congregations find other ways to call each other to faithfulness.

When the cries of suffering and injustice do not come from people we know and count as family, we find it difficult to hear. Before we as a church can respond, we must find in our midst those who can speak to us about our failure and challenge us with their familiar voices to correct the injustice to which we were blind.

Last summer at Saskatoon our conference delegates voted to accept a resolution that declared sinful any sexual activity for homosexual couples. I believe the delegates acted wrongly. I also believe some delegates acted out of ignorance, unaware of the pain they caused, unable to hear clearly the need for change in the Mennonite church's position on homosexuality. I bring that need before you again.

My challenge arises out of the suffering and injustice experienced by brothers and sisters in our midst, gay and lesbian Mennonites who have only begun to speak out to their families and churches. I now add my own voice in raising the following call for change in how we understand the Bible. I call the General Conference Mennonite Church to accept a covenantal relationship between two adults of the same sex with the same joy that we now accept a marriage between a man and a woman. I submit: what is essential is the covenant, not the sexual orientation of the two people forming the covenant.

Any honest sharing of convictions about the God-given nature of homosexuality requires sacrifice not only from gay or lesbian Mennonites but also from their parents, relatives, friends and congregations. We in the General Conference are a small, close-knit part of the body of Christ. What affects one member affects many. But until we find the courage to speak frankly and to listen with open hearts, the suffering and the injustice will continue, with the responsibility shared by all of us.

The willingness of brothers and sisters to listen gives me courage to speak.

Having come to that sobering realization, I can no longer continue in the silence that I have maintained. The need to speak out was made clear to me at Saskatoon, where many confessed that they had never encountered a gay or lesbian Mennonite and thus could not understand the need for a change from the traditional interpretation of the Bible on this issue. The willingness of these brothers and sisters to hear gives me courage to speak. But even more compelling were my encounters at Saskatoon with other gay and lesbian Mennonites, and parents of gays and lesbians, many of them unable to confront you, their relatives and their congregations, on this issue, given the sacrifices that would surely follow such expression.

In speaking out I have the great advantage of parents and family whose love and support is apparently boundless. I, like many gay or lesbian Mennonites, can draw on the strength that comes of having been born into a large, close-knit Mennonite family with deep spiritual and ethnic traditions. It is we, out of our privileged positions and the security of our strong families, who must challenge the larger church family to heed our call for change. I do not relish the possible consequences for me and my family in deciding to add my voice to this call. Unless I am willing to help you understand the need for change, I cannot hold you accountable for refusing to change.

So I tell you plainly as an ethnic Mennonite raised in a loving family committed to the centrality of the Bible in all aspects of life, I can find only one explanation for my being gay: God created me so. I accept this as a fundamental part of who I am and believe further that I can choose to form a permanent, covenantal relationship with another man and remain faithful to the teachings of Jesus and the whole message of the Bible. Out of this conviction, I cannot do other than to challenge you who are my church to go to the Bible and develop an understanding of God's Word that embraces my experience and the experience of many (often silent) members of your congregations.

For those of you who do not know me, this call may not be helpful. But you will in time hear from sons and daughters of the church whom you do know and cherish. Their message will be compelling. For it is not our words that will convict you of the need to change but our presence among you, gay and lesbian members of your own families and congregations, committed followers of Christ working with you side by side in building God's kingdom.

You asked for help from us at Saskatoon, perhaps not realizing then how costly that request might be. You will be responsible for determining how costly such sharing is by the way you receive those among you who choose to speak with you of their experience as gay or lesbian Mennonites. We are committed to serving Christ together with you. I believe you need our gifts, our enthusiasm, our experience. We need your support, your advice, your acceptance.

I call you to listen now for the voices of the gays and lesbians among you, then turn with us to the Bible with the same expectation that we must always bring when seeking God's will.

Dan Flickinger's address is 311 Valley St., San Francisco, CA 94131.

A call to discipline

Ivan R. Unger

We Mennonites take morality and ethics seriously. That is a godly emphasis. Currently we are struggling with homosexuality. Recently it has been abortion. Somewhere divorce and remarriage gained special emphasis.

I am concerned about the difficulty we have in coming to understanding on these issues. On the other hand, our forced and/or voluntary associations with abortion, divorce or homosexuality have helped us develop understanding of these intensely emotional experiences.

As I read and listen to the comments about homosexuality, I am concerned about the similarity to the previously intense discussions about abortion. There are frequent appeals made to values arising out of the social sciences and to inadequately documented medical science. If we were to rediscuss "Abortion and the Christian's Response" today, there would be quite a difference in the social and medical data being quoted.

In addition, I am concerned by the sense of urgency of some (as in the abortion discussion) to keep our values in step with the more liberal social sciences and self-fulfilling attitudes of secular society. Nevertheless, we must not give those voices a deaf ear, for I remember well how the social activists taught the churches about biblical social justice in regard to racial prejudice. Unfortunately, the opposite extreme is represented by the harsh pronouncements of some biblicists.

Both the written and living Word of God provide us with important facts and guiding principles. Underlying them is that God's intent for humankind is our welfare and wholeness (shalom). In God's wisdom we are given social and moral guidelines that often require immediate self- and group discipline in order to experience long-range wholeness and happiness. Personal sexual expressions and gratification, although God-given, need to come under the discipline of more important kingdom values.

As churches become less definitive regarding heterosexual morality, surely they will become uncertain about homosexual morality. "Personal fulfillment" must not be confused with growing into the character of Jesus.

Another concern to which only a few have spoken is that of clarifying the terminology that is used on these highly emotional topics. *Human Sexuality in the Christian Life* has done a fairly good job. Although weak on the topic of homosexuality, it is an excellent work in clarifying our human sexuality and the divine intent for healthy heterosexual relationships as single or married people.

It is essential that we repeatedly clarify the difference between homosexual orientation and homosexual practice. Breakdown in communication just contributes to the polarization and animosity that characterized the Saskatoon discussions. This distinction is similar to the differences between heterosexual orientation and heterosexual sexual activities (or abstinence of sexual activity). I am concerned that knowledgeable people are careless in their use of terminology on this highly emotional topic.

A reality about homosexuality that evades most discussion is that many of us, especially males, have experienced, directly or indirectly, some form of homosexual activity. Homosexual activity, like heterosexual activity, often is part of childhood, adolescent and adult sexual experimentation.

How can we be blind to the obvious subgroups in our society that make homosexual erotic pleasures as acceptable as promiscuous heterosexual eroticism and activity? In our immoral sex-obsessed society, homosexual activities are often learned, willingly and unwillingly. This is not new to the 20th century. Nor did it begin with the Romans, about whom Paul spoke in his letters.

These observations of life and of our society do not negate the reality claimed by many homosexuals, that they cannot remember having any heterosexual attractions. Nor do they negate the possible but yet unproven hormonal, genetic, environmental or other intrauterine influences.

Another observation and concern relates to the amazing absence in our Mennonite papers of testimonials from individuals or counselors, or reprints of studies and therapy groups who have experienced and witnessed permanent changes in sexual orientation. My personal information is too undocumented to be quotable, but I have heard two well-known Mennonite professional counselors speak to this. Documentations suggest that an ongoing support group is usually needed in order to help homosexuals change their orientation.

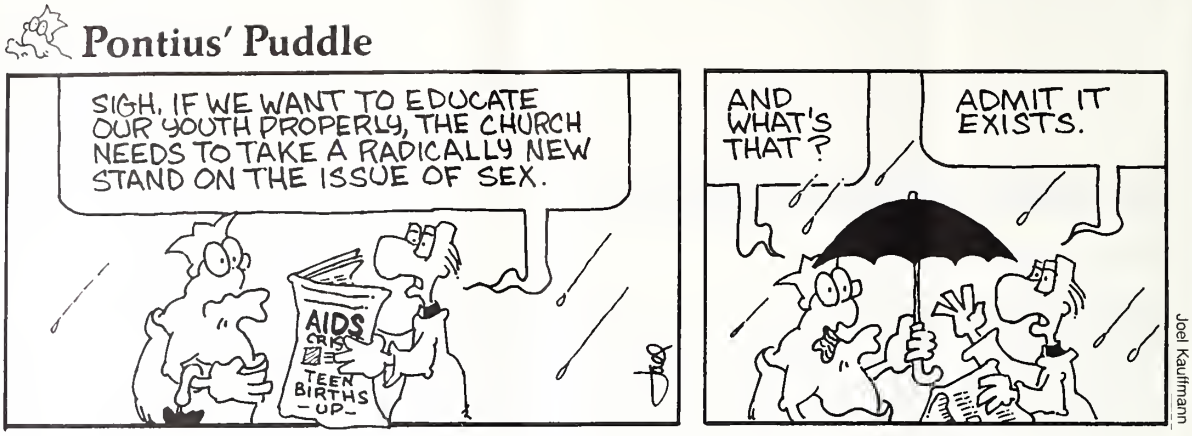
But need a person with a lifelong homosexual orientation change orientations in order to be an accepted member of the church? Do we blame (or credit) God for a homosexual orientation any more than we would blame God for some other birth "handicap"? Cannot the Christian fellowship openly include these people if they, like heterosexuals, commit themselves to a lifestyle clearly within God's good plan for his people? I for one believe that we should retain the intended morality and lifestyle assumed and explicitly taught in Scripture, that sexual activity is meant to be exclusively for mutually caring heterosexual marriage partners.

Herein lies the role of the faithful church: Together, with God's Spirit, the church can become a mutually disciplining, caring and encouraging fellowship of maturing Christians who continue to affirm the wisdom of God and his intent that ultimate personal, family and social well-being (shalom) is found in obedience to his will.

There is . . . a place for church discipline. . . . But it must be exercised in a spirit of humility and gentleness (Galatians 6:1f). We must be careful not to discriminate between men and women or between homosexual and heterosexual offenses. John R. W. Stott, "Homosexual Marriage: Why Same-Sex Partnerships Are Not a Christian Option," *Christianity Today*, Nov. 22, 1985, p. 28.

Ivan Unger, M.D., lives at 1380 Michael Crescent, Cambridge, ON N3H 2P9.

Pontius' Puddle


SIGH, IF WE WANT TO EDUCATE OUR YOUTH PROPERLY, THE CHURCH NEEDS TO TAKE A RADICALLY NEW STAND ON THE ISSUE OF SEX.
AIDS CRISIS
TEEN BIRTHS UP
AND WHAT'S THAT ?
ADMIT IT EXISTS.
Joel Kauffmann

NEWS

Effective immediately

Gingerich appointed GC vice president

Newton, Kan. (GCMC)—James Gingerich, Moundridge, Kan., has been appointed vice president of the General Conference Mennonite Church effective immediately. He fills the unexpired term of Florence Driedger, who assumed the duties of president in January.

His duties as congregational campaign director for A Call to Kingdom Commitments, the development plan of the General Conference and its related conferences, ended April 30. However, Gingerich will continue to be involved as a spokesperson for A Call to Kingdom Commitments. He will also give input to the campaign committee upon their request. Gingerich would like to see the development plan "carried out in all aspects—the prayer and service aspects as well as the giving aspect—to reach the goals we have set."

"We are fortunate that James Gingerich is willing to serve as vice president and assist us in A Call to Kingdom Commitments," said Driedger.

The vice president automatically is on the program committee for the triennial conference. Gingerich will also be on the Mennonite Church and General Conference cooperations committee. "I would like to look for ways of working at closer relationships between the two groups," he said.

Gingerich isn't new to this position, having served as vice president for two terms, 1980-1986. On the district level he has served as president of the Western District Conference for three years. He has also held three pastoral positions for a total of 27 years and has served on the conference committee on the ministry for seven years.

"I think I have something to contribute to the conference with my background experience. I see the job as a challenge to myself to work on some new kinds of issues," he said.

Gingerich will be resuming his pastorate at First Mennonite Church, Moundridge, June 1. He took a nine-month sabbatical from this position to work as congregational campaign director. *Michelle Schrag*

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Despite the common belief that the death penalty saves money over life imprisonment, a study by San Francisco lawyer Margot Garey found that the cost of a capital case adds up to $600,000 to $2 million compared to $425,000 to house an inmate for 30 years. Since capital defendants are allowed "super due process," capital cases take 3.5 times longer to try than non-capital cases, and jury selection takes 5.3 times longer, according to Garey.

The newly enacted Child Abuse Victims Rights Act of 1986 represents a "major breakthrough" in efforts to protect youngsters against victimization through child pornography, according to Father Bruce Ritter, president of Covenant House, the nation's largest program for homeless and runaway youth. The law is designed to inhibit production and distribution of child pornography in several respects. Children used as models in pornography will have the right to sue makers or distributors of that material in federal court, seeking actual damages plus attorney's fees and court costs.

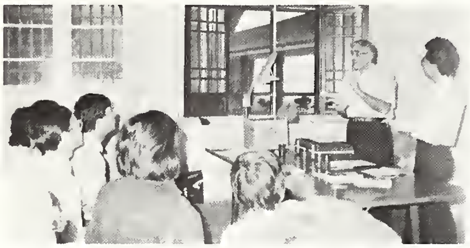
The Provadenic health clinic at Tapasle in northern Nicaragua, one of 22 Baptist clinics in the country, was destroyed recently during an early-morning raid by a band of U.S.-backed contra rebels. Several people were kidnapped during the raid, including Jose Luis Escorcia, an agricultural worker for the ecumenical agency CEPAD, who had been sleeping near the clinic.

Hong Kong Mennonites attend friendship evangelism seminar

Kowloon, Hong Kong (GCMC)—The number of Chinese Mennonites in Hong Kong is small, only 70 out of a population of 5.4 million. But small numbers don't stop them from thinking big.

In recent years the members of the three Mennonite congregations in Hong Kong have made a concerted effort to increase their numbers. They have held open-air meetings and mass campaigns and recently tried something new: Fifty-one Chinese Mennonites and missionaries gathered here March 21-22 at a former Buddhist center to hear Don Yoder, secretary for church planting and evangelism for the General Conference Mennonite Church, speak about friendship evangelism.

The Friendship Evangelism program has been popular among Mennonites in Canada and the United States. Over 100 presentations have been given to approximately 6,800 North Americans since the program began in 1980, but this is the first time the seminar has been held overseas. "Our purpose is to show how people can share Christ's love with others by developing relationships with them," said Yoder. The program is sponsored by the Commission on Home Ministries of the General Conference Mennonite Church and Mennonite Board of Missions of the Mennonite Church.


GCMC News Service

Standing at right are Don Yoder and Paul Wong (pastor at Lok Fu Mennonite Church).

"We felt this approach could fit into the Chinese way of doing things, especially with the emphasis on relationships and connections," said Hugh Sprunger, General Conference Mennonite missionary in Hong Kong.

Overall response to the seminar was favorable. Many expressed appreciation for the practical, "down-to-earth" approach. "This was a valuable and worthwhile seminar—it was timely in light of where our churches are in their growth," said one participant.

"I have learned a method of communicating the gospel to non-Christians," said another.

In addition to their interest in evangelism, "the Hong Kong church leaders expressed concern for establishing a vital relationship with the Chinese Mennonite churches in North America," said Yoder. "There is considerable traffic back and forth between North America and Hong Kong, and they don't want people to get lost in the process."

Yoder also had the opportunity to share the seminar with the larger Christian community March 23-24 at the Mennonite Center in Kowloon. Thirty-three church leaders, mostly younger Chinese men and women, participated. "Judging from their questions and comments, many found the seminar presentation interesting," said Sprunger. "Mennonites are still a very small group in the larger Christian community of Hong Kong, and this seminar was a means whereby Mennonites could become better known, accepted and appreciated by other churches." *Carla Reimer*

Marital growth leaders' conference

Encouraging strong, healthy marriages brought 93 people to Laurelville Mennonite Church Center in Pennsylvania for a Marital Growth Leaders' Conference March 2-5. This first of its kind attracted marriage counselors, conference family life committees, Marriage Encounter and Marriage Enrichment leaders, Recovery of Hope counselors, church planters, and pastors and spouses from Florida to Alberta. Bernie and Marge Wiebe, Winnipeg, John and Naomi Lederach, Mt. Gretna, Pa., and Joyce and Vern Gingerich, Waterloo, Ont., told their marital pilgrimages. David Augsburger of Associated Mennonite Biblical Seminaries spoke on "How a Believers' Church Theology Influences the Process and Programs of Marital Growth." Duane and Nancy Sider, Harrisburg, Va., led worship. "This successful venture calls for serious consideration of another conference in the West or Midwest," said Clare Schumm, newly appointed secretary of family life ministry for the Commission on Education and Mennonite Board of Congregational Ministries. These two and Christian Living *magazine, Lancaster Conference Family Life Commission, Laurelville Mennonite Church Center and Philhaven Hospital sponsored the event. John and Michelle Sharp, Harleysville, Pa.*

Bob Brenneman

Hanston (Kan.) Mennonite Church will celebrate its centennial May 31. Services are planned for 10 a.m. and 2 p.m. A fellowship meal will be held at the Hanston Grade School at noon. Former ministers, members and friends are invited to attend this celebration.

In an Easter letter to General Conference general secretary Vern Preheim, Arie Brouwer, general secretary for the National Council of the Churches of Christ, wrote, "This year, when we commemorate the Ecumenical Council of 787, . . . it is appropriate to recall the apostolic faith that holds us together in spite of our differences. . . . The human suffering we see in South Africa, in Latin America, in Eastern Europe, in our own cities, and in the poor, ill and suffering in our midst calls us to ever deeper commitment to be Christ's reconciling presence in the world."

"God has blessed the work here in Beppu," write Peter and Mary Klassen Derksen, Commission on Overseas Mission workers in Japan. "An independent, responsible congregation is emerging that has paid its land and building debt, joined the Japan Mennonite Christian Church Conference and has called a Japanese pastor. . . . We are seeking clear direction from God's Spirit as we phase out our work in Beppu and look toward a new church planting ministry again in a different city."

Drop-in center opened for hospitality women

Manila, the Philippines (MCC)—A new drop-in center for "hospitality women" opened in the Philippine city of Olongapo Feb. 10. An estimated 16,000 hospitality women work in Olongapo, a city beside the U.S. Subic Naval Base. Subic is the largest American naval base outside the United States and hosts an average of 10 ships at any one time, with roughly 3,000 sailors on board. At this drop-in center women will be able to form friendships with other women and develop support groups where they can look together for ways to solve their problems, says MCC worker Brenda Stoltzfus. Stoltzfus has lived in Olongapo for the past three years and was a catalyst in the opening of BUKLOD ("bond" in Tagalog). "It is hoped as the women meet at the center, they will forge strong bonds, bonds that will allow them to take joint actions," she says. Leaving prostitution is extremely difficult, notes Stoltzfus, who is a member of Assembly Mennonite Church in Goshen, Ind. These women have little education; jobs are difficult if not impossible to find, even when they have a high school or college education. In the photo Stoltzfus, right, and a Philippine friend celebrate the opening. The woman pictured with Stoltzfus left her job as a "hospitality woman" and now works part time as a volunteer at BUKLOD.

Linda Huddle (MCC)

Job openings

Applications are being accepted for a **full-time pastor at Trinity Mennonite Fellowship, Mather, Man.** Duties to resume **Sept. 1.**

Contact Art Harms, Box 34, Mather, MB R0K 1L0, (204) 529-2224 (H), 529-2213 (O).

Goshen College invites applications for **assistant director of information services.** Responsibilities include devising and implementing a public information campaign and originating and editing news releases, features, promotional copy and advertising copy for the admissions office and student development division. Qualifications include B.A. in journalism or related discipline, reporting, writing and editing skills, ability to work with others and self-motivation. The contract is for 10 months.

Applicants must be committed to Christian values, including peace and justice in the Mennonite tradition. Rank and salary commensurate with qualifications.

Send letter of application with resume, transcript and the names of three references to John D. Yoder, Director of Information Services, Goshen College, Goshen, IN 46526. An equal opportunity employer.

Goshen College seeks applicants for an **admissions counselor** to begin mid-summer 1987. Duties include representing the college to prospective students and their parents, communicating with prospective students and helping meet overall Admissions Office goals. Qualifications include a commitment to Goshen College's mission, writing and speaking skills, willingness to travel, bachelor's degree and, preferably, related experience.

Send letter of application, naming three references, and resume to Richard Gerig, Director of Admissions, Goshen College, Goshen, IN 46526. An equal opportunity employer.

Goshen College seeks applicants for a full-time, tenure-track position in **biology** beginning August 1987. Capabilities in the areas of general biology, physiology, genetics and botany are desirable. Ph.D. required; teaching experience preferred. Applicants must be committed to Christian values, including peace and justice in the Mennonite tradition. Rank and salary commensurate with qualifications.

Send letter of application with resume, transcript and the names of three references to Willard Martin, Dean, Goshen College, Goshen, IN 46526. An equal opportunity employer.

Full-time **student services position** available at **Bethel College.** Job description negotiable, ranging from campus ministry to housing and administrative responsibilities.

Contact Ron Flaming, Dean of Students, Bethel College, North Newton, KS 67117.

Germantown Mennonite Church is seeking a **community ministries coordinator**. Applicants must be willing to participate in GMC and should have the following qualifications:

- flexibility and self-motivation,
- good communication and conceptualization skills,
- at least a bachelor's degree in an area of human service,
- three years experience in a position involving an urban setting, minority people, organizing skills and program responsibility,
- ability to commit at least two years.

The salary will be $9/hour at 20 hours/week with prorated fringe benefits.

Send resume as soon as possible to Bob Good, 240 W. Haines St., Philadelphia, PA 19144.

Parenting for Peace and Justice coordinators Jim and Kathy McGinnis are holding leadership training seminars in the following locations: Niagara Falls, N.Y., May 15-17; Chicago, June 12-14, and San Francisco, July 10-12. Participants will learn how to implement a Parenting for Peace and Justice program within their community or church. For more information contact Bob Hull, Commission on Home Ministries, Box 347, Newton, KS 67114, (316) 283-5100.

The Campaign Against the U.S. Bases in the Philippines (CAB), inaugurated in September 1986, opposes U.S. military bases in the Philippines because they violate Philippine sovereignty and compel continual U.S. interference in Philippine affairs; they function as a staging area for wars of foreign intervention; their presence promotes the sexual abuse and exploitation of Philippine children and women by U.S. military personnel. The removal of the bases would, CAB believes, enhance international peace and security and facilitate the creation of a nuclear-free Pacific and free resources for humane employment.

Congregations and institutions of the Colombian Mennonite Church contributed nearly double the 1986 giving goal for the National Fund, according to a report in *Menoticias*, the official church periodical. The target of $1,265,000 (Colombian pesos) was far surpassed, as donations came to $2,478,038, or 195.9 percent of the goal.

MMHS considers forming Mennonite health-care network

Akron, Pa. (MCC U.S.)—The Mennonite Mental Health Services board, which met in Bakersfield, Calif., April 3-4 for its annual meeting, spent many hours discussing the feasibility of creating a large health-care network, of which MMHS centers would be only one component.

The discussion grew out of a report by Paul Quiring, chairperson of the seven-member MMHS Mission and Structure Review Task Force, set up in June 1986 to review MMHS's mission, its relationship to constituent churches and its structure.

Quiring reported that many different Mennonite- and Church of the Brethren-related organizations have had similar discussions about identity and structure. These groups are concerned about maintaining an emphasis on Christian health-care delivery in a fiercely competitive economic marketplace. "Something very important is happening here," noted Quiring of Reedley, Calif. "Many Mennonite groups are wrestling with the same questions we are."

Recently several Mennonite and inter-Mennonite organizations have approached MMHS about the possibility of establishing a larger health-care network. This network would provide a strong resource base for economic survival in an arena where "for profit" hospital chains often use profitability as the primary measure of institutional success.

Centralization would enable Mennonite health-care institutions to cooperate in personnel recruitment, management training, marketing and capital acquisition. This affiliation would also strengthen these institutions' ability to define and implement a unique Anabaptist vision for health care.

A decision to form this type of network would change MMHS significantly, Quiring observed. Some board members wondered if the unique focus of MMHS on mental health could be maintained in a different structure. Others reasoned that this centralization might represent the next logical step in the evolution of its mission.

The board discussed whether Mennonite Central Committee is the appropriate "parent" for this new entity that could provide an umbrella organization for up to 150 organizations, including Mennonite mental health centers, acute-care hospitals, retirement homes and agencies that support developmentally disabled people.

John A. Lapp, executive secretary of MCC, encouraged the committee to consider what unique needs are best met by Mennonite institutions. "Mennonites can't do everything," he noted. "Is this the type of venture where our gifts are best used or isn't it?"

The board was hosted for this meeting by Kern View, the MMHS mental health-care center in Bakersfield. "Being at Kern View was important for both Kern View and MMHS," notes Carl Good, MMHS executive director. "It signals a movement toward reconciliation in relationships that were once stormy."

In November 1985 Kern View stopped paying its MMHS dues because the center felt that the guidelines MMHS had drawn up for the selection of chief executive officers and board members were "philosophically and morally exclusive." The October 1985 guidelines asked that people in the position of chief executive officer be Christians who appreciate the Anabaptist perspective.

Since that time, Kern View has set up a church relations committee to strengthen ties between it and local churches. The church relations committee is excited about the response of the churches, said Stan Loewen, chair of that committee. Almost all the constituent pastors in the area have toured Kern View facilities, and committee members have talked with them about mental health care needs in their congregations, he reported. The center has also resumed paying MMHS dues.

"As an MMHS board member, I am grateful to the Kern View board for all the efforts it has made in the past 20 years, especially in the last few, to keep Kern View viable and built on relationships with the church," noted board member John Elias.

"We [MMHS] accept you as you are, although you have had weaker participation by the church. We accept you as you are with your board composition and staff. And we accept you for trying to provide a mental health program that is informed and directed by Christian understandings and the church," Elias continued. "Please also accept us with our history and our aspirations, and the things we try to work through."

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CROSS ROADS

The Mennonite Centre for Newcomers, a church- and Mennonite Central Committee-sponsored center in Edmonton, continues to work with special needs of refugees, immigrants and refugee claimants coming to that city. During the past fiscal year the center provided settlement services of various kinds to 1,114 individual cases.

A new health plan being developed by Mennonite Mutual Aid, Goshen, Ind., will become available in January 1988. It is designed to help members get the best care for their money. It's primary cost-cutting feature is preadmission review: Participants will obtain approval for non-emergency hospitalization by consulting MMA. MMA also helped 59 children join their adoptive families last year through its Adoption Expense Grants. Adoption grants totaling $74,697 were distributed, $34,697 more than the amount budgeted for 1986.

Christian Leaders for Responsible Television has notified the top sponsors of sex, violence and profanity on network television that it is prepared to call for a boycott of their products unless the companies agree to reduce the amount of sex, violence and profanity they sponsor by 35 percent this fall. "We believe we have the numbers, organization and commitment to be successful with the boycott," said Donald E. Wildmon, executive director of CLeaR-TV.

Sexual Assault Centre adds meaning to clerical job

Saskatoon (MCCC)—Mennonite Central Committee Canada volunteer Marcia Hamm sees her role as providing strong office support. But working in Saskatoon's Sexual Assault Centre, a counseling service for victims of rape, incest and other sexual offences, ensures that hers will never be an ordinary secretarial job.

The center, which deals with more than 400 cases each year, employs three staff and about 30 volunteer counselors, whose schedules Hamm coordinates. As receptionist she often finds herself being the first person a victim or family member speaks with after an assault has taken place.

"I am often overwhelmed by the amount of pain and humiliation a human being, many times a child, can endure and survive," she writes. "Many victims have severe problems as a result of their abuse, but when offered options and support almost invariably they become more hopeful and begin to try again, when before they felt hopeless and out of control.

"We may not be able to solve the whole problem, but we can offer support and friendship, and that is a good beginning. 'Learn to do right. Seek justice, encourage the oppressed, defend the cause of the fatherless, plead the case of the widow' (Isaiah 1:17). I believe the job I have at the center allows me to live out this command daily."

Hamm says dealing with victims, some of whom are coming for counseling after years of keeping the abuse secret, requires sensitivity. "Often I don't have 'perfect' solutions, but I find that even though I haven't given the victim pat answers, they are still helped and relieved of some tension simply because they have been able to tell someone who is supportive and believes them when they say what has happened and how they feel."

G. Bruce Hildebrand (MCCC)

Volunteer Marcia Hamm staffs the Saskatoon Sexual Assault Centre.

Working at the center has also helped her overcome some stereotypes, she says. A typical sexual assault victim could be "anyone, anytime, anyplace."

"When someone walks through our door, I need to remind myself that here is someone who needs help, and no matter what my first impression may be, they deserve my respect and care."

Hamm, a member of the Herbert (Sask.) Mennonite Church, is serving a two-year local voluntary service assignment. She currently attends Peace Mennonite Church in Saskatoon and spent the previous three years as a student at Canadian Mennonite Bible College and Elim Bible Institute.

The Conference of Mennonites in Alberta invites applications for the position of **camp program director/youth worker**. Responsibilities include (1) director of summer camp programs at Camp Valaqua, (2) leadership for the Alberta Mennonite Youth Organization. Position effective **Sept.** 1. CMC salary guidelines applicable.

Send applications to Dan Klassen, Box 1201, Coaldale, AB T0K 0L0, (403) 345-4358.

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Greatly increased penalties for convicted draft resisters were proposed by the U.S. Sentencing Commission recently. According to the proposed sentencing table, the only draft offenders who could receive probation or alternative sentences are non-registrants with no criminal history whose offense occurred during a time when there was no draft. All other offenders would go to jail. "The new guidelines are a disaster," said William Yolton, executive director of the National Interreligious Service Board for Conscientious Objectors.

When pastor Donovan Cook arrived at University Baptist Church in Seattle on a morning in 1985, he discovered that several offices in the church had been broken into and ransacked. Nothing of value was taken, but someone had rummaged through files and desk drawers. Rearranged and apparently examined, according to Cook, were personal notes on his role in securing the release of a Baptist pastor in El Salvador who had been abducted, correspondence with his attorney related to the church's decision to provide sanctuary to illegal Central American aliens, and names of individuals in the sanctuary movement.

In late February Mennonite Central Committee shipped 186 metal drums and 112 bales filled with 74,730 writing pads, 15,000 shirts and almost 10,000 trousers destined for Ethiopians living in the province of Eritrea. Laundry and bar soap, 500 school kits and about 4,000 blankets were also shipped out of Clearbrook, B.C., for Ethiopian refugees in Sudan.

RECORD

workers

Darryl Balzer and *Kim Penner* are the new student evaluators and *Dennis Syverson* the new adult evaluator for *On the Line*, a magazine for children 10-14. All are from Mission, B.C.

James H. Bassett, Lima, Ohio, was named to the Bluffton (Ohio) College board of trustees at its annual spring meeting April 10-11.

Will Braun, William Klassen, Betty Purcelli and *Ron Sawatsky* were installed March 29 as the preaching team at Toronto United Mennonite Church.

Sharon (Hildebrand) Brown, Kevin Kroeker and *Jack Suderman* are new second-semester teachers at Rockway Mennonite Collegiate in Kitchener, Ont.

Victor Buller was commissioned April 12 as a lay worker for Disciples Fellowship, Duluth, Minn., where he is conducting services. It is "a developing group" under the Northern District home missions committee.

Darryl Crocker, youth pastor at Cedar Valley Church, Mission, B.C., has resigned effective the end of June. He plans to study at Winnipeg Theological Seminary.

Jack Dyck will begin Aug. 1 as youth/assistant minister at St. Catharines (Ont.) United Mennonite Church. He is currently half-time pastor at Windsor (Ont.) Fellowship.

Joyce and *Timothy Epp*, Dallas, Ore.; *Murray* and *Dolores Logan*, Regina; and *Beverly* and *Gerald Neufeld*, Manitou, Man., were approved as COM workers during Council of Commissions March 7-9 in Newton, Kan. Details of their assignments are still pending.

Epps, Logans, Neufelds

George and *Martha Fast*, Penticton, B.C., have begun a Mennonite Central Committee Canada voluntary service term as managers of B.C. Choice Books.

Millard Fuller, the founder and director of Habitat for Humanity, was recently presented the Martin Luther King, Jr. Humanitarian Award by King's widow, Coretta Scott King.

Keith Harder, interim pastor with Cay Siebert at First Church, Hillsboro, Kan., will begin June 28 as the lead pastor.

Jake Harms, Canadian coordinator for COM, is part-time (one-half day a week) coordinator for the European ministries committee of the Conference of Mennonites in Canada.

Nancy Heisey and *Paul Longacre* in July will begin a two-year effort to define North American Mennonite mission and service roles through listening to the insights of Mennonites and other Christians worldwide. They will spend about half the time traveling to meet with Africans, Asians, Europeans and Latin Americans. They will be sponsored by Mennonite Board of Missions, Eastern Mennonite Board of Missions, Mennonite Central Committee, Virginia Mennonite Board of Missions and Franconia Mennonite Conference Mission Commission.

Janzen

Kraybill

Dorris Hershberger recently resigned as AMBS receptionist. She is replaced by *Diane Yoder* of Goshen, Ind.

George Hoeppner, associate minister at Bethel Church, Aldergrove, B.C., will begin in August as pastor at First Church, Greendale, B.C. *Helmut Isaak* has resigned as pastor at First Church, effective this summer.

Wendy Janzen, Rosthern (Sask.) Church, began a one-year MVS term Aug. 23, 1986, as a child-care worker at Friendship Day Care Center in Hutchinson, Kan. Her parents are Doreen and Larry Janzen of Rosthern.

David and *Rosie Koerner*, Kalona (Iowa) Church, began two-year MVS terms April 1 as senior visitation workers in St. Catharines, Ont. David received a bachelor's degree in sociology from Bluffton (Ohio) College. Their son, Joel, is 2. His parents are Loray and Nettie Koerner of Flanagan, Ill. Hers are Barbara and Noah Unternahrer of Wayland, Iowa.

Donald B. Kraybill, professor of sociology at Elizabethtown (Pa.) College, presented the 1986-87 C. Henry Smith Peace Lecture at Bluffton (Ohio) College April 21. *Richard MacMaster*, associate professor of history at Bluff-

continued on next page

The Asia Mission Tour sponsored by the Commission on Overseas Mission is filling up fast, according to tour leaders Peter and Susan Kehler. Participants will visit Japan, Korea, Taiwan, Hong Kong and China Oct. 7-27. Those interested should write the Kehlers at Box 867, Sumas, WA 98295 (U.S. participants), or 2889 Upland Crescent, Clearbrook, BC V2T 2G1 (Canadian participants), or call (604) 859-6014 or 852-5860.

"Christian Responsibility in the Modern World" was the theme for a biennial Baptist Seminar in Moscow that Paul N. Kraybill, Mennonite World Conference executive secretary, attended in February. About 90 from the Soviet Union and 40 foreign guests attended the seminar. Participants rode the same buses, ate at the same tables and slept in the same hotel. There was none of the usual segregation of foreign guests and Russians. The conference adopted an "Appeal to the Christians of the World," which notes that "as Christians we are called upon to foster mutual understanding in overcoming mistrust and fear."

"Many Peoples Becoming God's People" has been approved as the theme for Normal '89 by the general boards of the General Conference Mennonite Church and the Mennonite Church. The planning committee for Normal '89 invites a logo submission to fit the theme. Entries should be submitted to Wayne North, 528 E. Madison, Lombard, IL 60148, or Vern Preheim, Box 347, Newton, KS 67114. An honorarium will be given to the selection that is chosen.

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ton College, was awarded the 1987-88 C. Henry Smith Peace Lectureship.

Joel Martin, sports coordinator at Canadian Mennonite Bible College, Winnipeg, has resigned effective at the end of the college year. He plans to move to Montreal.

Barbara and *Gilbert Meyers*, Essex United Methodist Church and Burlington Friends Meeting, both of Essex Junction, Vt., respectively, began two-year MVS terms Jan. 15 in Kansas City, Kan. She is a program assistant for Clinicare Adult Day Treatment. He is a home repair worker for Cross-lines Cooperative Council. Barbara received an R.N. degree from WCA Hospital School of Nursing in Jamestown, N.Y. Gilbert received a law degree from Boston University Law School.

Connie Miller, Hopewell Church, Elverson, Pa., began a two-year MVS term Jan. 6 as office assistant/receptionist for Mennonite Housing Rehabilitation in Wichita, Kan. Her mother is Verna Miller.

Alan Moore-Beitler is beginning in July as pastor at Hyattsville (Md.) Church.

Elmer Neufeld, president of Bluffton (Ohio) College, was appointed to a fourth three-year term. *Donald Brubaker* will begin in September as associate professor of social work. The following promotions have also taken place: *Elizabeth Hostetler* to professor of education, *James Satterwhite* to associate professor of history and *Nancy Sweeny* to associate professor of nursing.

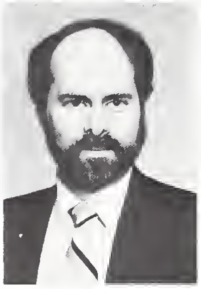
Peter Neufeld, co-pastor at Bethel Church, Mountain Lake, Minn., has resigned, and will begin as pastor at Deer Creek (Okla.) Church in July.

Grant Noll, pastor at Hague (Sask.) Church, has resigned effective in August.

Koerners

Myers

Miller


Brubaker

Rudnicki

J. Schmidt

Esther Patkau, Saskatoon, is assuming pastoral duties at Osler (Sask.) Church for several months while pastor *David Friesen* is on a study leave.

Pheme Perkins, a New Testament scholar, gave the annual theological lectureship at AMBS in Elkhart, Ind., April 27-28. The theme was "Resurrection: Its Meaning in Ethics and Pastoral Theology."

Cornie Plett, instructor and dean of students at Steinbach (Man.) Bible College, will become lead minister at Douglas Church, Winnipeg, in late summer.

Erwin Rempel, COM executive secretary, Newton, Kan., and *Anna Ens*, Winnipeg, were appointed to the AIMM board; *Jeanne Zook*, Portland, Ore., was appointed to the AIMM executive committee; *Burton Yost* was appointed to complete the unexpired COM term of *Alice Ruth Ramseyer*, who is returning to Japan; *Viola Ediger*, Regina, was appointed to serve on the COM executive committee during the one-year absence of *James Juhnke*, who will be in China; *Bill Block*, Winnipeg, was asked to serve as secretary of COM for one year, and *Mary Kay Gerig*, Elkhart, Ind., was appointed to the candidate committee to replace Alice Ruth Ramseyer.

Laura Rudnicki, St. Cecilia's Church, Rochester, Pa., began a two-year MVS term Oct. 30, 1986, as a community service worker in Fresno, Calif. She received a bachelor's degree

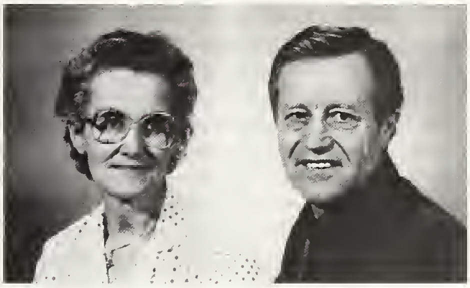
More than 100,000 people have pledged to boycott General Electric products as part of a church-backed campaign against the company's prominent role in the nuclear weapons industry, according to leaders of the effort. The GE boycott was launched last June by 56 religious leaders and is coordinated by INFACT, a Boston-based advocacy group that previously led a decade-long drive to reform infant formula marketing practices in Third World countries.

Delores Klein, 50, went to jail at 8 a.m. on Holy Thursday (April 16) to begin serving her 48-hour sentence for participating in a Feb. 23 protest of a farm foreclosure auction in Harlan, Iowa. Following a mass, 19 of the 200 protesters lined up on the steps to place themselves between Sheriff Gene Cavenaugh and the auction site. The 19, after stepping in front of the sheriff and making a brief statement of their moral opposition to the sale, were arrested. All were ordered to pay fines. A few, like Klein, a farmwife from Dunlap, Iowa, elected to serve jail time instead of paying fines.

The Palestinian Center for the Study of Nonviolence issued its first *Newsletter* March 31, 1986. Among its articles is the report that the villagers of Al Obidieh, though no more than 10 meters from a link to the Bethlehem municipal water system, have been denied permission to make the hook-up for nearly five years. No written explanation has been given by the Israeli Military Governor of Bethlehem, but verbally the villagers have been told they are "not cooperative."

RECORD

Rudys


Sawatzkys

in German from Bryn Mawr (Pa.) College. Her parents are Richard and Valerie Rudnicki.

Carolyn and *Jon Rudy*, Emmanuel Church, LaJunta, Colo., and Jubilee Church, North Newton, Kan., have begun three-year Mennonite Central Committee terms in Somalia, serving as community development workers. She received a bachelor's degree in nursing from Goshen (Ind.) College. He received a bachelor's degree in international development from Bethel College, North Newton. His parents are Carl and Ruth Rudy of LaJunta. Hers are Crist and Rhoda Peachey of Reedsville, Pa.

Anne N. and *Kenneth Rupp*, co-pastors at Alexanderwohl Church, Goessel, Kan., have resigned effective this summer.

R. Schmidt

Stoltzfus

John and *Toots Sawatzky*, Halbstadt (Man.) Church, have begun three-month MCC terms in Ephrata, Pa., working with SELFHELP Crafts.

John Schmidt has been appointed dean of academic affairs for Columbia Bible College in Clearbrook, B.C., effective Aug. 16. He replaces *John Vooys*, who will be on a half-year study leave next year.

Rudy Schmidt, Tabor Church, Newton, Kan., has begun a two-year MCC term with SELFHELP Crafts in Akron, Pa.

Keith Schrag, pastor at Ames (Iowa) Fellowship, has resigned effective this summer.

Joyce Schumacher has begun as youth minister at Grace Church, Pandora, Ohio.

Earl Sears, pastor at Southside Fellowship, Elkhart, Ind., has resigned there and will begin Oct. 1 as pastor at Faith Church, Newton, Kan.

Arthur Shelly has been named instructor of computer science on the Bluffton (Ohio) College faculty, effective Sept. 1.

Randy Smith will begin in mid-July as pastor at Fort Worth (Texas) Church after graduating from AMBS in May.

Ernie Sprenger began serving in April as interim pastor at Menno Mennonite Church, Ritzville, Wash.

Art Stoltzfus, Aurora (Ohio) Church, began a two-year MVS term Feb. 25 as a community organizer for the Union Miles Community Coalition in Cleveland, Ohio. He received a bachelor's degree in agricultural development from Eastern Mennonite College in Harrisonburg, Va. His parents are Edith and Robert Stoltzfus of Mantua, Ohio.

Job openings

Denver Opportunity for Outreach and Reflection, a Mennonite urban work-camp program, is seeking new directors. Requires knowledge of urban issues, interest in working with young adults, excellent communication and organizational skills and the ability to work unsupervised. Year-round voluntary service position beginning in August.

Inquire immediately to DOOR, 430 W. Ninth Ave., Denver, CO 80204, (303) 892-1039.

Mennonite Collegiate Institute invites applications for the position of **head cook.** Preference will be given to applicants with dietary training, institutional cooking experience and a Christian commitment. Duties commence **Aug. 15.**

Please apply to: Allan Dueck, Principal, MCI, Box 250, Gretna, MB R0G 0V0, (204) 327-5891.

Applications with resume including training and experience are invited for a pastoral position with the **Bergthaler Mennonite Church of Altona, Man.** Pastoral duties may include preaching, teaching, visitation and counseling together with a team of pastors (currently two). We are looking for someone with specific interests in Christian education and youth work.

Please send applications and inquiries to David Sawatzky, Box 921, Altona, MB R0G 0V0, by June 10.

RESOURCES

Sacrament of Sexuality: the Spirituality and Psychology of Sex (Amity House, 1986) by Morton Kelsey and Barbara Kelsey is written from a pastoral, counseling point of view. It costs $9.95 ($14.50 in Canada).

One of Christian publishing's strongest backlist books, **The Gift of Sex** (Word, 1981) by Cliff and Joyce Penner, is a professional guide to sexual fulfillment in marriage. It costs $11.95.

Clergy and the Sexual Revolution (Alban, 1987) by Ruth Tiffany Barnhouse, a psychiatrist and Episcopal priest, asks how pastors avoid personal pitfalls as sexual persons. It looks at biblical and theological resources that help pastors face the dilemmas of these changing times. It costs $8.25, plus $1.50 for handling.

A new program designed to challenge people's attitudes and help silent victims of rape has been released by World Research Inc. **Can't You See Me?** is being introduced to school counselors and police departments throughout the United States. It is available on video for $96 with a discussion guide. Call 1-800-972-3635, or 1-800-972-3456 in California.

Is There Life After Divorce in the Church? (1985) by Richard Lyon Morgan, a divorced pastor, shares his experience and gives help to the church on how to minister to Christians who are facing the suffering and guilt of marriage failure. It costs $12.95.

People who have had personal experience with abuse in their families or in counseling situations are urged to write to Mennonite Central Committee's Task Force on Domestic Violence. All correspondence is kept strictly confidential. Task force members say that physical and psychological abuse are a "hidden" problem in many families—including Mennonite families. MCC is using mediation in an attempt to help restore violence-filled families. Letters should be addressed to Melita Rempel, 11-575 Ridout St. North, London, ON N6A 2R2.

Gender & God: Love and Desire in Christian Spirituality (Cowley Publications, 1986) by Rachel Hosmer suggests that sexuality is a reflection of the love of God in the Trinity—the mutual self-giving in the inner life of God. It costs $7.95.

Mayfair Mennonite Church, Saskatoon, suggests these books as resources on the topic of sexuality: **The Christian Family** (Bethany Fellowship, 1970) by Larry Christenson, **What Wives Wish Their Husbands Knew About Women** (Tyndale House, 1975) by James Dobson, **Heaven Help the Home** (Victor Books, 1974) by Howard G. Hendricks, **Divorce and Remarriage** (Bethany Fellowship, 1967) by Guy Duty, **The Sanctity of Sex** (Good News Press, 1948) by Stephen Olford, **Maximum Marriage** (Fleming Revell, 1976) by Tim Timmons, **Help! I'm a Parent** by Bruce Narramore, **The Marriage Affair** (Tyndale) by J. Allen Peterson, **The Way Home** (Crossway, 1985) by Mary Pride, **A Christian View on Homosexuality** (Broadman Press, 1977) by John W. Drakeford, **The Homosexual Way—A Christian Option?** (Inter Varsity Press, 1976) by David Field and **The Homosexual Crisis in the Mainline Church; A Presbyterian Minister Speaks Out** (Thomas Nelson, 1978) by Jerry Kirk.

"Lots of Queer Quakers, Some of Whom Are Gay" is a videotape of personal stories. It is available for cost of duplication, postage and handling from St. Marie Unlimited Productions, University Friends Meeting, 4001 Ninth St., NE, Seattle, WA 98105.

"Pink Triangles" is a film featuring black, Asian, Native American and Latino lesbians and gay men discussing stereotypes that society has about them. The 35-minute film and study guide is available from Cambridge Documentary Films, Box 385, Cambridge, MA 02139.

Parents of the Homosexual (Westminster Press, 1980) by David and Shirley Switzer is a guide for parents of gays and lesbians from a Christian perspective.

Christianity, Social Tolerance and Homosexuality (University of Chicago, 1980) by John Boswell is a review of shifting social attitudes toward homosexuality over the Christian era.

Other books on homosexuality from a Christian perspective are **The Bible and Homosexuality** (1978) by John McNeil and **Is the Homosexual My Neighbor?** (Harper & Row, 1978) by Letha Scanzoni and Virginia Mollenkott.

The Purple Packet—Domestic Violence Resources for Pastoring Persons: Wife Abuse is available from Mennonite Central Committee's Office of Criminal Justice, 220 W. High St., Elkhart, IN 46516, for $3. It includes an "Introduction to Wife Abuse," "The Church's Response to Wife Abuse," "Related Concerns" and "Suggested Readings and Resources."

Helps for mid-life

Chaos or Creation: Spirituality in Mid-Life *by L. Patrick Carroll and Katherine Marie Dyckman (Paulist Press, 1986, 169 pages)*

Reviewed by Gordon Houser, assistant editor

Although many books have been written about the mid-life experience, few have addressed it in terms of the spiritual life. What does it mean to follow Jesus, given the kinds of dilemmas and growth stages one faces at mid-life?

Carroll and Dyckman, whose earlier book *Inviting the Mystic, Supporting the Prophet* was an excellent primer on spiritual direction, again offer a succinct, clearly written treatment of an important area in spiritual experience. They use a variety of sources, from the Bible, literature and film to modern psychology, to describe the mid-life experience. They provide helpful summaries of the work of Carl Jung, Erik Erikson, Carol Gilligan, John Sanford, Fritz Kunkel and Daniel Levinson as it relates to this experience.

Throughout the book the authors avoid getting bogged down in academic discussion. Instead they give a balanced look at the common problems of mid-life and helpful ways of dealing with these. "The spirituality of mid-life," they write, "involves being led by another, a surrendering, a following, a giving-up, and beyond imagining—a receiving."

Chaos or Creation is an outstanding resource. Although the authors, both Catholic, write out of their faith community, their insights and suggestions are easily translatable into other Christians' terms. A group study of the book would bring even greater reward.

Help for the divorced

Ministry to the Divorced *by Sue Poorman Richards and Stanley Hagemeyer (Zondervan, 1986, 112 pages)*

Reviewed by Roxanne Lighty, 10107 S. Kraxberger Road, Aurora, OR 97002

Divorce among Christians may not be desirable—but it is a reality. The church must respond constructively to those who experience divorce to help rebuild their lives.

Ministry to the Divorced is a comprehensive tool for congregations who choose to begin a ministry to this hurting part of their body of believers.

The authors explore the tragic realities divorce has not only for the couple but also on their families, friends, work associates and fellow Christians. The couple and those around them experience all the stages of grief as if one of the couple has died.

Richards and Hagemeyer have developed a set of seminars—"Coping with Divorce"—which aim to help the participants face reality, let go of the past, take responsibility for themselves, reach out from loneliness, grow through divorce, deal with friendships and new relationships, and live a single lifestyle.

Divorce and mediation

Fighting Fair: Family Mediation Will Work For You *by Robert Coulson (Free Press, 1983, 191 pages)*

Reviewed by Ron Kraybill, 221 Howard Ave., Lancaster, PA 17602

Nancy and Robert, married nine years, are getting a divorce. Trapped, they believe, in a domestic hell, they are miserable, angry and weary of trying. No one is happy about this. Family, friends and church have done their best to discourage the split. But Nancy and Robert are making their own decisions and are seeing an attorney. The question is no longer if they will part but how they will accomplish this and under what terms.

For couples like Robert and Nancy, the book *Fighting Fair: Family Mediation Will Work For You* presents an option only recently available. Rather than fighting it out in court for assets and custody of children, divorcing couples are increasingly turning to mediators for assistance in cooperatively working out decisions. Written by Robert Coulson, this book contains much information about divorce mediation and how it works.

Should we welcome divorce mediation? I see irony in using the powerful peacemaking and relationship-building skills mediators possess to enable couples to end the covenant of marriage. As Scott Peck argues convincingly in *A Road Less Travelled*, health and maturity in relationships come for most of us only through long and deep struggle. I worry that divorce mediation makes divorce too easy, and thus discourages the growth and spiritual maturity that come only through long-term—and often painful—commitment.

On the other hand, divorces frequently resemble that of Nancy and Robert above. The divorce *will* occur, like it or not. In this reality, it's hard to convincingly argue that Nancy and Robert should be left at the mercy of their all-too-eager attorneys.

This book does the job in introducing divorce mediation to readers. Chapters detail how divorce mediation works, how much it costs, how it relates to traditional legal processes, where to go for further reading.

As a source of information, the book is useful. But from a literary standpoint, it's disappointing. The major weakness is that it's not a book, it's a brochure extended to book length.

My other complaint is the title. Family mediation implies mediation in all manner of family-related disagreements. To his credit, Coulson cites a variety of ways to use mediation in the family—to decide how to care for aging parents, to work out family financial matters, to settle issues between juveniles and parents. But 90 percent of the book is about *divorce* mediation.

Despite these drawbacks, the book is a useful resource for someone wanting a quick introduction to this approach.

Simplistic solutions

Solving Marriage Problems: Biblical Solutions for Christian Counselors *by Jay E. Adams (Zondervan, 1983, 122 pages)*

Reviewed by Janet and Larry Dixon, 756 W. Wabash, Berne, IN 46711

This book is intended as a textbook on marriage counseling, a reference for practicing counselors and a handbook for couples who want to increase their knowledge about and skills in marriage.

The advantage of the book is that marriage problems are real, and Adams' principles of a healthy marriage are valid.

Some of the problems we see are these:

1. Adams' analyses of and solutions for marriage problems are simplistic. To him a biblical counselor is one who can spout answers, quote Bible verses (or portions of verses) and proof text. The counselor must find something of which his counselees must repent; he must judge them of sin and he must always have ready answers. The counselor must know everything, since the counselees are in the wrong. There is no concept of counselor and counselee struggling together to find God's will and growing in each situation.

In the process of proving his solutions by proof texting, Adams often quotes a verse or part of a verse out of context. In addition, when he quotes from Ephesians 5, he starts with verse 22, never mentioning verse 21, which introduces the whole passage: "Submit to one another out of reverence for Christ."

2. As teachers, we would find the book inadequate as a textbook. Adams treats numerous topics with only a scanty discussion; then in a footnote he refers the reader to another of his books for a more thorough discussion. Thus the serious student needs to have access to many of Adams' other books to study a topic thoroughly.

In addition the suggested assignments, which appear at the end of most chapters, are vague, general and unguided. In many cases they focus on negative rather than positive aspects of the subject.

Adams' basic premises of what a marriage should be and what problems often exist are sound. But we found his method of analyzing and attacking the problems to be negative, judgmental and non-Anabaptist. Marriage counseling would seem much more effective if the counselees are allowed to discover their own sins and their own answers under the guidance of the counselor, rather than hear sermons of polished answers.

Mennonite Voluntary Service is seeking a mature Christian to serve as **associate personnel director** to assist with volunteer recruitment, personnel placement and program promotion.

Previous service experience and familiarity with voluntary service programs are desired. Strong relational and communication skills are essential. This is a half-time position based in Newton, Kan.

Apply **by May 29.**

Mennonite Voluntary Service
Box 347
Newton, KS 67114
(316) 283-5100

Be born again

I read with great interest and delight the commentary page in the Associated Mennonite Biblical Seminaries *Bulletin* (Winter 1987) written by Richard A. Kauffman, acting president of Goshen Biblical Seminary, entitled "Formation or Transformation," dealing with the matter of conversion. Brother Kauffman has answered a troubling question regarding the validity of our conversion and Christian faith experience. Has our profession of faith, the process of conversion, really become a transforming experience, or merely a formation without apparent change of heart?

Christians still lament the fact of a lackluster faith experience. Perhaps our diminishing faith witness can be attributed to a low view of our baptismal, conversion experience. Was it a kind of routine, repetitious act, carried out in a mechanical manner without thinking, simply going through the motions? Was it a joyless sense of order? Or was it a joyous, spirit-filled, transforming, "I accept Jesus as Lord and Savior" experience (see Romans 12:2)?

We need to anticipate the presence of God and be renewed; the Holy Spirit dwells and empowers within. The Lord can "fill my cup" with his Spirit only after I first empty it of all the dirt and dross of this world.

Truly, we must be born again. "It's basic to life, spiritual life, and it comes by way of repentance and profession of faith in the Lord Jesus Christ," says Kauffman in a simple, yet positive and accurate definition of conversion, theologically correct and pertinent for the times. I'm delighted that he has cleared up some of the confusion surrounding this most sacred and eternal matter—not merely formation but transformation. *Randall S. Lehman, Church of the Brethren, 1208 W. Giles Road, Muskegon, MI 49445*

March 28

Redefine seminary's mission

Thank you for the informative report entitled "General Board Adopts Zero Budget Increase" (March 24 issue). I regret that we as a conference are not able to fund the needed projects and missions God has entrusted to us. Religion in the news of late has suffered greatly because too many Christian organizations are not accountable to their supporters. The coverage given of the General Board action is in keeping with being accountable to all General Conference people and for that we ought to be grateful.

I am deeply disturbed, however, by Gary Martin's comments regarding evangelism as it relates to Associated Mennonite Biblical Seminaries and our conference at large. To say that "students are not asking for evangelism courses" is hardly an appropriate response to Liechty's and Chiu's concern of why AMBS doesn't see the need for making church planting central. Such an approach supposes that students know what is most needed to equip them for kingdom work. I thought that was the duty and entrusted responsibility of the seminary administration and faculty.

Perhaps Martin is correct when he says our churches are not "sending churches" and aren't involved in evangelism. Or could it be that many of our sending churches are directing their prospective kingdom workers to institutions that already have determined the necessary course of study to accomplish the objective of missions? I enthusiastically endorse Martin's fourth objective: "AMBS should consider changes in its program to insure that mission becomes the framework around which the entire preparation of pastors is structured."

The situation needs prayerful attention. I refer to Roland Brown's article in the same issue, "Where Are Our Young Missionaries?" Our mission in Taiwan needs workers. Where are they? The need is no less in North America. The church needs AMBS; it is also clear that AMBS needs to redefine its mission. *Robert Engbrecht, Box 73, Dolton, SD 57023*

March 30

From the BMC meeting

I attended the October convention of the Brethren/Mennonite Council for Lesbian and Gay Concerns (BMC), which was celebrating its 10th anniversary. It was a privilege to share the love that was generated by that group of Christians and Jews.

As a parent I felt my heart cry as I received hugs from those who told me of the longing and pain they feel because they cannot reveal their sexual orientation to their parents, to their congregations or denominations.

Their roots are deep in the church, and they miss the sense of belonging. The spirit of love was so great at the meeting and so evident. I wish I could have boxed up the Sunday morning service and opened it in the midst of [our Church of the Brethren] annual conference and could hear the church say, as in Romans 13:10, "Love does no wrong to a neighbor; therefore love is the fulfilling of the law."

BMC has been a sanctuary for people who feel the church does not want them, even though they are "dyed-in-the-wool" Anabaptists. BMC has been there to sustain our loved ones when they needed family and the love of Jesus.

And Jesus was there at their convention, in their midst. *Helen Brubaker, Gratis, Ohio*

The Mennonite in Canada

It's regrettable that the Canadians cut [*The Mennonite*] out of their Every Home Plan. I imagine a lot of subscriptions were lost because of that. If people have to pay extra for it, they won't get it. The motive for the Canadians was that they wanted more promotion for the *Mennonite Reporter*. So they cut out a choice. . . . I guess there's not much we can do about it. *Grant Noll, Hague Mennonite Church, Box 73, Hague, SK S0K 1X0*

March 31

Editor's note: The cost of an individual Canadian subscription to The Mennonite *(24 issues) is $19 (Canadian). Three or more names to one address qualifies for a group rate, $16 (Canadian). A student subscription for one year to Canada is $10 (Canadian). Subscriptions can be sent to CRB, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, or* The Mennonite, *Box 347, Newton, KS 67114.*

Tithing: more than enough

Amen to "Giving with Heart and Mind" by John J. Bergen, (March 24 issue). With all our emphases on planned giving, proportionate giving and a variety of stewardship teachings, why don't we hear more about tithing?

I am thankful to my widowed mother who, during hard times with a young family in the 1920s and depression years of the 1930s, taught us to tithe. As far as I know, every earning I have ever received and every financial gift has been tithed. My wife and I have believed and practiced, "All the tithe . . . is the Lord's: it is holy. . ." (Leviticus 27:30).

Nowhere in the New Testament is tithing rescinded. I believe faithful Jews have always paid their tithes. As Bergen states for Israel, "When the tithe came in the people experienced abundant blessing." Mormonism rejects much of the Bible but has a strong teaching on tithing. I believe that is a basic reason the Lord has blessed them financially. God honors his Word.

Who has ever heard anyone say, "I'm so sorry I learned to tithe"? James Gingerich (Moundridge, Kan.) tells me, "If all Mennonites would tithe, we would have more than enough for all our programs." How about a concerted effort to teach the benefits and blessings of tithing in a churchwide endeavor? *Frank Horst, Box 884, Warden, WA 98857*

April 7

What or whom to believe?

More stress is laid on . . . the tired topics of abortion, lesbianism, homosexuality than on the more important one of salvation. To a true Christian these deficiencies cannot be anything but a gross distortion of a decrepit mind. . . . Abortion is nothing but an antidote for lasciviousness, and this term has seemingly degenerated into a ridiculous pseudonym for, or perversion of, love. And homosexuality . . . some time ago when I first heard the expression "gay Christian" I wondered, shouldn't all Christians be exceedingly gay? When it was repeatedly intermixed with homosexuality I became suspicious, and on the discovery that it was synonymous I felt like slamming my dictionary into the garbage for having kept me in the dark so long. And now one writer (March 10) distinguishes between lesbianism, homosexuality, gayness and even intersexuality. This is the ultimate absurdity. One and all of these conditions are nothing but a state of mind, and whoever blatantly indulges in any of them must be in desperate need of a psychiatrist. . . . Even if the Bible did not specifically refer to these offenses against God, ordinary common sense must dictate that they are loathsome cravings.

I never dreamed that the specter of homosexuality was so rampant as to merit attention at a conference of Mennonites or that there could be the slightest intimation it may eventually become acceptable in human conduct until the recent study of this subject at our church. It was suggested that this phenomenon existed even in the minds of children. I recall from my early school days, some 65 years ago, that a girl would sometimes seek out her special friend and arm in arm walk away. . . . But when boys took a fancy to such behavior, tongues would soon start wagging, and they would immediately be admonished to stay away from such actions. Generally this kind of conduct was ascribed to . . . less than fully developed mentality, and this would be outgrown by the time children reached maturity. People in those days were not well informed about homosexuality. Considering the large families prevalent at the time, they were perhaps too busy with heterosexuality. . . . All of the above does not mean that those practicing these errancies cannot be tolerated or accepted in a secular or temporal society. After all, God has given humanity free choice. But it is difficult to comprehend how they can be condoned in a Christian community until they have seen the error of their ways and repented of them. And once this has happened they of course are not of a different sexuality anymore.

Preach the gospel of salvation and everything else will fall into place. There will be no more need to agonize over peace or any of the other failures noted above. The problem is to find the magic recipe to make believers of what is being sermonized. Even if not all come to this realization, at least we have fulfilled our responsibility in the eyes of God. . . . I believe that these surges of controversy, relentlessly touting the aforesaid abominations, are merely a flash in the pan. I fervently hope it will soon subside so that it can be safely reinterred in the closet where it belongs. Then we can again sing with Robert Browning's Pippa: "God's in his heaven;/ All's right with the world." That is what and whom I can believe. *Henry J. Funk, 293 Edison Ave., Winnipeg, MB R2G 0L5*

April 13

Take full responsibility

In response to the many letters on homosexuality:

The Bible confirms that we all have sexual desires given us by God. One of the assumptions in many of the letters on homosexuality is that God is the one who directs our sexual desires toward a given person. This the Bible says nothing about, and Paul in the letter to the Corinthians says that we may choose to have no sexual relationships with another person and that this allows us to devote ourselves more fully to work for Christ. Besides, I see no necessary connection between a person's sexual desires and the person that I direct my desires toward. I, out of myself, decide who my sexual partner will be, not God.

Therefore, we must take full responsibility for any sexual relations that we may enter into. As long as this happens, I see no reason for a quarrel with those who claim that they have homosexual tendencies. *J. Teichroeb, 24985 Robertson Crescent, Route 4, Aldergrove, BC V0X 1A0*

April 16

Live at peace

If we do not put the winning of souls high on the priority list, we might as well be a social club. We desperately need preachers and teachers who know the Scriptures (1 Corinthians 4:11-13, Living Bible). Peace for Christians should not be confused with the world's definition only but as Christ himself defined it (Matthew 10:34-42). Peace is not fragile (John 14:27-29). It is for Christians. Other references on peace concern our salvation, not the affairs of nations. We can, however, live at peace as Christians with others (Hebrews 12:14).

If the enemy should move from Central America in through Mexico on into the United States and we are conquered as predicted, how would our peace speeches sound to us then? If we are not willing to fight for our country, then I think we should shut up and let those who protect us do it. We should at least support them with our prayers. *Dorothy Rasmussen, 8511-18 Ave. N.W., Seattle, WA 98117*

April 19

About letters: *To encourage readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Longer letters will be shortened. Unsigned correspondence will not be published, although we may withhold names for valid reasons in special situations.* Editor

Jesus loves little children

Ted Faszer

The wise old pastor remarked that he would rather hear a baby cry than hear a saint snore in church. The Bible says, "Children are a heritage of the Lord: the fruit of the womb is his reward" (Psalm 127:3). What do you think of children? How are children valued in your home and in your church? The Psalmist says that children are a gift from God.

Western society has become increasingly ambivalent about children, while many people are openly negative toward children. In a national survey by a well-known columnist, 70 percent of parents responding said that if they had it to do over again they would not have children.

Yet during his earthly ministry Jesus welcomed children. He wouldn't allow adults to ignore children or demean them. Jesus valued and esteemed children. He loved them, paid attention to them and used them as positive examples of his kingdom.

How do you react when you hear the sounds of children in church? How did Jesus react when children were present while he was teaching? Let's make sure our attitudes and behavior follow the example of our Savior. Let's help children see themselves as precious to God, to the family and to Christ's kingdom. And let's help our children develop as whole persons.

The Bible teaches that when Jesus was a boy he grew in all important aspects of life. "Jesus increased in wisdom and stature, and in favor with God and man" (Luke 2:52). Jesus grew intellectually, emotionally, socially, physically and spiritually. Let's lead our children to Christ and help them grow into well-balanced, useful servants of Christ.

How much time are you spending with your children? How much is your church investing in children's ministry? Do children feel welcome in your church? Are they encouraged to participate in the worship and service of your congregation in ways appropriate to their age? Remember that children are not only the church of tomorrow but are a part of your church and its ministry today. Determine to pray for your own children and the children in your church. Remember Jesus' example. "He took them up in his arms, put his hands upon them and blessed them" (Mark 10:16). So do as Jesus did; hug and bless a child today.

Ted Faszer is pastor at Good Shepherd Mennonite Church in Sioux Falls, S.D.

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Untitled

J. O. Schrag

Now that I know that God cries
And cries with us, I feel better.
Seems strange that One who formed
And lights the Milky Way,
Would limit himself, become vulnerable.
    As we stand at the graves of our hopes,
    He stands and cries with us.
    That makes me feel much better.

J. O. Schrag lives at 2312 Berry Ave., North Newton, KS 67117.

RNS

A psalm of one in pain

Steven G. Schmidt

I have seen many people over the years in the midst of a separation or divorce. Almost all of them have been Christians. I wrote this lament as a kind of summary of one woman's pain.

I cry out from the depths of my being. Listen to me, Lord.
  Never before have I hurt so deeply.

How can this be?
  How can this be happening to me?
  When will this agony come to an end?

We gave ourselves for life.
  Our commitment was for a lifetime.

Neither of us has died;
  and yet he is gone.
  I do not understand.
  I cannot accept this.

I cry out to you, God.
  I ache.
  I am sinking into darkness.
  I am entering a world where no speech is uttered;
    where sounds are barely heard.

God, where are you?
  God, why haven't you done anything?

God, have you left me too?

Steven Schmidt, 504 W. 11th, Newton, KS 67114, is pastor at New Creation Fellowship.

EDITORIAL

The church and sexuality

Some of us thought we had "settled it" at our conference last summer in Saskatoon. Some of us say, "There's more to being human than being sexual" and, "Enough already." Some of us wonder why we go on for years discussing a "black/white" topic; after all, Scripture is clear. Some of us are committed to holding one another accountable in the spirit of Galatians 6, even when the agenda is sensitive and painful.

Many of us tend to think "homosexuality" when we hear "sexuality." Some of us are convinced that homosexuality is a *chosen* lifestyle that can be "cured" with long and extensive pastoral counseling. Some of us believe it is not chosen but inborn. (The empirical disciplines, science and medicine, are not far enough along to be conclusive at this point.) Some of us say that homosexuality is a sin, not an orientation. Some say there are a variety of determinisms at work on the subject and that until we know more we simply have the option of choosing whether or not to submit to the community of faith. Some say, "Please stop using the word 'compassion.' "

Homosexuality is in many ways a "no-win" subject. Our own theologians have not come forward (understandably) to lead us in our discussion in print. Many of them represent educational institutions that are dependent on our support. Emotions are high on this subject; we are prone to label, to judge, to threaten. (If there is a theologian out there, someone who believes that the Scriptures are our guide for faith and life, someone who can enhance the study with the original languages of the Scriptures, someone willing to talk to us in these pages, please come forward.)

If it's any comfort, I believe that our conference is plowing ground for other denominations. We are doing hard work that will benefit others. Like a family that feels strong enough to wrestle with difficult subjects, we are keeping our word, trusting that we will continue to be a family, more bonded to each other for the experience. That bonding may not be apparent at first, but years hence we will be able to look back and say, Yes, we talked together and we studied together.

Think of the other subjects we have talked about and studied, as the larger church over the centuries and as the General Conference Mennonite Church over the decades: physical and mental disabilities, modernism versus fundamentalism, abortion, war taxes, the paid pastorate, what language to worship in, women in ministry, skin diseases, slavery, divorce, racial relations, premarital sexual intercourse, pregnancy out of wedlock, church architecture, response to military conscription, the separation of church and state, the swearing of oaths, inclusive language, membership in lodges, exploitative affluence, which version of the Bible to use.

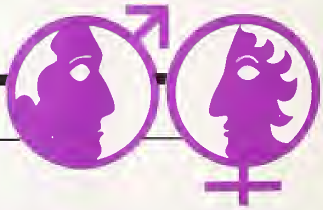
Right now the subject is sexuality (not just homosexuality) and it touches each of us where we live. At one time or another we have all had raw nerves as pain or dilemma or tragedy or discrimination surrounded us or someone we know well.

We are sexual. God created us sexual. To be human is to be sexual. To be human is to want intimacy with God and with other humans. Richard Rohr, a Roman Catholic theologian, says that our sexual yearning is a yearning for God and for wholeness. As we grow in *this* understanding, we will distinguish between sexuality and genitality and be more interested in the first than the second. I would expect that in describing what action or relationship is right or wrong we will ask, "Does it bring God's wholeness?"

As with any other part of our lives, our sexuality needs redemption, needs to be brought under the lordship of Christ. We are called to righteousness, which is being in right relationships.

Some of us fail in our commitment to celibacy, to chastity. Some of us are divorced and remarried. Some of us have premarital and extramarital sexual relationships. Some of us live well at the expense of other people. Some of us abuse and are abused. Some of us go to war when the country summons us. Some of us help finance the machines of war.

If we come to God, God receives us where we are and says, "Follow me." *mts*



THE MENNONITE

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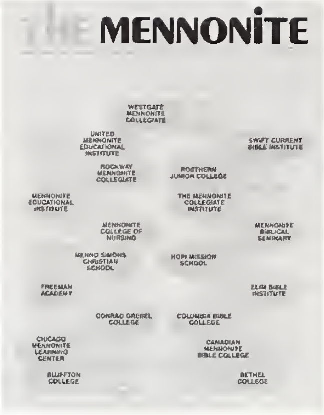
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PROLOGUE

Welcome to a celebration of our schools. We have more of them than can be talked about in one issue of our magazine, but here is a sampler.

The schools in which we participate are far-ranging. For example, across my desk comes *Contacto* from Chicago Mennonite Learning Center and *Contact* from Union Biblical Seminary in Pune, India. Our schools are inter-related. Consider our forebears, like David Goerz, who participated in the beginnings of both Bethel College (North Newton, Kan.), 1887, and Rosthern (Sask.) Junior College in 1903, and like H. H. Ewert, who went from Bethel to Mennonite Collegiate Institute in Gretna, Man., in 1899.

Our schools are always changing. For example, last fall Conrad Grebel College's board of governors approved the requested organizational review and earmarked $5,000 for that purpose. Results were due in March. A major concern was the increasing shortage of office, classroom and library space. We await the word.

In the pages that follow you will hear from some of our educators and those being educated. *mts*

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Institution and mission; mission and institution

Daniel Liechty

The gospel is radical, both in intent and content. Mennonites belong to a tradition that specifically focuses on following the "hard" teachings of Jesus and the apostles as a litmus test for faithfulness.

Our tradition does not allow us to simply ignore the radicalism of Christian discipleship in favor of a culturally comfortable religion that happens to employ Christian symbols. Our comfort is disrupted in each generation by calls to the "Anabaptist vision" and "politics of Jesus," with proposals for war-tax resistance and organized nonviolent direct action.

Some other Christian traditions ignore such proddings and proposals as unrealistic and institutionally disruptive, but not our tradition. In the Anabaptist/Mennonite tradition there is an underlying current telling us that, whether we like it or not, there is something "unrealistic" and institutionally disruptive about the Christian gospel itself.

We sympathize with the minister whose immediate concerns are not with turning the world upside down but with marriage and family counseling, not with foreign policy but with the building fund, the next board meeting, choosing teaching materials for the Sunday school. We understand the dilemma of the college administrator who in the end sets campus policy on the basis of preserving constituency financial support.

Yet when we compare our church life to those we read about in the New Testament and *Martyrs' Mirror*, who can avoid a feeling of disjunction? Can our lifestyle be reconciled with the fervor of the early church? Is our reluctance to "lay it all on the line" a valid expression of solidarity with the early Anabaptists?

Gregory Baum speaks of a conflicting logic that functions within all institutions, a logic of mission and a logic of maintenance. Institutions are formed for a purpose, from which comes the logic of mission. But the mission requires the existence of the institution itself, from which comes the logic of maintenance. All institutions have their missioners and their maintainers.

For example, a concern arises to help promising students from poor families get a college education. A foundation is formed to solicit and coordinate contributions, seek out prospective beneficiaries and distribute the funds. How much of the institution's assets should go into scholarships and how much into preserving the foundation itself? The mission of the foundation is clearly to provide scholarships, as many as possible, say the missioners. But to do that an office is needed. How large? How well furnished? Salaries must be paid. How much? At market rate, or should administrators and secretaries be expected to make sacrifices for the mission of the foundation?

In all these areas and more the missionary logic of providing as many scholarships as possible might conflict with the maintenance logic of preserving the institution on as solid a foundation as possible. In good times, when people feel generous and donations come easy, the conflict may be minimal. But with a recession, as more and more of the budget is spent just to maintain the foundation, conflict becomes overt.

Perhaps this analysis can help us understand the conflicts that arise within our denomination and within ourselves. As a gathered people of God we have a clear mission to evangelize in word and deed, to build the kingdom of God and to witness to a set of values that are rejected by the society as a whole. In the service of that mission we have built institutions, large and small, and therefore have brought into play the urge to preserve and maintain those institutions. In short, we wrestle continually with the "radical" logic of mission along with the "conservative" logic of maintenance. In this we seek a harmony that makes mission possible and effective.

Our tradition holds up as models two periods in the history of the church: the church in the New Testament and the first generation of Anabaptists. There simply were no institutions to preserve and protect. Mission was everything. In both cases, starting already in the second generation, we see "compromises" creeping in, even when the only real institution to protect was that of being left alone to be the "quiet in the land."

Thank God our tradition does not allow us to relax this tension so easily. After all, mission broadly defined is the only reason for church institutions to exist, and our tradition forces us to continually judge our institutions by models in which mission was everything. Preservation of church institutions as an end in itself is surely one definition of the salt that has lost its flavor.

At the same time we must remember that our institutions are there, and we must acknowledge and appreciate the urge to preserve and maintain, a force with which those believers in our ideal models did not have to contend. The maintenance of institutions is justified only so long as those institutions facilitate mission. Those called to radical programs of mission, from church planting to public civil disobedience, must never fail to appreciate the strength and support given them by the conference, congregations, mission and service organizations, schools and other church institutions.

Those believers who were part of our ideal models were not affected as we are with the logic of maintenance. But recognizing that fact does not mean that we jettison those models as unrealistic or irrelevant to our concerns. Holding those models of the church as ideals to imitate is a counterforce to the urge to maintain our institutions as ends in themselves. Those drawn toward the conservative tasks of maintenance must always remember that our institutions exist solely to facilitate our mission and not as ends in themselves. Those drawn toward the radical tasks of mission must guard against too easily becoming disillusioned with the "institutional church" that stands behind them in prayerful support.

Daniel Liechty is director of one of the historic landmark houses in the Germantown area of Philadelphia. His address is 4601 N. 18th, Philadelphia, PA 19140.

As Canadian Mennonite Bible College embarks on its fifth decade, Arnold Regier, its first president, recalls the beginning:

A Canadian Mennonite Bible College

In 1946, when I graduated from the Mennonite Biblical Seminary in Chicago, several of our conference leaders approached me about going to Winnipeg to assist in establishing a Canadian college. It would be the first General Conference Mennonite college to locate in a large city. The question arose as to how one establishes such an institution without a supportive alumni, a campus and a good library.

In the 15th century, prior to the leadership of Menno Simons, believers met in discussion groups to share with each other something of their faith. These Rhetoric Chambers in Ghent, Belgium, provided them with good books and an opportunity to express themselves. Some of the first Mennonite elders learned to speak in these discussion groups. It was my thinking in 1946 that Canadian students might be pioneers in developing such an invigorating fellowship.

Since there are many sources describing the early developments of CMBC, I thought it would be of interest to share some of my experiences in the development of this fellowship. Looking at the early pictures of the student body, I am reminded of the visits to their churches with their many diverse backgrounds. How could these students from varied regional areas be united in a close communion?

CMBC students, 1947-48

While still living in Chicago I received an invitation from the Ontario leaders to spend a week visiting the churches of that area. I had already met J. H. Janzen, Waterloo, who previously had visited my home church in Kansas. His Low German plays were always appreciated at the Bethel College folk festivals.

In Ontario I visited with J. A. Dyck of Niagara-on-the-Lake and N. N. Fransen of the Jordan area. Both were members of the College Planning Board. They stated that it was their hope that the new college would have a strong Bible department but also include good liberal arts and social science programs. They assured me of the support of the Ontario churches.

As I visited with a number of families, I met some young people who expressed an interest in attending such a college. They were of pioneer stock who were ready to commit themselves to an institution that had not yet been established.

Returning to Chicago, I received a letter from J. J. Thiessen, who chaired the Planning Board, stating that the Canadian Conference had purchased a large house at 146 Furby Street in Winnipeg, which was to be our home. Once we had a base for operations, inquiries from young people in other parts of Canada began arriving.

I. I. Friesen and Henry Wall of the Bethel Mission Church on Furby Street suggested the possibility of remodeling the church so that it could serve as a temporary facility. Henry Funk and David Schroeder, students of the Mennonite Brethren College, volunteered to assist in the remodeling of the church. The College Board then sought to engage some qualified faculty members.

It was my assignment to find books and resource material for a library. The college of the United Church of Canada in Winnipeg sold us some of

fellowship

This CMBC octette (1950) traveled extensively in Canada and the United States. Standing: Bruno Epp, Dorothy Schmidt, Mimi Penner, John Neufeld; seated: Abe Poettcker, Mary Penner, Irma Jantz, John Martens.

its duplicates, especially some reference sources given them by a retired rabbi. In Chicago I also found several bookstores that specialized in classics that were out of print.

So with a temporary college building, a faculty and a library, we sent application forms to those who had inquired about admission. The Planning Board was surprised to find a number of women among these applicants. Thus 146 Furby eventually became a women's residence.

Later I was invited to visit churches in the prairie provinces and on the Pacific Coast. Since Helen, my wife, is a native of Saskatchewan, we had contacts with friends and relatives in some of these churches. Some prospective students lived in older established communities with churches that had their origins in the 1870s.

A greater challenge for me was to visit isolated pioneer areas. I recall visiting a family in northern Alberta that was in the process of building a house. Although blankets strung on wires provided privacy, a warm interest for the new Bible college was strong.

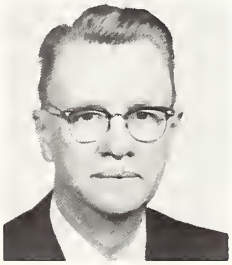
The distances between Mennonite churches in Canada are great. One summer a student group and I traveled 10,000 miles, visiting churches in Saskatchewan and Alberta. Mennonites living in isolated areas were appreciative of the musical programs these students rendered.

The CMBC fellowship was enriched by the diversity of backgrounds and community experiences. The students had different perspectives in planning for the future. It was interesting to observe dormitory rap sessions, discussions with the faculty and research in the library.

Observing interest in our Anabaptist heritage, we developed some evening seminars open to the public for any age group. The students then gave reports on different research projects. Some nurses working at a local hospital contributed much to these seminars. They had a good perspective of emotional needs, social services and health programs in an urban setting.

Our students and graduates have carried their new insights to home communities and places of service. In the 1970s, when I traveled for our conference marketing the Family Life TV Spots in Canada, I had many opportunities to visit these CMBC friends. They were involved in pastoral services, music, healing arts, communications, social work, agricultural activities, Indian affairs and offender ministries. They had become involved in many challenging community services.

J. J. Thiessen often expressed his support for Canadian youth. He wrote, "Mein Wunsch und Gebet ist, dasz unsere Jugend nirgent gering geachtet werden moechte." (It was his wish and prayer that our youth would never be underestimated.)



Arnold Regier lives at 212 Pine St., Newton, KS 67114.

The lordship of Christ and scholarly life

Elmer Neufeld

One of my first lessons in Anabaptist theology came as an 18-year-old draftee in World War II. The issue was, Does a Christian have one set of standards or two? Was it appropriate to follow Christ in personal and family and community life but to follow the nation when it came to political and military life?

The Anabaptist answer is clear. Christ's lordship is universal. The Christian is called to accept that lordship in all areas of life. Those who do not acknowledge Christ as Lord will live by other norms, and communications outside the church must frequently be in terms that the world can understand. But the Christian is called to a single loyalty. It is precisely when human rationalization develops a second set of standards, like a justified war theory, that the gospel of Christ is prostituted.

I worked in Washington during the Korean War, on the south side of Chicago and in desegregation activities during the late '50s, in Mennonite Central Committee Peace Section in the early '60s, in post-colonial Africa in the mid-'60s and in teaching about militarism during the Vietnam War. All these experiences confirmed that Christians are called to acknowledge the lordship of Christ as a universal claim.

For most Mennonites this no longer means that a Christian will not engage in political activities. But it does mean that the Christian approaches the political realm, seeking to be faithful to the life and teachings of Jesus.

This lesson is equally significant for scholarly life. Does this mean some kind of withdrawal from scholarly life, as Mennonites at one time withdrew from political life? Even worse, does it mean some kind of half-hearted or shoddy scholarly life? No.

It does mean that scholarly life, as all other realms of Christian activity, is to be under the lordship of Christ. "Thy kingdom come, Thy will be done" is our prayer in all areas of life.

This means that we engage in scholarly life with regard to our fundamental calling as Christians. Because scholarly life has at times become narrowly contrived for the sake of personal gain its reputation has been clouded.

The Christian understanding gives our scholarly work helpful implications for its spirit, method, ultimate purpose and at points for content. Its spirit is one of open sharing rather than egoistic constraint. Its methodology will emphasize integrity and recognition of others rather than self-advancement. Its context and purpose is that of kingdom work, to which we bring individual gifts that God can use. Whatever we do, we should do it heartily as unto the Lord.

Much has been said about the development of modern science in Western "Christian" society. Christians have, over the centuries, tried to impede the development of science (for example, in the opposition to Copernicus and Galileo). But the Christian view of creation and the universe has also provided a positive context for the development of science. "The earth is the Lord's and the fulness thereof." Truth and its discovery are not to be feared. There are profound implications in the Bluffton College motto, "The truth makes free."

There are also situations—especially in applied scholarship—where the Christian will draw the line. For example, Christian scientists have refused to work on scientific projects intended for the development of military weapons. I would also have difficulty spending a lifetime on some obscure scholarly pursuit when there are enormous contemporary issues all about us. Having said that, I realize that there are many situations in which we do not know the longer-range consequences of what may appear trivial.

I believe that deep Christian faith can help us excel in all areas of scholarly discipline.

Elmer Neufeld is president of Bluffton College.

Christian understanding gives our scholarly work a spirit of open sharing rather than of egoistic constraint. It emphasizes integrity and recognition of others rather than self-advancement. Its purpose is that of kingdom work. Elmer Neufeld

Why attend a church school? To help your children catch a glimpse of the meaning of the stones that your forebears have erected as a reminder of our peoplehood. David Winter, principal, Rosthern Junior College, reporting to the Conference of Mennonites of Saskatchewan, 1984

At Swift Current Bible Institute God brushed my spiritual taste buds with opportunities for teaching, preaching and Christian service. Char Bickert, student, reporting at Saskatoon '86

I have been retired for continued "travel." Helena Braun, retired teacher, describing a three-day continuing education course at Elim Bible Institute

Last year in Introduction to Theology I got so ripped off that we had to ask questions about everything. I figured that I had it all straightened out in my mind. But just asking those questions and still coming up with the same answer was very rewarding. Laura Boehr, student, Swift Current Bible Institute, quoted in *Mennonite Reporter*, Nov. 10, 1986

The academic poet

Jeff Gundy

You sit along a shore littered
with book-sized rocks, brooding
on your latest rejection, composing
in your head the letter
that will justify you once for all.

You wonder again how it is
that you grew up in the haydust and the sweat,
hours plodding the tractor down furrows
in a torrent of noise

went off to college and spent summers
nailing trailers,
the year after graduation
loading trucks with your impractical degree,
and ducked back into school
for one year of grinding
and three of genteel poverty,
gazing respectfully as major names
argued ur-fiats and lust and waved cigars

fell into a job at a little college
working eight classes and three committees,
grading a thousand papers, cooking
a thousand suppers, watching your salary waver
back and forth around the free-lunch level
as the kids appear

and find yourself considered
privileged.

And know that you are. Privileged
with a little time around the edges,
with some you can teach, some you can
at least see learn. To wear your blue jeans,
to go home for lunch, to spend
summer afternoons with the car
or the garden. To be trusted
to speak, to listen, at least
to face your ignorance.
But still to know a few things:
two yellow flowers, bird sounds,
sunlight, insects,
the rest of the family
on their way home
as you start on yours.

Jeff Gundy teaches English at Bluffton (Ohio) College.

Four people give reasons

Coming to Bethel

Bryan Reber

With thousands of universities across Canada and the United States, many in urban settings with multitudes of majors and state-of-the-art facilities, why would a high school graduate choose a church-related college? Why should a student choose such a school?

Two Bethel College faculty members and two Bethel students were asked similar questions. Bethel College in North Newton, Kan., the oldest Mennonite college in North America, celebrates its centennial this year.

Following are excerpts from these interviews:

What have you gained from studying or teaching at a Mennonite institution of higher learning?

"I've gained a lot of appreciation here for the liberal arts emphasis," said Jeff Steely, a junior history and Bible and religion major from Newton, Kan. "Like convocation. I get a lot out of that. I'm pursuing and am excited about the possibility of doing some church work over the summer."

"I wasn't sure that I wanted to go to a big university," said Margaret De Jong, a freshman from Fredericton, N.B. "I inquired into a lot of universities and colleges. Bethel appealed to me because it was small and had a liberal arts curriculum. I saw my brothers go to a large university, and though they did well there, I just didn't want to be a number and not even be known by my professors. I came from a high school of 3,000 and was ready to come to a smaller place." Margaret has declared a biology major and is possibly interested in pursuing a career in nursing.

"For me," said Raylene Penner, associate professor of English, "it's been wonderful because as a learner I don't specialize. I am constantly being asked to learn new things. I've taught a variety of courses that I didn't expect to teach. But that, I think, is the most challenging part—sometimes frustrating but wonderfully energizing—to be able to constantly push yourself into new areas." Raylene teaches contemporary literature and creative writing, among other courses.

"I think a plus factor for choral music is that the rich tradition of singing in the Mennonite church pays off. There's a homogeneity about that musically, even culturally, which is good," said Marles Preheim, associate professor of music. "It's obvious that if children have the singing experience at an early age and bring it up through high school and college there's going to be some pluses in choral development and choral art." Marles taught at Freeman (S.D.) Junior College and Goshen (Ind.) College before joining the Bethel faculty in 1977.

How would things be different if you had ended up studying or teaching at a college or university that was not church-related?

"I think that when you have a student body whose background is heavily infused with religious instruction, they're much more willing to entertain value questions," Raylene answered. "That's what the discussion of literature is all about. Of course, you could entertain ideas as you wish at any major university, but students would not be as interested or as open; they wouldn't see it as so integral to their education to challenge the ethical or value issues in the same way that Bethel students do when we look at literature. So we as inquisitive learners bring a combined interest, and it's easier and more exciting with that commonality to discuss literature in the classroom, I think.

"I'm very different than I would be if I were in a university setting or a public institution," she continued. "The major pressure on me here is to be a good teacher and role model. If I were elsewhere another pressure might be to 'go public like a frog,' as Emily Dickinson would say—to publish, to make a name for myself in some other form. My teaching might not be the central focus. I'm much more comfortable here. I can do what I want to do well and not have to worry about as many other pressures or diversions."

"I didn't expect as much interaction between the professors and students as I've found," said Margaret. "It's really amazing. At the university at home you would never hear of a faculty/freshman banquet at the beginning of the year.

"Before I came to Bethel, I guess I never really talked with teachers about anything, about any of my school problems. But now I go to them all the time and they can help me. I also have a lot closer friendships here with the students than I've had in the past. I have opened up more to them, and I think it's changing my character. I think it's all making me more outgoing in the long run."

"One thing I enjoy here is that it seems like everybody knows everybody," Jeff said. "What I've especially appreciated is the faculty and how faculty I haven't even had for classes say hi and address me by my first name. They know who you are.

De Jong

Penner

Preheim

Steely

"I also enjoy the students. I guess right now I'd think of my class in peace and conflict resolution. That is a fascinating mix of students because there are five or six different countries represented. There are a lot of people from many different backgrounds—Mennonite and non-Mennonite—and everyone in class seems interested in learning about conflict resolution skills."

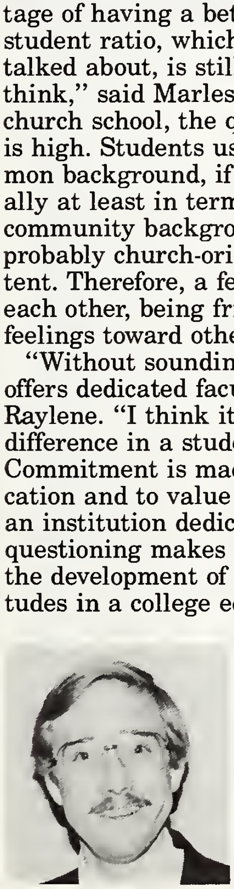
If you were inviting students to attend a Mennonite college, what would you list as the best reasons they should choose such a school?

"Number one would be the strong liberal arts program," said Jeff. "Number two is the friendliness of everyone on campus, students and faculty."

Margaret answered, "One of them would be the religious affiliation and how that helps you to grow as a Christian. Another is that the faculty is so supportive and helpful. Third would be the relationship with students. There are so many different students you can get to know from different backgrounds because they're not all Mennonite. And you can form close relationships with them."

"Bethel certainly offers the advantage of having a better teacher-to-student ratio, which, as much as it is talked about, is still a valid point, I think," said Marles. "And in being a church school, the quality of students is high. Students usually have a common background, if not denominationally at least in terms of small community background, and they are probably church-oriented to some extent. Therefore, a feeling of caring for each other, being friendly and positive feelings toward others is a strength."

"Without sounding arrogant, Bethel offers dedicated faculty," answered Raylene. "I think it makes all the difference in a student's education. Commitment is made to general education and to value issues. And third, an institution dedicated to critical questioning makes a key difference in the development of beliefs and attitudes in a college education."



Bryan Reber is director of public information at Bethel College, North Newton, KS 67117.

SPEAKING OUT

Important questions

Harold J. Schultz

College: the Undergraduate Experience in America by Ernest Boyer and the Carnegie Foundation for the Advancement of Teaching (Harper and Row, 1987) is well worth your time reading if you have any interest in what is at issue in higher education today. As the *Los Angeles Times* puts it, "*College* will add substantially to the rigorous and constructive national debate about the essential mission of the four-year college. It should be required reading."

Certainly Mennonite parents, students and educators have even more reason to be asking themselves "What is Mennonite higher education all about?" "Can we afford Mennonite schools?" The flip side of that question is, "As a denomination can we afford *not* to have church schools?" We know that without a vision a people perish. In church history there is some contemporary evidence that without church schools a vision may perish.

The findings of Boyer's recent study for the Carnegie Foundation argue eloquently for renewal of the undergraduate experience in our colleges. In one sense Mennonite colleges come out of this study looking good. Statistics from the study show the built-in advantage of such colleges in emphasizing teaching over research, offering a visible spirit of community and providing nourishment for the spirit and the heart as well as for the mind.

In Boyer's final chapter, "A Guide to a Good College," he notes that "one essential test is, Does the college have clearly stated goals that relate directly to the undergraduate experience? Do students know about the colleges' purposes and what use is made of them, both in academic planning and in campus life?" The last North Central Association team visiting Bethel began their report that resulted in another 10-year grant of accreditation by observing that "Bethel College has an unusually clear and explicit vision of its mission and purpose." That would be true for other Mennonite colleges.

We wish to be distinctive. As with our Mennonite heritage we are willing to take the less traveled road for the right reasons in Christian higher education. To me one of the great, continuing achievements of our church colleges is to help students make an inherited faith their own. The chance of that happening is much greater on a campus sympathetic to Mennonite values and the Anabaptist faith, a place where students are encouraged to pray, question, think and believe.

College identifies eight major points of tension in our colleges. Some of these are not significant issues at our Mennonite colleges; others are. One is the call for a new approach to evaluation beyond the conventional testing of information received in the classroom. Is this testing sufficient to measure the outcome of a college education? Should there be assessment beyond course grades? Another finding is that "residential and commuter students live in separate worlds." In most cases we do a much better job of meeting the needs of residential students than of commuter students.

Boyer concludes that "a good college affirms that service to others is a central part of education," and he asks if students are encouraged to participate in voluntary service at their institutions. I read his book the week after Bethel's service emphasis week, during which both John Lapp of Mennonite Central Committee and Arlin Erdahl, deputy director of the Peace Corps, spoke and students were tapped by 11 service agencies. Eighty-five students signed up for Mennonite Disaster Service, just one of the opportunities for service presented.

The book and its findings add substantially to the vigorous debate now going on about education. Most important, the book keeps asking the fundamental questions that each generation of parents and pastors, teachers and students should be asking about their institutions. What does it mean to be a Christian, liberal arts college on the eve of the 21st century? What are the obligations of a supporting constituency to its schools? In turn, what are the proper expectations of our congregations for their schools and the ways a Mennonite campus can be a spiritual resource for its churches?

Harold J. Schultz is president and professor of history at Bethel College. Ernest Boyer, author of College, *will be keynote speaker at Bethel's Centennial Celebration on Oct. 11.*

Donations totaling $105,000 (Canadian) have been pledged to Canadian Mennonite Bible College, Winnipeg, for 1988, alleviating for the time being the college's financial pressures. At the Council of Boards meetings held in Winnipeg in February, the CMBC board decided to terminate a faculty position in the music department by June 1988 due to financial restrictions. These donations allow the college to continue that position. As a result, music professor Dietrich Bartel has been appointed for a further two-year period, beginning in September. Of the $105,000 pledged, $50,000 is specifically designated for the practical theology program, $25,000 to the music department and the remainder to the music and practical theology programs. The pledges to the practical theology program will be added to the existing endowment that has funded the program since 1981. The donations also allow CMBC to maintain at full time a secretarial position that was reduced to three-quarter time. Commenting on these pledges, president John Neufeld demonstrated his confidence in the support base of CMBC. "If our people are aware of the actual needs that we have, they will pitch in," Neufeld said.

NEWS

CDC discusses plight of CMLC

Spirit at joint conference exuberant

Goshen, Ind. (GCMC)—With a sense of exuberance and genuine thanksgiving, close to 1,000 people filled the pews here at Goshen College Mennonite Church April 23-25 for the first joint conference of the Indiana-Michigan (I-M) Mennonite Conference and the Central District Conference (CDC).

Time and time again, members of the I-M and CDC seemed more than willing to take the theme of the conference, "In Search of Shalom," to heart for their own relationship.

This was especially evidenced by their response to the address "In Search of Shalom: In Our Congregations" by conference ministers Willis Breckbill (I-M) and Mark Weidner (CDC). Breckbill and Weidner began their presentation literally separated by a wall of black boxes but as they dialogued, mimes began to break it down piece by piece. Near the end of the presentation and after the last box had been removed, applause broke out as Weidner moved close to Breckbill and said, "It feels right that we are on the same side and working toward the same goals." The two men closed their address with a hug.

There was a long pause after this moving testimony and then someone proclaimed from the balcony, "I think everyone is feeling like I am. The Spirit of God is welling up in my heart. Amen. Let's do it!"

However, others expressed reservations about moving too quickly, noting that there were a number of congregations who were not represented here because they did not approve of joint conferences like this one.

"My head says 'yes' but my heart says 'no.' I don't know what it will mean," admitted Mel Friesen (CDC).

"I am fearful of this groundswell of emotionalism. Maybe it's because I believe 'small is beautiful.' . . . Let's affirm what we do now. . . . Let's affirm our plurality," said Nancy Kerr (CDC).

But Guadelupe Alvarado (I-M) pleaded that it was indeed time to move on: "If we really love the Lord, I think we can make the sacrifice."

Participants were also challenged by Clarice Kratz's address "In Search of Shalom: In Our Homes." "I speak from firsthand experience," said Kratz (CDC), co-pastor at Maple Avenue Mennonite Church, Waukesha, Wis. "There is abuse in Mennonite families. A lot of energy goes into covering it up. . . . As shalom people we must face conflict. We must admit to the fact that we have problems."

The third keynote speaker was Elmer Neufeld (CDC), president of Bluffton (Ohio) College. He spoke on "In Search of Shalom: In Our World." "I pray that the kingdom of the world may one day become the kingdom of our Lord, and he shall reign forever and ever," he said.

During the closing worship, members of the I-M and CDC lifted their voices together in song, broke bread together and praised God. It was as if words of one of the key Scriptures had come true: "For he himself is our peace who has made the two one and has destroyed the barrier, the dividing wall of hostility. . ." (Ephesians 2:14).

Carla Reimer

People attending the joint conference of the Central District Conference and Indiana-Michigan Mennonite Conference participate in some "exercises."

The 213 delegates of the Central District spent a considerable amount of time discussing the plight of the Chicago Mennonite Learning Center (CMLC), a school for inner-city children from kindergarten through the eighth grade. Deloss Schertz, principal of CMLC, shared that the school would not be able to reopen in the fall unless they receive funds to cover their operating deficit of approximately $25,000.

Currently CMLC receives funds through individual donations, including those from the Chicago Area Mennonites, and subsidies from the Illinois Conference and the CDC.

"When I hear about the possibility of CMLC closing it makes my blood run cold. I think this is one of the most vital programs of our conference. I would like to see it continue," said John Swartzendruber.

"We as Mennonites have more to gain through CMLC than the children who go there. The payoff is in minority leaders," said Gary Martin.

The pendulum may be swinging away from capital punishment in Louisiana. That is what Judie Menadue, a Mennonite Central Committee U.S. worker in New Orleans, concludes after a series of lectures she gave to law students, radio audiences and church people this past winter. Menadue, an attorney from St. Paul, Minn., spends most of her time recruiting other lawyers to represent people on Louisiana's death row in their post-conviction appeals.

Providing jobs in the name of Jesus was the centerpiece of an impassioned address by sociologist Anthony Campolo March 3 at the National Association of Evangelicals convention. Campolo opened his remarks by cataloging some of the suffering experienced in the world's cities. He suggested that evangelicals could alleviate some of this suffering by helping local entrepreneurs create jobs in inner cities and abroad. Concerning evangelical lifestyles, Campolo said, "If living like Jesus means buying a BMW while children die in Haiti, you don't have the same Jesus that I do."

The U.S. Labor Department April 28 issued long-delayed rules requiring that clean water and toilets be provided to about 470,000 farm workers. Potable water must be available by May 30, toilets by June 30. The issue dates back to 1972, when farm workers first petitioned the Occupational Safety and Health Administration for sanitary facilities.

While delegates did not make any long-term decisions about CMLC's financial situation, they did opt to take an impromptu offering for the school which brought in $2,575. The executive committees of CDC and Illinois Conference met this month to discuss a proposal to make CMLC a project of the two conferences.

With little discussion, the 213 delegates passed a budget of $242,394 for 1987, a 1.5 percent increase over the 1986 actual budget. CDC fell $7,629 or 3 percent short of their proposed 1986 budget. CMLC took a cut in subsidies from $7,000 to $5,000 in keeping with CDC's goal of phasing-out subsidies to organizations it feels can attain self-sufficiency.

In other action the delegates accepted the Iglesia Anabautista Emanuel as a member congregation, bringing the total number of churches in CDC to 62. They also passed resolutions that encouraged churches to "seek alternatives to abortion and healing for those who have become involved in unwanted pregnancies/abortions," adopt the four goals of the General Conference, recommit themselves to the goal of evangelism and seek to de-escalate violence in their families and communities. The last resolution was also brought before the I-M business session and passed by their delegate body. An amendment changing the name of the missions committee to evangelism and church development committee was also approved by CDC delegates.

The delegates recognized the 30th anniversary of their conference by honoring the first officers who were present with a copy of *Faith in Ferment*, the history of the CDC. Vyron Schmidt, outgoing president, was given a standing ovation for his years of service. Howard Baumgartner will succeed him. Ruth Naylor was chosen president-elect. *Carla Reimer*

SCBI celebrates 50th anniversary

Swift Current, Sask. (GCMC)—The approximately 350 people who gathered here April 25-26 for the 50th anniversary of Swift Current Bible Institute soon discovered they had more than one cause for celebration: The school reported that the goal of its debt retirement program had been reached as 817 pledges of $500 each had been received from constituents to date. Since only 800 pledges were needed to erase the $400,000 capital debt, the remaining 17 pledges will go toward erasing the school's operating deficit.

David Hall, who will be the new principal beginning in early July, spoke of the encouragement he felt as he saw the large and enthusiastic group that had gathered and its commitment to SCBI as demonstrated by the pledges. "My wife, Carol, and I come to you as a brother and a sister to work with you in the furtherance of your school," he said.

Graduation ceremonies for the 1987 class were part of the weekend's events. The nine-member graduating class had chosen "Who Is My Neighbor?" as its theme. Guest speaker Cornelia Lehn, a Mennonite writer, used her talent for storytelling to illustrate two messages: "What Must I Do to Inherit Eternal Life?" and "What Is My Task as a Neighbor?" She challenged the graduates to apply the Bible's teachings to their everyday life.

Valerie Derksen, a member of the Bergthal Mennonite Church in Didsbury, Alta., was the valedictorian. She expressed appreciation for the positive impact of SCBI and spoke of the graduates' commitment to spiritual growth, SCBI and the communities to which they would be going.

Other activities included an evening of sharing by alumni at SCBI and presentations by the SCBI Chamber Choir and the alumni choir. *Erna Goerzen is a member of Bergthal Mennonite Church, Didsbury, Alta.*

VBS ideas from MCC

For children:
Animal jamboree: An MCC children's fund-raising project
Includes children's animal drawings to cut out and display, instructions to build an Indonesian barn and a poster to chart giving progress.

For youth:
Youthserve: It's worth it!*
Video package on service includes four-part Bible study, opportunities listing and posters.

For adults:
Hunger*
Three-part slide set series includes ***Where and why, How to respond*** and ***Helping through MCC.*** Discussion guide included.

*Free-loan audiovisual

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(717) 859-1151

MCC Manitoba
134 Plaza Drive
Winnipeg, MB R3T 5K9
(204) 261-6381

Mennonite World Fellowship Sunday, sponsored by Mennonite World Conference, will be observed on June 7. The theme this year, tying in with the upcoming July MWC General Council meeting in Paraguay, is "The Lordship of Jesus Christ," with the book of Revelation as the text. Wherever possible, it is suggested that worship services include international or cross-cultural sharing, music and prayer.

In the June issue of *The Other Side,* 300 W. Apsley St., Philadelphia, PA 19144, writers Ward Churchill and Jim Vander Wall document the FBI's wide-ranging campaign of intimidation against the anti-colonial American Indian Movement. The FBI campaign, according to them, included assassinations, vigilante squads, agents provocateurs, fabricated evidence and other illegalities. At one point a paramilitary "invasion" of the Pine Ridge Sioux Indian Reservation in South Dakota was executed. Yet, after 10 years, the FBI has still not been held publicly accountable for its actions.

Singing about Jesus in local taverns is one way Robert Roberg is going about starting a Mennonite congregation in Nashville, Tenn. His participation in their "songwriters' nights" has elicited good response. Roberg and his family have also posted notices in laundromats, distributed promotional calendars and placed ads in local shopping papers and on a Christian radio station.

Global gospel stories mark Eastern District Conference

Harleysville, Pa.—Delegates heard stories from around the world and met one evening with the Franconia Conference of the Mennonite Church during the 189th session of the Eastern District Conference at the Indian Valley Mennonite Church here April 30-May 2.

Robert Kreider of North Newton, Kan., spoke on the conference theme, "The Global Gospel: Relating Christ to World Cultures." He spoke to the EDC on Friday and Saturday, while he and his wife, Lois, spoke to a combined session (EDC and Franconia Conference) on Friday evening.

"Tell Me the Old, Old Story" was the title of Kreider's first talk, which focused on the importance of storytelling. "Each of us has our own stories that have shaped us," he said, and these have power to bring healing.

On Friday evening a joint meeting was held at Salford Mennonite Church in Harleysville. A combined choir of youth and young adults from both conferences sang two selections, and Gordon Zook, executive secretary of the Mennonite Board of Congregational Ministries of the Mennonite Church, presented a meditation from *The Butter Battle Book* by Dr. Seuss.

"Young Christians Come Bearing

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Mennonite Central Committee has provided $1,200 in aid to 50 families who are returning to their homes in Magdousheh, southern Lebanon. Magdousheh, a strategic hilltop town, was the scene of heavy fighting between Palestinian and Shiite Amal forces in November 1986. MCC's aid will help these people as they tend their grape and citrus orchards and begin rebuilding their lives, MCC country representative for Lebanon Robert Burkholder reported in a March 24 phone call after a short trip into Lebanon.

Under persistent pressure from a single denomination, the world's largest for-profit hospital chain has agreed to promote breast feeding in its institutions rather than breast-milk substitutes. The Hospital Corporation of America says it is the first for-profit hospital company to adopt a policy of discouraging use of the substitutes, known as infant formula. Officials of the Nashville, Tenn.-based corporation said their decision came about as a result of intervention by the Church of the Brethren, a 169,000-member denomination.

The MAMA Project (Mujeres Amigas Miles Apart) is a partnership between Mennonite women of Honduras and North America. Its goal is to combat malnutrition and disease among Honduran children through education, preventative medicine and other appropriate ways as needs are identified. The women of the Eastern District Conference and the Franconia Conference are involved in the project.

Dave Linscheid

Mark Winslow (right) shows the EDC gavel from Germantown and compares the potential historical importance of the GE boycott with that of the Mennonites who took a stand against slavery in 1688. Jerry O'Connel (left) opposes the resolution.

Gifts" was the title of the Kreiders' talk that evening. Each told of people they had met in various countries they had visited who had given them a new understanding of what it means to follow Christ.

In Robert Kreider's final talk, "Suffer the Little Children to Come," he spoke of the important role children play in our lives, in the life of the church. "Children have an innocent directness," he said, that can bring about significant changes. He mentioned Samantha Smith, who wrote to the Soviet premier about her concern for disarmament. He also told about a school in Paradise, Pa., that put together school kits for Kampuchean children but couldn't send them because of a U.S. government ban on "trading with the enemy." The children wrote to President Reagan, and eventually 90,000 kits were sent.

On the first night of the conference, EDC delegates welcomed the Cornerstone Community Church of Mifflintown, Pa., as a new member.

Participants were divided into smaller groups in order to facilitate reporting by the various EDC committees as well as by larger General Conference institutions. The EDC reports reflected the many points of cooperation with the Franconia Conference. These included Women in Mission, which is sponsoring a Mujeres Amigas Miles Apart Project to help combat malnutrition and disease among children in Honduras; the ministerial committee; the Germantown Corporation, which will be celebrating the first protest against slavery in North America in 1688; the education committee; the peace and social concerns committee, and Indian Creek Foundation, which serves 60 developmentally disabled adults.

The missions committee is emphasizing outreach to Hispanics. This is notably reflected by an increase of $9,000 in the line item "New Hispanic Work" in their budget. "We want to not only talk about church planting but do it," said a person from that committee.

Throughout the conference, reports were made about people who had cancer, and prayers were offered. Many of these were pastors. At the close of the conference, when a special prayer was offered, EDC president Leon Martin said he knew that many pastors were hurting physically, but he didn't know it was this many. Conference minister David Hillegas was among these and was unable to attend the sessions.

The new budget called for a 5.4 percent increase, even though only 83 percent of last year's budget was received. After it passed unanimously, Wilmer Denlinger, pastor at Lower Skippack Mennonite Church, Skippack, Pa., stood up and said that in his 38 years in the EDC the budget had never been met. "We seem glad if we make it in the low 80s" (percentage of budget met).

The most reaction from participants came when Mark Winslow, pastor at First Mennonite Church, Allentown, Pa., introduced a resolution to encourage EDC "member individuals and congregations to join the nationwide boycott of the consumer products of the General Electric Company, a leader in the nuclear weapons industry."

Jerry O'Connell, pastor at Richfield (Pa.) Mennonite Church, vehemently opposed the resolution, calling it "ridiculous." He said such a move would further alienate his brother, who is an unbeliever, from hearing the gospel.

Winslow said that whether the resolution passed or failed, his purpose was to educate people about the boycott. "I want it to pass, but I can live if it doesn't."

In the next session, Donald Fry, pastor at Emmanuel Mennonite Church, Reinholds, Pa., immediately made a motion to suspend discussion on the resolution and refer it to the peace and social concerns committee. The motion passed in a voice vote with some opposition.

EDC officers remain the same, except for a new treasurer, James Frank of Hereford Mennonite Church, Bally, Pa. *Gordon Houser*

Bibles were published in five new languages last year, bringing the total to 301, according to figures compiled by the American Bible Society and the British and Foreign Bible Society. The five languages are Acholi, spoken in Uganda; Aymara, a Bolivian tongue; Moldavian, a language of the Soviet Union; Bolivian Quechua, and Rawang, spoken in Burma.

The Bethel College social work department has received reaffirmation of accreditation from the Council of Social Work Education, according to Larry Friesen, chair of the North Newton, Kan., school's social work department. Two representatives of CSWE visited the program. In their report the two said, "There is a logical fit between the objectives of the program and Bethel College's commitment to service, conflict resolution non-violently and creatively, and help to those in need."

India's President Zail Singh has urged Christian missionaries to declare a "self-imposed moratorium" on attempts to convert Hindus. His call was made amid increasing demands by Hindu groups for a nationwide ban by the government on conversions from one religion to another. The president praised Indian Christians for their work in education and medical care but asked churches to suspend their evangelistic work voluntarily.

New structure proposed for MME

Chicago (GCMC/MBCM)—Mennonite Marriage Encounter may be organized under a new structure as early as Feb. 1, 1988, if a plan proposed by an inter-Mennonite committee here April 27-28 is approved by wider MME leadership later this year.

Currently there are two separate MME programs, each with its own identity: one is sponsored by the Commission on Education of the General Conference Mennonite Church and the Mennonite Board of Congregational Ministries of the Mennonite Church and serves regions across North America from an office in Newton, Kan. The other has its roots solely in the Lancaster (Pa.) Mennonite Conference and has no formal ties to any Mennonite institution.

What the committee, which consists of representatives and staff from each of the two programs, is proposing is a blend of both programs. Central organization of MME would be located in a council comprised of representatives from each of the regional MME chapters. Mennonite and Brethren denominations would have the opportunity to participate in the council. The MME council, as the committee members envisioned it, would be responsible for providing overall coordination and guidance. Most of the responsibility, however, would lie with the regional chapters. The group suggested Inter-Brethren-Mennonite Marriage Encounter as a possible name for the new organization.

"This plan provides a foundation for keeping MME connected with the church and maximizing local initiative," said Gordon Zook, executive secretary for MBCM.

"I feel good about the possibility for broader ownership with this model—all the conferences and denominations will be able to have direct input. It will also enable us to handle more of the program details on a regional level," said Vernon Lohrentz, interim coordinator for the Newton-based MME.

Much of the success or failure of this proposal depends upon the approval of the lay leaders who are involved in the two programs. Another crucial step in the process is whether or not the two groups can agree on one common outline for MME weekends. Representatives from each of the programs are hopeful that during the course of their meeting on May 15-16, they will be able to reach a consensus on the content of the MME outline.

Up until this meeting, committee members had been seriously considering moving MME under Mennonite Mental Health Services. But after they were able to come up with their own separate structure, members felt that such a move would be unnecessary.

The committee is planning another meeting to work out the details of the proposed structure. Representatives of the Church of the Brethren and Brethren in Christ have expressed interest in participating in a new MME structure. *Carla Reimer*

Mennonite Collegiate Institute invites applications for the position of **head cook.** Preference will be given to applicants with dietary training, institutional cooking experience and a Christian commitment. Duties commence **Aug. 15.**

Please apply to: Allan Dueck, Principal, MCI, Box 250, Gretna, MB R0G 0V0, (204) 327-5891.

Milk tickets a means to evangelize

Taguatinga Mennonite Church near Brazilia, Brazil, has been authorized to distribute 100 free government milk tickets to the most needy families in the neighborhood. On the Sundays the tickets are given out at the church, a talk is generally given on health care or other issues of community interest.

On April 5 all knew that this Sunday service would include singing and the gospel message. Members of the 100 families were incorporated into the regular evening worship. Young people from the Gama congregation offered musical numbers. A band from the Assembly of God church played special music. The congregation sang with gusto and experience, and many of the visitors joined in.

The Bible was read. Pastor Amadeu Coimbra challenged the listeners to examine what a Christian Easter really is. "This Easter can be our most wonderful celebration as God reveals his greatest victory over death and the grave," he told them.

Kenneth Schwartzentruber noted, "Satan did not like it. He demonstrated his disapproval of God's people in celebration by totally possessing one of the visiting women. The prayers of the saints prevailed and she was at least temporarily delivered by the Spirit of God. It was an encouraging celebration of God's power overthrowing the forces of Satan. It opened doors for visitation in homes that normally would be non-receptive."

Spiritism is a pervasive reality in Brazil. National pastors and missionaries must recognize and deal directly with this reality if they are to minister effectively. Coimbra is busy in Bible study six nights a week in homes that have become receptive. *Phil Richard for Mennonite Board of Missions*

The largest ever graduating class at Conrad Grebel College, Waterloo, Ont., was honored by a more-than-capacity crowd in the college's Great Hall on April 12. Family, friends and faculty celebrated the occasion together with the graduates in a baccalaureate service of worship and recognition. Although the college does not formally register students (all CGC students register through the University of Waterloo), the 70 graduates were recognized as Conrad Grebel graduates because of their participation in college-related programs and activities.

The trustees of Bluffton (Ohio) College recently approved an increase in tuition and fees for the 1987-88 academic year. Total tuition and fees will increase less than 5 percent over last year, from $8,064 to $8,451. Room will increase from $963 to $1,011; board will increase from $1,386 to $1,455. Tuition will increase from $5,715 to $5,985 for an average of 45 credit hours during the academic year.

Gwendolyn Brooks, the first black woman to win the Pulitzer Prize for poetry, made two public presentations at Bluffton (Ohio) College on March 24. Brooks, poetry consultant for the Library of Congress, succeeded Carl Sandburg as the Poet Laureate of Illinois. During both sessions she presented selections from her work.

Elim Bible Institute: an institution in transition

To describe an institution as being in transition is, in one way, a truism: presumably every institution tries to remain relevant. Sometimes transition occurs in more dramatic ways. Elim Bible Institute, Altona, Man., is experiencing one of these.

Elim has its origins in the Mennonite Bible school movement of the 1920s and 1930s, when numerous similar schools were established by the Mennonites of western Canada. Possibly over 40 schools existed at one time, varying in format from several small classes which met in a church basement to larger institutionalized schools with three- and four-year diploma programs and enrollments of more than 100 full-time students.[1]

One impetus was clearly the evangelical Bible school movement, which began some years earlier in the United States. Equally significant, however, was the Mennonites' concern to provide their youth and young adults with a thorough biblical training, as well as challenging them to commit themselves to the Christian faith and, more particularly, to the specific tenets of the Mennonite faith perspective.

Training for church workers, both within the church as well as on the mission field, was also an important aspect of the program. Yet another component of the program was the German language, which was the language of instruction until the 1950s and 1960s in many of the schools; this was associated with the concern to preserve the German heritage and even the cultural identity that was basic to the self-understanding of many of the Mennonites at the time.

Changing times were evident at the close of the war when two Mennonite colleges were established in Winnipeg, Mennonite Brethren Bible College in 1945 and Canadian Mennonite Bible College in 1947. While the colleges were not established with the intention of superceding the earlier Bible schools, they did reflect larger changes in the Mennonite society: the move from the rural to the urban setting, the increasing number of high school graduates who were looking for further educational options at the post-secondary level, the gradual shift of the Mennonites' self-perception of being "outsiders" to one of being "insiders," a part of the multicultural, mutli-denominational, pluralistic society.

Other influences have affected the Mennonite Bible schools as well: the "Anabaptist vision," the "protest movement," the peace movement and most recently a shift toward greater theological conservatism. The general emphasis on university level education and professional training as well as a recent trend toward more concern for job security and material well-being have also left their mark on Mennonite young adults. Finally, there is also a sense of disenchantment with the established church and other aspects of traditional "Mennonitism," which has resulted in deliberate choices of non-Mennonite schools.

Over the years, some of the Mennonite Bible schools have terminated their operation, while others have responded to changing times with considerable creativity. Elim is an example of one institution which is trying to do just this. In view of the dramatic decrease in student numbers enrolling in the "traditional" program in the summer of 1986, the Elim board decided to try a two-year experimental program. During this time the earlier program was to be discontinued completely, while the focus would be on developing a thorough program of continuing adult Christian education. The program, which has been evolving during the past year, includes four major emphases: (a) biblical education for people and groups of all ages and backgrounds; (b) emphasis on the Anabaptist-Mennonite heritage and faith perspective; (c) spiritual growth and renewal; (d) practical training for the various ministries of the church. Structurally, the program includes on- and off-campus courses, as well as a variety of weekend and one-day events. The faculty, which consists of three full-time people, is also available to individual congregations and groups as resource people for their own programs. Beyond this program, the newly completed campus with its excellent meeting facilities is available for conferences, family gatherings and other private group rentals.

At this time—not quite one year into the new trial program—it is still too early to properly assess the developments or long-range implications. Some "realists" have said all along that the program has no chance of succeeding, and they may well be right. On the other hand, hundreds of people have already been involved in one event or another during the past year and have been appreciative of the possibilities. The discussion is still in process, especially as any future decisions also will affect other conference activities and institutions. Finally, however, we are challenged to respond to the mandate, "Go . . . and teach." It is a challenge which may change in format but which remains as urgent in the present as it ever has been in the past. *Victor Kliewer, principal of Elim Bible Institute, Box 120, Altona, MB R0G 0B0*

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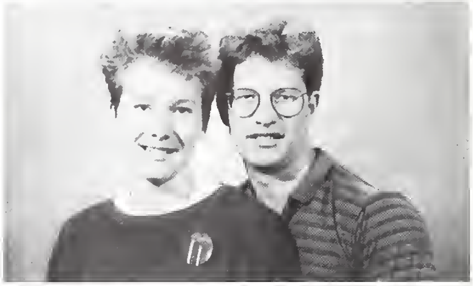
[1] An excellent, if somewhat outdated, survey of the developments of Mennonite schools in Canada is provided by Rudy A. Regehr in the article "A Century of Private Schools" found in *Call to Faithfulness: Essays in Canadian Mennonite Studies*, H. Poettcker and R. A. Regehr, eds., 1972.

Thomas Finger has served as visiting instructor for the second semester at Associated Mennonite Biblical Seminaries, Elkhart, Ind. Finger, who is finishing the second volume of his published work, *Christian Theology: an Eschatological Approach*, has taught a course on "Jesus and Salvation." He previously taught at Northern Baptist Theological Seminary, Lombard, Ill.; Eastern Mennonite College, Harrisonburg, Va., and at AMBS in 1981.

Students at the University of Tübingen, West Germany, have started a Campaign of Civil Disobedience Until Disarmament in order to get rid of new nuclear missiles (Pershing II and Cruise) by means of blockades. One blockade was performed by a whole symphony orchestra playing Symphony No. 8 of Franz Schubert on the intersection in front of the missile base. Ulf Panzer, a German judge who toured the United States speaking to members of the American judiciary, said that on Jan. 15, 12 judges, in full judicial robes, blockaded the entrance to the Mutlangen Pershing base for two hours before they were arrested.

Nine singers from Peace Community Church in Detroit led a full chapel in "jubilant praise and handclapping," reports Linda Sauder of Conrad Grebel College, Waterloo, Ont. Evelyn Childs, pastor of the dynamic, black Mennonite church, challenged students to give of themselves in service to others and to the Lord. She described some of the work of Peace Community Church in its area of the city—soup kitchens, Thanksgiving dinners for street people and involvement with Mennonite Central Committee. The congregation, struggling to survive three years ago, now has over 100 active participants.

workers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Jones family

Helena Dueck, Akron (Pa.) Church, has begun a three-year Mennonite Central Committee term in Ephrata, Pa., as a cook at the SELFHELP Crafts Nav Jiwan Tea Room. Her father is Johann T. Dueck of Colony Menno, Paraguay.

Gord and *Lynne Driedger Enns*, Nutana Park Church, Saskatoon, have begun three-year MCC terms in Mtshabezi, Zimbabwe. Lynn is a teacher and Gord is an agricultural extensionist. She received bachelor's degrees in education from the University of Saskatchewan in Saskatoon and in church music from Canadian Mennonite Bible College in Winnipeg. He received a bachelor's degree in agriculture from the University of Saskatchewan. His parents are Beno and Marg Enns of Saskatoon. Hers are Donna and Irvin Driedger of Osler, Sask.

David Ewert was ordained as pastor at Community Mennonite Church, Markham, Ill., on April 29.

David Hall will begin in July as principal at Swift Current (Sask.) Bible School. He is completing a Master of Divinity degree at Associated Mennonite Biblical Seminaries in Elkhart, Ind. *Peter Funk*, interim principal, will return as pastor to Pleasant Hill Church in Saskatoon.

Bob Hartzler was given the Allen H. Erb Memorial Award by the Mennonite Health Association at its annual meeting in New Orleans March 17. The award recognizes his distinguished leadership in the MHA.

C. Douglas Hostetter began this month in Nyack, N.Y., as executive secretary of the Fellowship of Reconciliation, a 73-year-old religious pacifist organization. He has been executive secretary of the American Friends Service Committee New England regional office for the last six years. He did alternate service with MCC in Vietnam. His testimony before a congressional hearing on the war in Vietnam is included in the book, *Anatomy of an Undeclared War.*

Hugo and *Katherine Jantz* will move to Neuwied, West Germany, in September when he becomes overseas secretary of the MCC Europe program, a five-year term. He will oversee programs in East and West Germany, England, Hungary, Ireland, Switzerland and Yugoslavia. He is replacing *Edgar Stoesz*, Akron (Pa.) Church, who will return to North America this fall. He will be completing 33 years of service with MCC.

Bob and *Helen Janzen*, Neuanlage Church, Hague, Sask., have begun two-year MCC terms in Harlan, Ky. Bob is working in housing rehabilitation and Helen is a nurse. His parents are the John J. Janzens of Rapid View, Sask. Her mother is Mrs. Ben Krahn of Hague.

Edward and *Susan Jones*, Emmanuel Church, Clearbrook, B.C., have begun three-year MCC terms in Tanta, Egypt, as teachers. Their children are Heather and Nathan. His parents are Ed and Elizabeth Jones of Edmonton, Alta. Hers are Dr. and Mrs. E. Pankratz of Langley, BC.

Larry Kehler is acting coordinator of overseas services for MCC Canada during *Bert Lobe*'s sabbatical.

Douglas Lehman, Hyattsville (Md.) Church, has begun a three-year MCC

John K. Stoner of Mennonite Central Committee's Peace Section and Dave Breese of Christian Destiny shared the podium at a National Association of Evangelicals workshop entitled "Does God Save from Enemies?" Each presented a 15-minute paper and a five-minute response, which was followed by 35 minutes of discussion. "The United States," Stoner said, "seeking to save itself from communist enemies, leads the world toward nuclear disaster. Men identifying themselves as Christian leaders call for more spending and more weapons, relying on human wisdom and human power. This is humanistic anti-communism."

Faith Today, published by the Evangelical Fellowship of Canada, has conducted a poll that indicates that a majority (44 percent) of Canadian evangelicals reject the suggestion that the Bible predicts a global, nuclear holocaust. Another 35 percent responded that they don't know. Twenty percent felt that their belief in the return of Jesus makes the nuclear peril irrelevant.

RECORD

term in Chad, serving as a community worker. He received a bachelor's degree in French and history from Eastern Mennonite College in Harrisonburg, Va. His parents are Robert and Ruby Lehman of Towson, Md.

Phyllis and *Vernon Lehman*, Salem Church, Kidron, Ohio, have begun three-month MCC terms with SELFHELP Crafts in Akron, Pa.

Ward Shelly has written *Portrait of a Church*. It is an "inside history" of the Coopersburg, Pa., Mennonite Brethren in Christ Church.

Job openings

Denver Opportunity for Outreach and **Reflection**, a Mennonite urban work-camp program, is seeking new directors. Requires knowledge of urban issues, interest in working with young adults, excellent communication and organizational skills and the ability to work unsupervised. Year-round voluntary service position beginning in August.

Inquire immediately to DOOR, 430 W. Ninth Ave., Denver, CO 80204, (303) 892-1039.

Applications are being accepted for a **full-time pastor** at **Trinity Mennonite Fellowship, Mather, Man.** Duties to resume **Sept. 1.**

Contact Art Harms, Box 34, Mather, MB R0K 1L0, (204) 529-2224 (H), 529-2213 (O).

Applications with resume including training and experience are invited for a pastoral position with the **Bergthaler Mennonite Church of Altona, Man.** Pastoral duties may include preaching, teaching, visitation and counseling together with a team of pastors (currently two). We are looking for someone with specific interests in Christian education and youth work.

Please send applications and inquiries to David Sawatzky, Box 921, Altona, MB R0G 0V0, by June 10.

Full-time **student services position** available at **Bethel College.** Job description negotiable, ranging from campus ministry to housing and administrative responsibilities.

Contact Ron Flaming, Dean of Students, Bethel College, North Newton, KS 67117.

The Conference of Mennonites in Alberta invites applications for the position of **camp program director/youth worker**. Responsibilities include (1) director of summer camp programs at Camp Valaqua, (2) leadership for the Alberta Mennonite Youth Organization. Position effective **Sept. 1.** CMC salary guidelines applicable.

Send applications to Dan Klassen, Box 1201, Coaldale, AB T0K 0L0, (403) 345-4358.

Mennonite Voluntary Service is seeking a mature Christian to serve as **associate personnel director** to assist with volunteer recruitment, personnel placement and program promotion.

Previous service experience and familiarity with voluntary service programs are desired. Strong relational and communication skills are essential. This is a half-time position based in Newton, Kan.

Apply by May 29.

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Newton, KS 67114
(316) 283-5100

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Calgary Mennonites, like Mennonites across North America, have opened their homes to refugees from around the world. "There are some difficult times, but we are so enriched by these great people," says Baergen. "They have taught us so much about caring and support."

Refugee sponsorship is one way to help MCC help the homeless.

Mennonite
Central
Committee

Mennonite Central
Committee and MCC U.S.
21 South 12th Street
Box M
Akron, PA 17501
MCC Canada
134 Plaza Drive
Winnipeg, MB R3T 5K9

"Sponsoring refugees has been one of the richest experiences in our lives."

—Susanne Baergen,
Calgary, Alta.

‘About my Father’s business’

Some 20 years ago I transferred my church membership to Warden Park Mennonite Church in Scarborough, Ont., because the people were being constantly challenged to adopt a simple lifestyle, to share in every way possible, to be loving peacemakers, to be forgiving and non-judgmental in all their relationships and to place God and the teachings of Jesus Christ at the forefront of their lives.

For the past five years I have been in British Columbia and now spend all my time, money and energy attempting to ease the pain of women who have been victims of all manner of harassment. They need love, concern, food, compassion, shelter and ever so much encouragement. A “loving, heavenly Father” is quite beyond their comprehension, for many of them never knew a loving, human father. Many were brought into the world unwanted in the first place and have spent years in foster homes and on the streets. The only way they will ever know what Christianity is all about is to meet and know and respect people who are trying to live as Jesus did.

Recently I have read articles . . . about people who have had to face these painful situations asking “forgiveness.” I ask, “Forgiveness from whom?” Seek God’s forgiveness, if you feel you have sinned, but that is a private, personal matter between you and God. People with punitive, legalistic attitudes have somehow “lost their way” and fail to grasp—or at least refuse to put into action—what Jesus taught by word, example and parable. When asked about loving and caring, he said that after loving God, we should love our neighbor. When asked who that was, he told the story of the good Samaritan. The Samaritan didn’t ask the beaten man if he was married or single, if he was divorced or had ever committed adultery or if he was a homosexual. Nor did he place any conditions upon the help he freely offered.

People dredge up Old Testament verses to substantiate many of their positions. They forget that Jesus himself was well acquainted with these writings. He was well aware that his forefather David had broken the Ten Commandments and had led anything but an exemplary married life. He still didn’t suggest that when our “neighbors” need help and support it is our place to check up on their past lives or to make demands.

Some people reading this will not agree with me. So be it. Another thing that attracted me to Anabaptism as I understand it is that all true believers were free, under God’s guidance, to seek their own interpretation of the Scriptures (Schleitheim Confession). Many potentially useful people waste a fearful amount of time quibbling about things like sexuality while many people in their own community are lonely and hurting. I prefer to seek, study and understand what I can and be “about my Father’s business.” *Helen C. McMullen, #401-331 Hospital St., New Westminster, BC V3L 3L5*

March 25

Parents’ prayer

God, you gave us “gay” sons and daughters. You walked with us as we walked with them through the valley, step by step, to the mountain of acceptance.

Now, God, we need you even more to walk with us through the quagmire of the silence of friends and relatives who no longer speak our children’s names, of misunderstandings, jokes and barbs of society, of the unacceptance of the church, which regards our children as non-persons.

God, help us to walk through the . . . frustration, anger, bitterness and sorrow that we often feel. Lead us through the quagmire. Help us find answers so we can reach the solid footing of your love. Amen. *Name withheld by request*

May 4

Witness because we love

What kind of misunderstanding would cause anyone to state (“Living Like Christ,” April 14) that anything is more important than the saving of a soul? Is the redemption of our Lord Jesus less important than a denominational issue? The heart desire of God is that all be saved, and the top priority of the church is to reach the lost with the gospel. I would rather be saved and go to heaven hungry than end up in hell, eternally separated from God, with a full stomach because someone “loved me” so much that they denied me the saving knowledge of Jesus.

If all we are to do is try to imitate Jesus, then he would not have had to die on the cross. He could have lived a good long life and given us more to imitate. And imitate is all a person can do who is not born again of the Spirit (John 3). God’s children are born into his family. “God so loved the world” and “God gave his Son.” Man is God’s creation, not his children. Born again man is a new creation and God’s son.

The world’s problems can only be solved by getting to the root cause, sinful mankind. If all the evil men who stir up strife, who promote war in order to get rich from selling armaments, were witnessed to and accepted Jesus as their Savior and were born again and had the Spirit of Christ, we would be able to live in peace. This idea of “witnessing love” has not done too much. How about “witnessing Jesus” because we love? Let us be more concerned with making Christians than making Mennonites. *Edythe Hetrick, Box 241, Frederick, PA 19435*

May 5

Job openings

The **West Swamp Mennonite Church** is receiving applications for a **director of youth and education**. This is a full-time position, open immediately. Responsibilities include providing leadership for the youth program and serving as a resource person and coordinator for the Christian education department. Applicants should have appropriate education and/or experience to fulfill these responsibilities.

Send applications to West Swamp Mennonite Church, Route 5, Box 230, Quakertown, PA 18951, (215) 536-7468.

Half-time provincial youth worker required to work with the **Conference of Mennonites in B.C.** Responsibilities include having personal contact with youth groups and their pastors as well as assisting the youth committee in coordinating educational, recreational and spiritual activities of the youth. Preference will be given to those who are in agreement with evangelical Anabaptist theology. Work commences **Sept. 1.**

Send inquiries or resumes to Peter Kehler, c/o CMinBC, Box 2204, Clearbrook, BC V2T 3X8.

Steinbach Bible College is seeking an individual to teach **vocal/choral music** as well as related courses for the 1987-88 college year.

If interested please send resume to Dean Harvey Plett, Steinbach Bible College, Box 1420, Steinbach, MB R0A 2A0.

L.A. Law: *the* Hill Street *of yuppie-dom*

Barth Hague

NBC Television has been up to no good. It successfully orchestrated the replacement of its acclaimed but ratings-poor *Hill Street Blues* in an attempt to cash in on the affluent young urban professional market. Its secret weapon is *L.A. Law*. Alas, one of the "quality TV" icons nurtured by former NBC chief Grant Tinker has been lost to the commercial bottom line.

Both *Hill Street* and *L.A. Law* evolved from the creative genius of Steven Bocho, who innovated the "rich stew" approach to television narrative. But unlike *Hill Street*'s earthy treatment of police work in urban middle America, *L.A. Law* examines the glitz and corruption of life in the California fast lane. This, we're led to believe, is what the yuppie television viewers want. Such "logic" led NBC programmers to place *L.A. Law* in *Hill Street*'s lucrative Thursday night time slot, banishing the *Blues* to Tuesday nights, thereby assuring its demise. (The last episode of TV's most honored dramatic series aired May 12.)

While I enjoy following the narrative of *L.A. Law*, I am consistently angered by attempts to categorize people in my age group as affluent and upwardly mobile. The program's opening sequence seems to sum up its philosophy: the trunk lid of a Mercedes bangs shut, the camera pans up, up, up a huge high-rise office building. It's an urban world, characterized by art deco, chrome and glass, contemporary music and the stylized colors that have become a trademark for other programs aimed at this audience, most notably *Miami Vice*. For me it's a love-hate relationship.

I am consistently angered by attempts to categorize people in my age group as affluent and upwardly mobile.

L.A. Law's narrative, like that of its late *Hill Street* cousin, provides an interesting forum for discussing and wrestling with value questions. Unfortunately, the characterization of young people as being driven by wealth and power sometimes gets in the way. In a recent episode the fictional law firm's senior partner, played by Richard Dysart, is lecturing a college law class. He argues for fiscal responsibility, suggesting that attorneys should serve all people, whether rich or poor. After his touching monologue, the students' questions deal not with a lawyer's responsibility but with starting salaries and benefit packages. The one student who does appear to be interested in more humane issues turns out to be a cocaine pusher.

The characters on *L.A. Law* represent an extremely narrow slice of North American society. Nonetheless, older people are frequently portrayed as less honorable, less value conscious, more aloof and more prone to marriage failure than their younger counterparts. This kind of bias appears to give the yuppies of *L.A. Law* special status and dignity at the expense of their elders.

Furthermore, reaction from the legal community has been mixed. Some contend the program is more authentic than former TV attorney shows like *Perry Mason*. Others, however, are highly critical of *L.A. Law*'s treatment of victims, arguing that real victims are frequently in greater pain and less likely to turn to their attorneys for solace.

Regardless of these critical observations, one's enjoyment of *L.A. Law* will depend largely on what television is believed to be. For the viewer who subscribes to the notion that TV should *realistically* portray society, *L.A. Law*, and for that matter most television programs, will be a disappointment. For those who look upon television as a source of *fiction* possessing artistic qualities and liberties, *L.A. Law* will bear definite strengths.

For some of us, though, who are tired of TV's (and society's) classification of the baby-boom generation as unquestioning capitalists, *L.A. Law* may simply be too much to swallow every week.

Attorney Kuzak (Harry Hamlin) and a client (Whitney Kershaw) wait for the decision of the jury in an episode of L.A. Law.

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Barth Hague is a graduate student in communication studies at the University of Texas at Austin.

The day of the Lord: We all need to repent

Arthur D. Dick

Joel forces us to reckon with ordinary events in our lives. No great war, only a locust calamity wakes his people to the problems.

Repentance, fasting and forgiveness, and reconciliation are the realities of the Lord's work. Hearts are to be cleansed and not garments torn if God is to save his people.

Joel proclaims the nearness of the day of the Lord by calling the priests to sound the trumpet. The horn was the traditional sign of warning. To ignore the sound of warning was to encourage disaster. The signal from the "holy mountain," Zion, indicated the urgency of the call and described the trembling of a genuinely aroused people.

The plague, a day of darkness and gloom, clouds and calamity, simply couldn't be ignored by a people who were hurting. Like a mighty host, the locusts moved across the landscape destroying everything in their path. Their awesome appearance, their sheer numbers and their ravages were more than history could recount. Fire and desolation covered the earth, and the land was so scorched by drought and stripped utterly by the clouds of insects that it appeared futile.

Like the Garden of Eden in distress, the earth was being stripped naked by the locusts. They came like galloping horses arrayed for battle with rumbling chariots. They devoured everything in their path, even the stubble like a farmer preparing his field for the plow.

Such plagues were not uncommon in the land, but this particular one was perhaps more than anyone could comprehend. The people, afraid for their lives, fled knowing that it would be starvation and famine. They trembled with fear and grew pale.

Following what appeared to be a well-ordered path, the plague advanced, with nothing standing in the way. Barriers such as walls and lattices held no fear for them. They literally crawled through and into or over anything they came across. Nothing which men could devise could hold back the impending day of the Lord.

The catastrophic character of the day of the Lord fills both the actors and the readers with mixed emotions. From a human point of view the day of the Lord is both great and terrible. No barriers and no defenses can stand up to what is happening. Sacrifices and offerings, the usual defenses, are not valid. The divine displeasure of the Lord is being vented on a disobedient people who in their ignorance had stretched the Lord's favor too far.

Again repentance is called for, and nothing short of repentance will suffice. The Lord's call of penitence is a sign of hope. The full effect of judgment can still be averted if the people listen and take note. The effect of a change of heart in the people might well mitigate the punishment being prepared for them.

More than external signs are required in order for the penitence to be real. The judgments being meted out are real and lasting, but if repentance is sincere God will issue a "return to me with all your heart" and redeem his people. Repentance can in this case be made real by fasting and mourning. There needs to be a complete rededication of the heart, a return to faithfulness so that the people will again understand what God means by "Rend your hearts and not your garments."

Joel's hope is based on Israel's previous experience with the Lord and how he called and saved them from disasters in the past. God's mercy and grace are totally in character and can be trusted if the people only listen to what he is saying. His forgiveness is a blessing he will show them if they will show proper respect. Further, if they repent he will bring them food, now in short supply.

Food and drink for the people and cereal for offerings will be recognition for their gratitude for his forgiveness. Hope is present if the people will listen and obey. God promises this. Repentance is the fruit of spiritual confession. Hope is the result. *Second in a series of four Bible studies on the book of Joel*

Arthur D. Dick lives at 1361 Majestic Drive, Burlington, ON L7M 1G4.

Ben Shawn, Religious News Service photo, Courtesy Kennedy Galleries, New York

Disarmament ups and downs

Ted Koontz

The last several years have been like sailing a small boat on a stormy sea for those who pray for the day when "they shall beat their swords into plowshares, their swords into pruning hooks." This is true for me as one who hopes for at least partial fulfillment within, not only after, history as we know it. Occasionally from the crest of a wave one can almost see the goal. But often the fragile boat seems certain to go to the bottom, swamped by the waves. The overall sense has been one of great danger, but in the danger there may also be opportunities.

After long years of negotiation between the Soviet Union and the United States the SALT II agreement limiting some offensive nuclear arms was signed in 1979. It was only a modest sign of hope in the midst of the arms race. But within several months even that modest hope was dashed as the U.S. Senate failed to muster the two-thirds majority necessary to ratify the treaty. The tide of Reaganism (symbolically, not personally), powered in no small part by an American-felt need to renew military power in the face of a relentless foe, was already picking up speed then. More than a year before Reagan's tidal wave crashed onto the American political scene and swept Carter out of office in the fall of 1980, it wrecked SALT II.

It is now clear to me that one of the most important legacies of the SALT II debate is the demise of "arms control." From the early '60s through the '70s the superpowers sought to deal with the nuclear arms race through *control.* They made pragmatic efforts to steer the arms race and shape the nuclear arsenals of both sides so that they were more stable, more predictable, less likely to be used. The goal of arms control was not to get rid of nuclear weapons or even to reduce their numbers, but to "manage" the dangers they presented. A crucial criticism of SALT II from both the left and the right of the American political spectrum (though more central to the argument of the left than of the right) was that it failed to *reduce* the enormous destructive power possessed by us or both sides (the concern of the left) or by the Soviet Union (the concern of the right). This disagreement about whose arsenal we should try most to reduce obscured what may be the most central new point of consensus. Limiting the growth of nuclear arms was no longer a politically acceptable arms negotiation goal. Reducing or eliminating nuclear arms was what was desired. Witness the change in acronyms: SALT (Strategic Arms Limitation Talks) to START (Strategic Arms Reduction Talks).

It's not clear how deeply this goal is held by people on the right. Some, such as recently departed assistant secretary of defense Richard Perle, seem skeptical of any agreement with the Soviets and convinced of the need to build up to attain American parity—or superiority. It is easier for me to believe that they see the new arms negotiation proposals and rhetoric as a public relations device aimed at "outdoving" dovish critics ("We are proposing more serious arms reductions than you did") than as a serious negotiating position. For such people the proposals serve to pacify critics while they get on with the real business—building up our nuclear arsenal. Others, including President Reagan, probably do hold the dream of eliminating nuclear weapons. But whatever the differences on the dream, there was agreement on the right, which came to power in 1981, that this dream could only be achieved (if at all) when we were strong enough to force the Soviets to agree to this dream. Thus the first years of the Reagan administration were given over to a massive buildup of nuclear arms and to resisting pressures for negotiations with the Soviets. The United States had the largest budget increases for the military in history, of "evil empire" rhetoric and of talk about "fighting and winning protracted, limited" nuclear wars. The Soviet Union had years of immobility as the old guard resisted change away from arms control—the policy they had followed for almost 20 years—and gradually died off. Fortunately (providentially?) no new equivalent of the Cuban missile crisis rocked it.

But since that time the headlines have been filled with proposals from both sides advocating deep cuts in arsenals. Sometimes there has even been talk about eliminating nuclear weapons, particularly on the Soviet side, where Gorbachev has suggested the goal of ridding the world of nuclear weapons by the year 2000. Rather serious negotiations (apparently) are going on concerning the elimination of intermediate range missiles in Europe. There was near agreement in principle at the Iceland summit last fall to reduce offensive nuclear forces by 50 percent over 10 years—except for the significant obstacle of "Star Wars" (the Strategic Defense Initiative.). President Reagan apparently expressed serious interest in Gorbachev's proposal to eliminate nuclear weapons, although there has been major backpedaling from such radical ideas on the part of the administration. In comparison to the modest arms control proposals discussed in the '60s and '70s, the recent proposals seem to offer hope of major breakthroughs that could actually reduce the world's supply of nuclear arms. That's what can be seen from the peak of the highest waves by those who dream about "swords into plowshares."

But it must not be forgotten that while negotiators have been talking, weapons makers have been building and scientists have been inventing. Recent defense increases seem modest only in comparison with the massive jumps of the early '80s. "Star Wars" opens the door to a whole new arms race. And no agreement has yet been reached and ratified on strategic arms—nor do we have any assurance that agreement will be reached, despite the lofty sounding proposals.

Where does all of this leave us dreamers? A closer look at recent proposals, at the prospects for an arms negotiation breakthrough and at how Christians might hope and act in this situation will be the focus of my next column. (This was written April 1.)

Second of six columns by Koontz relating Christian faith to world events. The next column will also deal with disarmament.

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In praise of learning: a litany from Scripture

High voices: Study to show thyself approved unto God,
Low voices: a workman who has no need to be ashamed, rightly handling the word of truth (2 Timothy 2:15).
H: The Lord is a God of knowledge,
L: and by him are actions weighed (1 Samuel 2:3b).
H: May the Lord grant you wisdom and understanding,
L: that you may keep the law of the Lord your God (1 Chronicles 22:12).
H: Give me now wisdom and knowledge,
L: to go out and come before this people (2 Chronicles 1:10).
H: Because this was in your heart,
L: wisdom and knowledge are granted to you (2 Corinthians 1:11, 12).
H: All who have separated themselves to the law of God,
L: all who have knowledge and understanding,
H: enter into an oath to walk in God's law (Nehemiah 10:28, 29).
L: The heavens are telling the glory of God;
H: night unto night declares knowledge (Psalm 19:1, 2).
L: Teach me good judgment and knowledge,
H: for I believe in thy commandments (Psalm 119:66).
L: The fear of the Lord is the beginning of wisdom;
H: and the knowledge of the Holy One is insight (Proverbs 9:10).
L: Wisdom cries aloud in the street,
in the entrance of the city gates she speaks:
H: "How long will scoffers delight in their scoffing
and fools hate knowledge?
Give heed to my reproof;
behold, I will pour out my thoughts to you;
I will make my words known to you" (Proverbs 1:20, 21b, 22, 23).
L: The Lord gives wisdom;
from his mouth come knowledge and understanding (Proverbs 2:6).
H: My son, be attentive to my wisdom,
incline your ear to my understanding;
L: that you may keep discretion,
and your lips may guard knowledge (Proverbs 5:1, 2).
H: In everything a prudent man acts with knowledge (Proverbs 13:16).
L: The mind of him who has understanding seeks knowledge (Proverbs 15:14).
H: To get wisdom is better than gold;
L: To get understanding is to be chosen rather than silver (Proverbs 16:16).
H: To the man who pleases him God gives wisdom and knowledge and joy (Ecclesiastes 2:26).
L: "I the Lord will give you shepherds after my own heart, who will feed you with knowledge and understanding" (Jeremiah 3:15).
H: "I the Lord desire knowledge of God, rather than burnt offerings" (Hosea 6:6).
Unison: The earth will be filled with the knowledge of the glory of the Lord, as the waters cover the sea (Habakkuk 2:14).
H: O the depth of the riches and wisdom and knowledge of God!
L: How unsearchable are his judgments and how inscrutable his ways (Romans 11:33).
H: I, Paul, am satisfied about you, my brothers and sisters, that you yourselves are filled with all knowledge, and able to instruct one another (Romans 15:14).
L: I give thanks to God, that in every way you were enriched in Christ Jesus with all speech and all knowledge (1 Corinthians 1:4, 5).
H: I remember you in my prayers, that the God of our Lord Jesus Christ may give you a spirit of wisdom and of revelation in the knowledge of him, having the eyes of your heart enlightened (Ephesians 1:16-18a).
L: It is my prayer that your love may abound more and more, with knowledge and all discernment, so that you may approve what is excellent (Philippians 1:9, 10a).
H: The wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, without uncertainty or insincerity (James 3:17).
Unison: The earth will be filled with the knowledge of the glory of the Lord, as the waters cover the sea (Habakkuk 2:14).

Compiled by Muriel T. Stackley

EDITORIAL

A risky, wise investment

Two days before Arnold Regier left for Winnipeg to help Canadian Mennonite Bible College commemorate its 40th birthday in April (see page 220), he helped Bill and Lois Jean Andreas plant cherry trees by a Kansas pond. (I carried buckets of water.)

Fifty years ago, Arnold and his brother built the pond in a pasture east of Elbing, and now he delights in that prairie sanctuary. He points to the trees that his grandchildren have planted and to the emerging wild flowers.

Arnold describes the surrounding terracing of the land and how it has provided flood control. He tells about moving in two small cabins so that retreat accommodations are now available. About three-fourths of the way around the pond, he gestures to the area near a fence. This, he says, is a good place for a row of cherry trees. Lois Jean has picked out hardy varieties, but even so, planting trees is risky business on the prairie.

Fifty years ago this patch of prairie was an investment in the future. It continues to be, and the new cherry trees are simply a restatement.

In the intervening years, since building the pond with his brother, Arnold has invested in the future by getting involved in education (among other tasks). In doing so he is in good company. Getting involved in education is synonymous with the General Conference Mennonite Church. And at its beginnings, education and mission blended into one another.

Our forebears understood that schools were one way to get the word out, the Word of God, that is. The schools were to train missionaries and church workers. Two early efforts lasted only 10 years each. The first try was Wadsworth (Ohio) School, in operation from 1868-78. Mennonitische Fortbildungsschule (Mennonite Seminary) in Halstead, Kan., closed when classes could begin at Bethel College in 1893.

But the idea caught on. The church, to be the church, needed schools. In Canada eight Bible schools were opened between 1929 and 1938. Then from 1944 to 1958 came high schools: Mennonite Educational Institute (Clearbrook, B.C.), Rockway Mennonite Collegiate (Kitchener, Ont.), Westgate Mennonite Collegiate (Winnipeg).

Starting schools is risky. How long will the supporting constituency continue to see the worth of private education? Do our schools reflect the state of our families and our churches? Are our families becoming increasingly permissive? Are our churches tending toward associations rather than covenant communities? Will our schools be jeopardized by our human need to become acculturated to the world around us? What is the future of our schools in the light of increasing individualism and decreasing church discipline? What is the moral price of receiving financial aid and student loans from our governments?

As the school goes, so goes the church. That statement is also reversible. What do we think of the dreams dreamed in the 1870s and onward, that school and mission are one?

That raises a concern. Statistics from the Commission on Overseas Mission a year ago say that only one in 12 of our missionary evangelists and church planters and one in 10 of new COM personnel received baccalaureate training in one of our conference schools. We have a much better record when we define "service" to include other missionary professions (medical, educational, agricultural), voluntary service, Mennonite Central Committee assignments.

People who study these things and care about them are also doing something. Last February Canadian Mennonite Bible College dean Adolf Ens reported approval in principle for a cooperative service education program of Mennonite Central Committee Canada and the five Mennonite colleges in Canada. The representative committee recommended to the MCCC executive committee that a full-time coordinator be hired for an initial three-year term to implement the proposed program.

Perhaps we should also have congregational scholarships for young people who evidence gifts useful for church planting. Or what about provincial and district stipends (built right into those struggling budgets) for nurturing and encouraging and training an evangelist? What about an endowed chair for one semester at the school closest to you, inviting to the campus a well-known evangelist?

If you decide to plant such a tree, water it well. Risky as this business is, it's one of the better investments you can make. *mts*

THE MENNONITE

WM EDITION

window TO MISSION

JUNE-JULY 1987

THE OPEN WINDOW

In the early years of our ministry, John appeared at our church one Sunday morning. He came alone and was unknown to us. Later he appeared again at our home, alone. He was first brought to church by a neighbor some years before our coming, we learned, yet never established a regular fellowship. Meanwhile, he was led into Christian faith in another church. He had just returned to the community when we first met.

John is an only child born to middle-aged parents who did not share his love for the Lord and his desire to serve God. It soon became obvious to us that he was a lonely person searching for Christian love in a family setting. In spite of differences in personality and background, our family accepted him as one of us. Our common faith and commitment to Christ was the bond that drew us together. He calls us his adopted family.

We were concerned about him spending so much time with us; neglecting his relationship with his own parents. We encouraged him to demonstrate love and respect for them too. He tried, yet he did not seem able to reach the same level of love reached in his relationship with our family.

John is married with two children of his own. Though they no longer live in our community, an extended family relationship exists between us. I am convinced that Christ wants us to love and care for others even though they may be different from ourselves.

Beatrice Hillegas

COVER

Friendship and understanding become realities as Zuki Sigwela from South Africa and Cynthia Bertsche Regier from the United States with their children, Nobulungisa and Paul share the joy of a sunny day.

WM

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Beggar Boy

Rose Waltner Graber

"Hey you! Give me some crackers!" A belligerent voice yelled from the front door. Wearily I reached into the quickly dwindling supply we kept on hand.

From the first weeks in our new home in Recife, Brazil, we had many beggars. Sometimes it seemed all we did all day was answer their calls. They weren't all polite either. Still, I gave a few crackers to each child stretching out grubby hands to me.

I noticed that one boy's face was filled with hate such as I had never seen before.

"Want me to sweep?" He indicated our leaf-and-rubble-strewn yard. Not yet being used to the idea of others doing my work, I declined his offer. The street boys meandered away muttering curses under their breath.

Edvaldo, the boy with the hate-filled face, and his friends came again and again. They stopped by several times each day. They picked our mangos green and threw rocks and insults at our home. They even used our yard as a toilet. Edvaldo's face came to me often at night and I prayed for him especially. What kind of life caused him to become this way?

We were firm with the boys. The polite custom in Brazil is to clap at the yard gate and gain permission before entering. It's like knocking at the door in North America. We insisted that they respect us in this way. We limited our food giving to once a day per child; either morning or evening but not in the afternoon. They could not throw rocks and only pick fruit with permission. It was fortunate that we didn't understand all they said in response. We might have been insulted, enraged. But once boundaries were set the boys realized that we were neither going to let them walk all over us, nor would we stomp on them in return.

We got to know the boys' families. Edvaldo came from a large family. One brother was emotionally ill. Sometimes they tied the brother down when he got too violent and out of control. He died of pneumonia the year we left. Another brother was caught robbing our house. He was stabbed in a drunken brawl later that year. Edvaldo's mother worked all day. They all hated Americans. They hated rich people. We were to blame for their problems, they thought. We were their scapegoats. Edvaldo learned to hate from his hate-filled and bitter family.

"Do you have a TV?"

"No."

"Do you have a telephone?"

"No."

"That's a nice stereo."

"Yes, it's lasted us a good fifteen years."

He showed question-filled surprise. "You don't have anything to steal!"

"Tell the others."

"Why do Americans want to kill us?" (referring to the arms race).

The boys came to share their lives; perhaps a new baby in the family (she was given to some rich Americans to raise); perhaps a death. We doctored skinned knees, and removed splinters.

We saved their money for them since it wasn't safe at home. We helped them start to school and encouraged them along the way. We talked politics, economics, and shared our faith.

Three years went by. None of those boys came to our church, but when we left, Edvaldo's face toward us was one of love and respect.

"I'll miss you, Edvaldo. God bless you," I said.

"I'll miss you too," he replied.

God's love touched us and made us friends. Pray for Edvaldo that he may become a friend and follower of Jesus too.

An Emerging Hope

Jeanne Rempel

As I look back, June 1978 was one of the bleakest, most hopeless months of my life. We had been in Upper Volta (now Burkina Faso) for six months and very little had gone right yet.

Initially infected by an earthshaking Urbana commitment to missions, followed by an almost whirlwind courtship with the Commission on Overseas Mission, Dennis and I finished up work on bachelor's and master's degrees. Our positive one-semester community experience at the seminary in Elkhart, Indiana, and the birth of our first daughter, all in 1977, was followed by eleven months of immersion into French language and culture. We made it to our African home in December 1977. There the initial enthusiasm wore off quite quickly.

It wasn't that there weren't lots of exciting things to see and discover; there were just many factors that made it all overwhelming. Eager to dive into the work, we found ourselves burdened down by many things—needing to learn another language without a textbook to follow, sharing a house with Loren and Donna Entz without ever adequately planning on the extra energy it takes to live in community. It was hot. We experienced frightening things like finding a scorpion outside our daughter's bedroom door. There were overwhelming bouts of diarrhea and malaria. We had to learn how to live without electricity and running water and get used to neighbor children gawking at us all the time. We had to live with seemingly countless experiences of not being able to get our point across, or not knowing why we were being laughed about, or not understanding what made people around us do some of the things that they did.

We felt handicapped in doing the pioneer mission work that we intended. In our town there was a chapel, built by another mission and faithfully attended by two Africans. They wanted us to take leadership, which we were unable to do just then. They had a rather narrow view of how we should lead—exactly like the missionaries they already knew, missionaries who had been there since the 1930s. We couldn't. We wouldn't, not with all the ideas we learned in seminary and cultural anthropology classes. But we limped along with them in a North American type of worship service; all the songs being faithful translations of North American favorites.

Unfortunately our church experience

in France left me spiritually cold. Needing to intellectualize my faith cooled my ability to feel and experience my faith. By the time we went to retreat in July, I was in a deep depression. I had my doubts about God's existence and our call to Africa. Meeting all the MCCers was overwhelming. I didn't know how to relate to people of my own culture anymore, to joke and laugh and relax.

God did not forget me. At the retreat God brought Irene Weaver into my life. After the retreat Irene and her husband Ed spent three weeks with us. Healing began for me. Irene's loving, gentle counsel helped me realize that God had indeed called me, with my unique gifts, to this corner of Africa. She encouraged me to begin creating again, to see beauty again. Mostly, her godliness challenged me to begin to do what she had done for years; spend one to two hours every day in worship, Bible study and prayer. She dared me to renew my vision of a growing, committed African church.

The results of that challenge, being true to what God called Dennis and me to be, were crystallized for me the evening of our farewell party in August 1986. The party was totally planned and carried out by the African church. We were the guests of honor. There was food in abundance for the approximately 150 people, 40 of them Christians, from the various groups of believers which have sprung up. Some of the words that night were merely flowery speeches, spoken so well by Africans educated in the French system. But among those words we found genuine words of affirmation, of thanks, of appreciation, of deep sadness because God was now calling us somewhere else.

We are leaving a church in Burkina Faso, one that we started with the help of the Holy Spirit and the other missionaries. We are leaving a church that we know will surely continue after our departure.

Donna Entz and Jeanne Rempel greet and visit with women who sell fruit along a village street in Burkina Faso.

From Barriers to Bridges

Nancy Ferris

One of the difficult tasks facing a missionary is sharing Christ in a non-Christian setting. We are called to break down barriers and to build bridges.

Barriers divide and separate us. They close us in and shut others out. We experienced some barriers breaking down while my husband Perry and I served in Japan.

The day we first met, Mrs. Morita (not her real name) introduced herself in clear, precise English. Subsequently, in English classes and discussions with her, it became obvious that she was an educated and well-read individual. Her interests in psychology, travel, philosophy and languages provided many topics for conversation.

I soon found out that in a small room of her home, Mrs. Morita taught mathematics and English to middle and high school students who were preparing for entrance exams. A total of sixty students gathered in the evenings and Saturday morning to study under the guidance of this exciting and bright *sensei* (teacher).

Mr. Morita was also a gifted and interesting person. For the past twenty years or so he worked as an engineer for a major steel corporation. Displayed in their traditional rice-mat sitting room is evidence of another gift—two cellos. Until several years ago Mr. Morita played in the Chiba Philharmonic Orchestra. His passion for classical music filled their home with sound each evening when the stereo was turned on.

This was an impressive couple with many gifts and accomplishments. However, in Japanese culture there were two factors which severely counted against the Moritas.

The most obvious was Mr. Morita himself. In a land where perfect health is seen as living in harmony with the gods, Mr. Morita's growing handicaps, the result of muscular dystrophy, quickly removed him from the mainstream of society. Now no longer able to produce as much at the company, play in the symphony, or go drinking nightly in the company ritual of socializing after work at a nearby tavern, Mr. Morita was perceived as incomplete and most unlucky.

The second factor would appear to an American as unfortunate but nothing so serious as it is in the eyes of the Japanese. The Moritas had no children and were unable to bear any. This put them in an inferior position in a culture that places high priority on child bearing in order to carry on the family name and have someone to care for the family spirits.

Our hearts went out to these people as they struggled with these barriers. But to us there was an even greater barrier: their nonacceptance of Christ as savior. To them Christianity was merely another philosophy to choose from, a way of thinking imported from the West. While they believed in the existence of Jesus, in their view he was no more than a good man, perhaps a prophet, certainly not the only true Son of God who should be worshiped.

How could we build bridges to people already isolated within their own culture? Being foreigners ourselves, we felt inadequate and unsure. Intellectually there was a feeling of inferiority on our part. How could we present Christ to such capable thinkers, and so break down their walls of unbelief?

continued on p. 12

PROGRAM 6 Glorious Impossibles

Dorothy Giesbrecht

God glorifies our impossibles, transforming them into glorious possibilities by Christ's touch of merciful love. "Jesus looked straight at them and answered, "This is impossible for man, but for God everything is possible" (Matt. 19:26 TEV).

All nations, people, kindred, tongues

Last fall we were part of an "Ethnic Symposium" in the Greater Vancouver area. Among those present were 27 groups of different national origins.

Dr. Don McGavran, the speaker for the conference, stated that there are 155,000 Chinese and Indo-Chinese, 70,000 Indo-Canadians (mostly Sikhs), 40,000 Native Americans, 38,000 Hungarians, 30,000 Muslims, 15,000 Portuguese, 15,000 Eskimos besides ten more groups with 500 to 10,000 in each group. Though many countries may not allow missionaries to cross their borders, God is bringing the nations of the world into our neighborhoods.

Moving into our new neighborhood

"Look Mom! There's something wrong with the trailer! It's swinging from side to side. It's coming off." A minute later the safety chain broke.

We were moving again. This time from Saskatchewan to British Columbia. We've moved so often, circling the globe three times during our quarter century assignment in India.

The move to British Columbia in 1980 seemed normal. On several of our furloughs we saw many Asian people of Indian and Pakistani origin in British Columbia. With the experience of Indian culture and language alive in our minds and hearts, it seemed a natural response to consider the call to begin an Indo-Canadian work. In late 1979 this call came to us and by August 1980 we were on our way west.

First Corinthians 13 shows what the attitude of true believers should be. Love is a glorious working of the Holy Spirit living in us. Love is essential to effective cross-cultural witnessing.

We found whole communities of "foreigners"—Laotian, Vietnamese and Indo-Canadians in British Columbia. Through Community Services, I began teaching English. Columbia Bible College and the Fraser Valley Community College developed a volunteer tutor program for the Central Fraser Valley. New "foreigners," especially those with Indo-Pakistani origins, continue arriving. I continue teaching in homes and in some of the local schools.

Who are the Indo-Canadians?

The Indo-Canadian community here in British Columbia numbers from 120,000 to 150,000. Approximately 85 percent are from the Sikh religious sect, with their roots going back to the Punjab in northwest India. The Sikhs were prominent in the military movements of the British Raj and can now be found in most major seaports and cities of the world. The first arrivals in Vancouver were in 1904. At the present time there are about three dozen Sikh temples in the province and about five out of six farms in the Fraser Valley are owned by Sikhs. Their population continues to grow through the marriage-family-relatives arrangement of the Department of Immigration.

Parents generally make the marriage arrangements for their children, usually finding a spouse from India. Several years after the spouse arrives in Canada he/she is then eligible to sponsor his/her parents and all minor siblings for immigration. There is, because of these new arrivals, a constant demand for continuing English tutoring programs.

Each step a preparation

As we move in and out among the Indo-Canadian homes here in British Columbia, I'm often struck by how our time in India prepared us for the work here. We are called upon by various churches to speak on Indian culture and religion and ways to relate our faith concepts to others. Response in Mission City to invitations for Christmas, New Year and Easter celebrations is good. Several Indo-Canadian congregations in Vancouver come out to help on these special occasions. The leaders and spouses of the different groups formed themselves into a council which meets for prayer and planning every month. This council also conducts joint Indo-Canadian Christian camps during the summer. It is our desire to see a growing Indo-Canadian Christian fellowship in Mission City.

God's call to me began early

The move to British Columbia was only one part of God's purposes worked out in my life.

I was five years old when my parents moved from the Rosthern, Saskatchewan, area where father taught, to a homestead at Meadow Lake in northern Saskatchewan. I invited Christ into my life there early in my childhood.

Among the stories that Grandpa Reason told us was how he and Mr. P. W. Penner came by bicycle from California to Manitoba. P. W. Penner later went to India as a missionary. Grandpa also told us of my great-uncle, David Goerz from Kansas, who accompanied a whole shipload of wheat given by the Mennonites to India in 1898. "In fact," he said, "that's how our mission work in India began. In 1900 P. A. Penner followed up the grain shipment and went inland from Bombay as far as Champa in central India where, with other missionaries who followed, our work began." The India stories stayed with me through high school and nurse's training.

God is bringing the nations of the world into our neighborhood.

Coming on staff at the Meadow Lake hospital, I was once again in the proximity of my home church and our summer Christian camp. A missionary challenge given at Bethel Bible camp and studying missions at Grace Bible Institute under C. H. Suckau, gave me a further nudge in the direction of India. When the request to go to India as a nurse came from the Board of Missions, what could I say but yes.

My husband Jake and I met at Bethel Bible camp. We planned on getting married. Now, here I was preparing to leave for India. Placing our future in God's hands we canceled our immediate desires for God's greater plan, not knowing whether we would ever meet again.

Rev. J. J. Thiesen, a member of the Board of Missions, officiated at my commissioning service. He discovered our interest in each other when Jake traveled over a hundred miles to attend the service. The following year Jake came to India and we were married two weeks later.

During our years in India we learned the importance of correct documents required of all foreigners. In our present setting we do not need passports, visas or residential permits to make contact with international people. Our movements and the movements of people-groups today come together in God's purposeful design. We become part of the body of Christ, a cross-cultural society of the redeemed in North America and around the world. We share here the lives and stories of some of our new neighbors.

Enveloped by the Spirit

Manixi and Shriadam with their three children escaped from Laos and took up residence in our neighborhood. I tutored Manixi in the English language. We became close friends. Several times during our two years in association with the Laotian group, Manixi and Shriadam asked us to take them to a holy place (a church) to lay hands on them and pray for them like they had seen on television. Both times they experienced a new presence of the Lord. One day in the summer of '86, while Manixi was on her knees in her upstairs bedroom, confessing her frustrations and anger to God, the Holy Spirit simply enveloped her. She began to weep and praise the Lord. The next day when we arrived at her house in response to her telephone call, she broke out in praise to God.

"God changed my anger and give me love! Before I not like talk about God, but now you can stay all night if you talk about God!"

The baptism service several weeks later was a glorious celebration of praise.

The whole house was clean

Ray and Anu have family roots that reach back through Fiji to India. Ray, a surveyor by training, had contact with Christianity in his background. He came to Canada in the early 1970s. Anu came from a rural Hindu home. Their marriage in Canada seemed to be in trouble from the start. Being jobless and dependent on alcohol, Ray's life began to crumble. When their second child arrived Ray determined to leave Vancouver. On arriving in our neighborhood he recalled meeting Jake at a Vancouver Indo-Canadian Christian gathering. Taking the telephone directory, he phoned all the Giesbrechts until he found us. Both Ray and Anu acknowledged Christ as Savior during our second visit with them.

Anu became concerned. What should she do with her idols in the worship closet upstairs?

"What do you do with unclean things?" I asked.

"I wash them with soap and water in the wash basin," she replied.

Quickly she went upstairs and returned with a bucket full of articles like candle holders and incense burners. She washed and scrubbed them. Then up she went again with a bucket of hot soap water.

She returned with a joyful smile and said, "There, that's finished."

I asked, "What's finished?"

With exuberance in her voice she said, "I washed the whole closet clean and now my whole house is clean."

"I was in prison. . ."

I accompany Jake to several prisons in the Fraser Valley when he visits Indo-Canadians. At one prison a sixty-year-old man invited us to join him and some members of his family in the prison family house. When we got there he told his son and daughter-in-law what took place in his life during the last few months. In June 1986 he read the Gospel of John with Jake and

By Christ's design we become part of a cross-cultural society of the redeemed.

found it interesting. Taking the book to his cell, he read of how Jesus healed the nobleman's son (John 4:50).

For more than five years he suffered much pain in his left knee. The doctors wanted to amputate his leg. He said, "Jesus, if you did this for the man in that story, please do heal my leg." Then looking at his son he said, "Son, look at my leg. It's as good as the other one."

He continued to share how he received Christ into his life and then how he began to pray for his children who deserted him five years earlier because of his crime against their stepmother. "The very day when I prayed for my son and daughter in Winnipeg my daughter phoned and said that they planned to come and see me in August. God is real. I talk to God every day."

And in conclusion

It is an exciting time to be alive and to think that Revelation 7:9 is actually possible right here in British Columbia, all over North America and around the world. "And lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne and unto the lamb!" (KJV).

PROGRAM "HOW-TO" IDEAS

1. Be alert to new neighbors. Listen to the stories of their families. Invite them to Christmas or Easter festivities or special events in your church or home.
2. Plan an "All Nations" evening in your church by inviting all the different nationalities in your city or town. Supply John 3:16 in their language and have them read that verse to your group. Let your guests share a song or story from their homeland. Serve samples of foods from the various countries represented.
3. Study Acts 10 and 11. Note the ways in which God came through to Peter, enabling him to go minister to Cornelius. Are there similar stories of people in your community whose ministry has gone beyond their own group? Have them share their story with you.
4. Choose an ethnic group other than your own. Learn about their social order, language, race, caste or tribe. Discuss ways the church can expand cross-culturally. Act on the results of your discussion. Share the stories of your actions with WM.
5. Resources

a. The film Gurdeep Singh Bains (11 min. 55 sec.) is the story of a 13-year-old Canadian Sikh whose family runs a dairy farm near Chilliwack, B.C. (very descriptive).

In Canada write to:
The National Film Board of Canada
150 Kent Street, Suite 642
Ottawa, ON K1A 0M9

In the U.S.A. write to:
The National Film Board of Canada
1251 Avenue of the Americas
16th Floor
New York, NY 10020

b. For church related slide sets, films, videos, mission study materials or brochures write to:

In the U.S.A.
Commission on Overseas Mission
722 Main Street, Box 347
Newton, KS 67114

In Canada write to:
Conference of Mennonites in Canada
600 Shaftesbury Blvd.,
Winnipeg, MB R3P 0M4

A CUP OF SHARING

Lois Deckert

As a child in India I slept under a mosquito net. The kerosene night-light shining through the white enclosure provided the illumination for hand shadow play against the mosquito net screen. I often held my hands in a position mimicking the leper's claw-shaped ones. With my fingers tucked into my palm I became a poor, begging leper, whining piteously, holding out crippled shadow hands. As I acted out this desperate role, I imagined Jesus coming by, healing me the way he healed the lepers in the Bible stories. With Jesus' healing touch, my fingers flew open, supple, alive, usable.

How easily we clench our fists around the ethnicity or the doctrines which give us belonging. What can we really do with hands holding tightly to our very own ethnic or theological treasures? Can we shake hands with others, receive gifts, work together, share, or even make varied shadow pictures with tightly closed fists? Can we ever be really Christian and Anabaptist until we open our hands to allow ethnic names, backgrounds, histories and food to fall into their proper places?

Jesus' healing love cures our closed-fisted, claw-fingered, crippled hands. We become true followers of Christ when our hands are opened by Christ's touch. The love of God, touching us deeply, allows us to let go of nonessentials. With open hands we receive God's love. With open hands we share this love with others.

Barriers to Bridges

continued from p. 6

We were reminded that Jesus met people at their points of need. His touch brought healing and restoration to their pain and incompleteness. We needed to translate this form of ministry into our own relationship with the Moritas.

One area of need that we could touch was their loneliness. Without children or extended family nearby, with Mr. Morita's lack of social contact, there were long periods of isolation. Often the only contact was with Mrs. Morita's students. There was no outside support system. What happened when both were tired and depressed? Whom could they turn to for even small house repairs?

An obvious way to meet their needs was through phone calls, dropping in to say hi, and inviting them over for meals. We looked for other specific ways to help. They needed to remodel their home to make space for a wheelchair, handrails, ramps, etc. We volunteered to move furniture and other belongings to a rental home while the renovation took place, sat down with them to discuss their remodeling plans and just tried to participate wherever we could in this new step in their lives.

As we ministered to the Moritas, we in turn were ministered to. I have learned that whenever I give of myself I always end up on the receiving end. As we gave our time to the Moritas we found that the loneliness we experienced as missionaries in a foreign land was lessened by their presence.

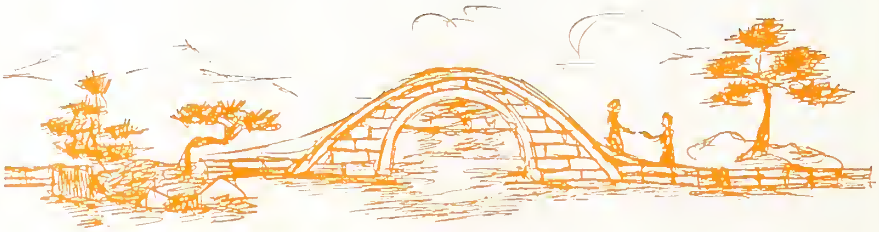
Because of Mrs. Morita's English skills, our Japanese language-and-culture-related questions could be answered. They were eager to make us feel at home in their land and this made us feel good. New horizons were opened to us as Mr. Morita taught us a deeper appreciation for classical music by teaching us how to listen and by telling the stories of the composers who wrote the music.

Faith never grows until it is used. By stepping out in faith towards a family, we found that our Christian experience took on deeper meaning. Prayer had specific aims, there was relevance in the Scriptures. The necessity of God being with us moment by moment through the Holy Spirit became more apparent as we felt so incapable of reaching these people beside us.

Without our giving any lengthy presentation proving the existence of God, Mr. and Mrs. Morita began to express an interest in our faith. The barrier was coming down, not by bulldozing techniques, but by touching each other in caring ways. God, through us, was tearing down another wall of disbelief.

The Moritas are not yet believers. In Japan this is often a very long process. There are so many fences to climb in their culture. It seems impossible to make this giant step which has so many consequences. Yet we have seen that God goes to great lengths in tearing down the walls that separate his creation from himself.

"But now in Christ Jesus you who once were far away have been brought near through the blood of Christ" (Eph. 2:13, NIV).



CONSIDER READING

China Homecoming *by Jean Fritz (G. P. Putnam Sons, 1985) Junior age, fiction. Reviewed by Anita Bohn.*

Who of us has not dreamed of going back to our earliest home or visiting a favorite spot from childhood? And when we do go back, it is never the same—sometimes better, sometimes not, but always exciting.

Jean Fritz' story in *China Homecoming* is a fulfillment of that oft-dreamt return to Hankow, People's Republic of China, where she lived her first 13 years with her parents; her father was a YMCA employee. But that was 55 years ago and Hankow is now the five-part city of Wuhan.

After determined letter writing and persistent phone calls, an understanding Mr. Ji of the Chinese embassy in Washington, D.C., pulled all strings. Months later, Jean and her husband Michael heard the good news, "We have been informed that you are a friend of China. Please tell us your plans."

Jean writes of the samenesses—the train with the beautiful lace antimacassars on seat backs, scenes of farmers with rolled-up trouser legs wading in rice paddies, water buffalo, moon-shaped gates and curved rooftops. And the differences—in the train compartment was a huge thermos and lovely China cups and tea bags. On the streets people did their early morning exercise, and in the evening old men walked swinging a bird cage to air and exercise the pet.

Jean gets reacquainted with "her" people and finally happens upon her old brick home. Interspersed in the story are highlights of China's history—wars, ruling dynasties, cultural revolution, enough to interest us in their rich past.

You will also want to read an earlier award-winning book, *Homesick* in which Jean tells of her growing-up years in China.

The City of Joy *by Dominique Lapierre (Doubleday, 1985, 490 pages). Reviewed by Lois Deckert.*

This is a story of poverty, degradation and the cruelty of human beings to each other. At the same time it is a story of love, hope, spiritual wealth and human kindness. A young Polish priest, Stephan Kovalsky, arrives in Calcutta to work among the poor in Anandnagar (City of Joy). Stephan comes as a white man from the wealthy West. He is misunderstood by fellow priests, the inhabitants of the slums, the mafia-like godfather of the area, government officials and the wealthy. His faith and persistence do not allow defeat. In time he truly becomes one of the inhabitants of Anandnagar, able to minister to the needs of his people. He discovers that among the poor there is sharing, heroism, acceptance of life and death and a surprising happiness. This book shows paths of hope opening through the stagnant, filthy slums. Because the author lived in and experienced Anandnagar himself, this book is an authentic portrayal and well worth reading.

WM Office Jottings
by Sara

Financial Goals for 1987
WM realized 98.5 percent of its financial goals for 1986. A $222,200 budget was approved for 1987.

New financial goal items:

- *Family Life Ministries* ($8.000) WM supports COE's newly appointed Family Life staff person, Clare Schumm, who will give half time to help develop family life ministries in General Conference congregations.
- *G. C. Visitation Couple* ($3,000) Malcolm and Esther Wenger are available to General Conference congregations and WM groups to give inspiration and provide person-to-person communication about the conference.

Financial goals: (in U.S. dollars)

Commission on Education	$ 22,000
Commission on Home Ministries	33,000
Commission on Overseas Mission (including AIMM)	117,000
Mennonite Biblical Seminary	6,500
Window to Mission	26,000
Women's World Outreach	7,000
Spiritual Growth Fund	1,400
American Bible Society	800
Inter-Mennonite Council on Aging	3,000
Contingency	2,500

Projects completed in 1986:

- *Mission Education Materials.* Concern for mission awareness initiated a book of mission and service stories, *I Heard Good News Today* by Cornelia Lehn. From this beginning grew a three-series mission education curriculum: *Neighbors Near and Far.* WM contributed $18,000 to this project over the past five years.
- *Secretary for Children's Education.* Three years ago WM committed $15,000 annually for three years to COE for the support of someone who could stimulate churches to improve education for children. Rosella Wiens Regier provided resources and led workshops in congregations. She continues as Children's Education Secretary with COE support.
- *Missionary Supplemental Retirement Fund.* "Two cents a week and a prayer" for a retired missionary began the fund in 1935. As this fund grew it was changed into an endowment fund to provide benefits for retiring missionaries. Development Drive funds are designated to provide subsistence level income and emergency aid to retired church workers. WM support will no longer be needed.

WM Learning Tour
Women in Mission is planning a tour to South America that will focus on missions from a woman's perspective. Each provincial and district WM organization is asked to choose and support one woman to join this learning tour. Following orientation each team of two women will travel to a country where COM has mission work. Participants will stay with missionary or local women in their homes, share in routine activities and attend church and community functions.

During an evaluation session on their return, participants will receive help in communicating the story of missions to congregations and women's groups. Cost of the trip is estimated at $2,000 per woman.

For information contact your provincial/district WM president or write WM, Box 347, Newton, KS 67114.

contributors

Beatrice Hillegas (The Open Window) lives in Quakertown, Pa, with husband David who is pastor of Saucon Mennonite Church, Coopersburg, Pa. Beatrice is past president for the Eastern District WM. She serves as church organist and is a member of various church committees and the Frederick Mennonite Home auxiliary. Beatrice and David have five grown children and nine grandchildren. She enjoys gardening.

Rose Waltner Graber (Beggar Boy) is the daughter of Erland and Winifred Waltner from Elkhart, Ind. She is a graduate of Goshen College and Mennonite Biblical Seminary. She spent 2 1/2 years in voluntary service at Welcome Inn in Hamilton, Ont., Canada. She was ordained for the pastoral ministry in anticipation of church planting responsibilities in Recife, Brazil. She and husband Dan served four years with COM. Following their North America Assignment, Rose, Dan and their children Ben and Crystal Joy returned to Brazil for a second term of service.

Jeanne Rempel (An Emerging Hope) husband Dennis and children Heidi, Jonathan and Susanna traveled for COM following their return from Burkina Faso. Jeanne has a B.S. in nursing but doubles as teacher for her children during their itineration. Jeanne says this teaching is one of her biggest challenges and rewards. The Rempels are members of First Mennonite Church in Upland, Calif.

Nancy Ferris (From Barriers to Bridges) returned recently from Japan with husband Perry and daughters Erica and Jessica. Nancy and Perry served in church planting for COM. Nancy spent the first eighteen years of her life in Taiwan with her COM missionary parents, Hugh and Janet Sprunger. The Ferris family lives in Aurora, Colo., while Perry finishes a seminary degree. Nancy works as a clerk at an area elementary school and as a homemaker. Both Nancy and Perry are assisting Leonard and Joan Wiebe in planting a dual conference Mennonite church in Aurora. Nancy enjoys needlecraft and doll making.

Dorothy Giesbrecht (Program 6: Glorious Impossibles) and husband Jake served under COM in India from 1951 to 1977. They were in evangelism ministries and also worked in Rural Economic and Community Health (REACH) programs. In 1980 the Conference of Mennonites in British Columbia invited Dorothy and Jake to begin a ministry to Indo-Canadians. Dorothy's involvement in multicultural Christian ministries includes tutoring new Canadians in English.

Lois Deckert (A Cup of Sharing) continues sharing with you as she edits *Window to Mission* from 722 Main, Box 347, Newton, KS 67114.

Anita Bohn (Consider Reading) and husband Stan live in Newton, Kans. Anita works at the Faith and Life Bookstore where she helps puzzled buyers find just the right records, tapes, books or cards. She and Stan are members of Faith Mennonite Church in Newton.

Sara Regier (WM Office Jottings by Sara) and husband Fremont keep their corner of North Newton looking green and productive. Sara coordinates the work of WM from her office at 722 Main, Box 347, Newton, KS 67114.

Wanda Schirmer (Bright Ideas and Resources) lives in Norristown, Pa. She is the president of Eastern District WM. She and her husband William are active in the Grace Mennonite Church of Landsdale, Pa.

credits

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Rose Waltner Graber

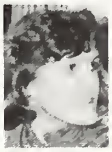
Jeanne Rempel

Nancy Ferris

Dorothy Giesbrecht

Anita Bohn

Wanda Schirmer



forecast

The new program year begins with a Bible study which looks at "Grace as Pardon." Two modern day stories tell of reconciliation through the Victim Offender Reconciliation Program (VORP).

BRIGHT IDEAS AND RESOURCES

Wanda Schirmer

Is your district involved in a project to help people in your immediate community or people in other parts of the world? Share what you are doing with others in WM through the Bright Ideas page as the Eastern District is doing in this issue.

Poverty, malnutrition—how can I as one individual become involved in helping such a situation when it seems so far away? Something to dream about.

Priscilla Benner, M.D., of Pennsburg, Pennsylvania, expressed this dream to close friends and relatives, then to women in Honduras who were looking for ways to work with the poor, then to the Franconia Conference Women's Mission and Service Commission (WMSC), then to the Eastern District WM.

At present, the dream is called the Mujeres (Women) Amigas (Friends) Miles Apart (MAMA) project. It is a partnership between Mennonite women of Honduras and North America. The MAMA project is a "grass roots" movement whose goal is to combat malnutrition and disease among children through education, preventative medicine and other appropriate ways, as needs are identified.

It has become a cooperative venture of the Franconia Conference WMSC, the Eastern District WM and the Mennonite Women Society in Honduras. This is a pilot program with a three-year commitment period to four specific villages in Honduras.

The formula for discovering needs is simple. The church women in Honduras go and work with the women in the villages to learn to know them and their needs. They then let the women in North America know.

A super nutritional granola bar (Superbarra) has been developed to help fight malnutrition in small children. The bars will be made in homes or designated places in our local Mennonite churches. Ingredients for one bar cost 8 1/2 cents. One bar per day per child is needed. Malnutrition is the major cause of death in children.

A group of four Hondurans, including the MAMA project coordinator Emelina de Munson and administrator Antonio Pinto, recently concluded a 17-day visit to Pennsylvania to share with local Mennonite churches.

The MAMA project is not just for women or children, but for anybody who will lend a hand. A list of current needs has been developed to keep people informed on ways they can help.

If you want more information, write to MAMA Project, Franconia Conference Center, Box 116, Souderton, PA 18964.

THE MENNONITE

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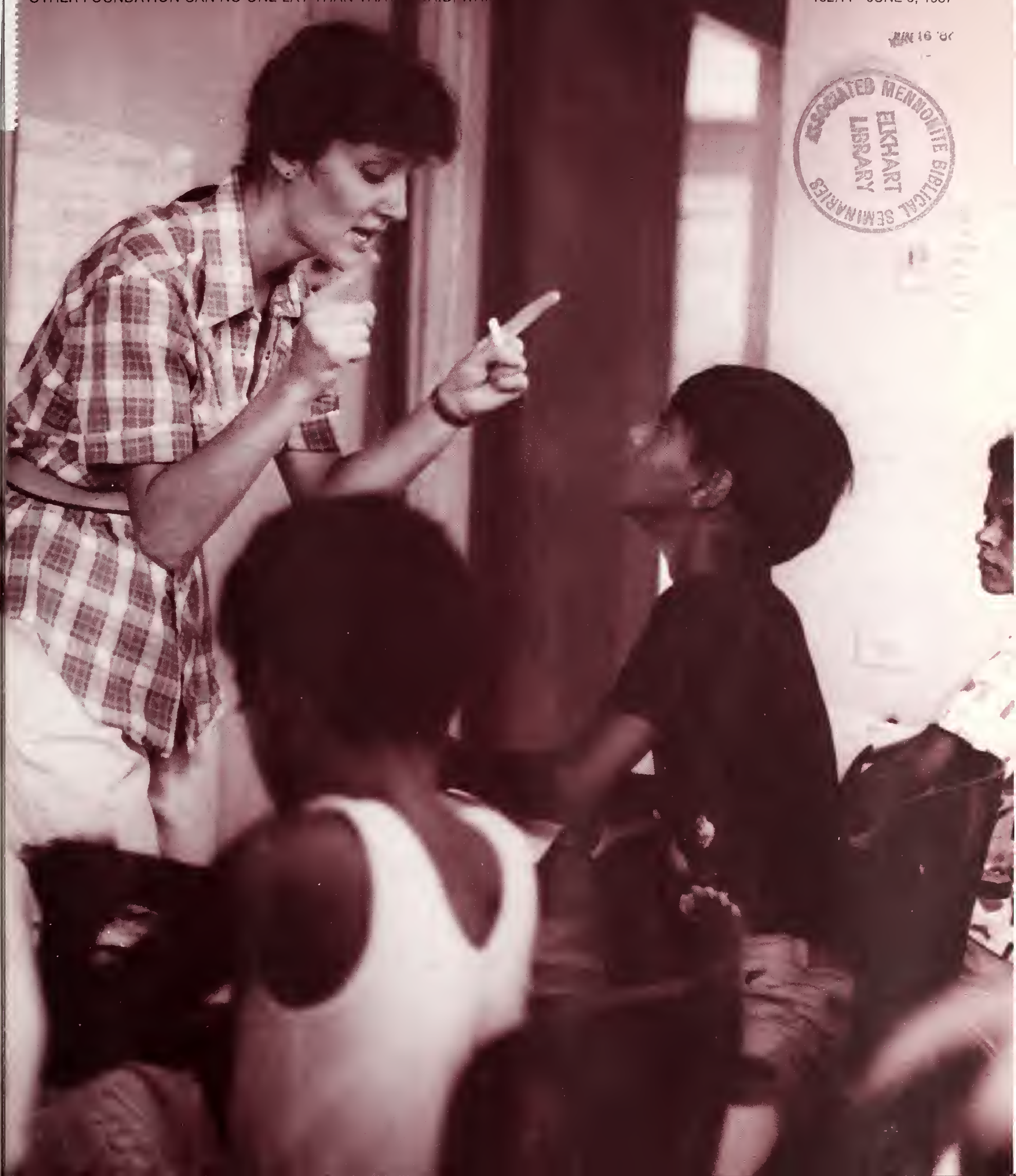

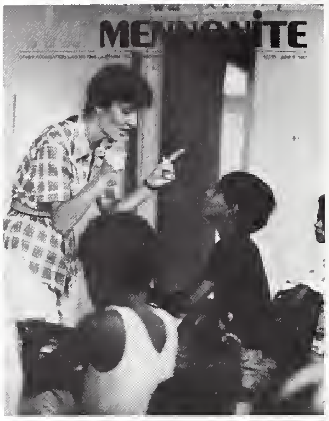

Wanda Rohrer-Heyerly, working for Mennonite Central Committee, teaches deaf students in Recife, Brazil. See page 245 for the rest of the story.

prologue

I am always heartened when people do something they don't *have* to do or learn something they don't *have* to learn. Like the hearing children at Charleswood Mennonite Church (Winnipeg) signing their song as they sang it to the congregation. (I witnessed this last March. I practiced signing "Jesus" and "Lord" and "serve.")

As you read these pages about developmental disabilities, you may be saying, "Umhum. We've experienced that." Or, if you are able-bodied, you may feel a resistance and think, "But no one in our church needs a wider door or ground-level access. Why spend those thousands of dollars?"

Here are some comments I overheard at a gathering of people who talk about these things: "Be prepared. You never know when a person who uses a wheelchair will come to one of your weddings or funerals" and, "Remember, a roof was dismantled to get a paralyzed man to Jesus" and, "I taught the congregation how to sign 'Jesus Loves Me.' You should have seen those Mennonites loosen up." *mts*

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Credit: Cover photo by Leon Rohrer-Heyerly

THE MENNONITE

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Is your church a UFO?

Nancy Kerr

Churches need to get off the ground and fly right if we're to meet our kingdom commitment goals. But I'm not asking if your church is an Unidentified Flying Object. I hope it isn't unidentified. I hope it is a User-Friendly Organization.

"User-friendly" is computer jargon for a machine that doesn't make you negotiate a lot of steps, know a lot of conventions or a new language, isn't hard to "read" or see. People with developmental disabilities (DD) have as much difficulty accessing church groups and buildings as most church people have with computers.

We need user-friendly churches. They have warm, welcoming people. Such people learn to befriend one who doesn't speak our language, can't hear, acts "strange" or looks "different." "Jesus-type evangelism" makes everyone feel at home: people with DD, ones who didn't grow up Mennonite, who have non-white skin, who come from another country.

User-friendly churches have wide doors on ground level. Most churches advertise that only the young are welcome. Steps at all entrances and narrow doors are hurdles not only to the wheelchair bound but also to a parent carrying a child and accompanying paraphernalia. They also daunt one with arthritis, one who uses a cane, one who is up in years.

User-friendly churches have wide aisles that provide a space for wheelchairs if you have pews. Folding chairs are even better because a person's wheelchair fits in easily wherever family or friends sit.

RNS

User-friendly churches have sound systems. The most user-friendly ones deliver sound over an AM channel so that hearing-impaired people can use headphones and a personal radio to control the amplification they need without blasting out the neighbors. Systems that can mix tones compensate for people who have lost hearing for particular pitches. One that records on cassette tape will bring worship to those hospitalized, home bound. "Signers" (people who can translate into American Sign Language) are user friendly for the deaf. Ask around; many young people have learned this language.

User-friendly churches have large-print *Mennonite Hymnals.* How many does your church have? The American Bible Society has high-quality, low-cost, large-print Bibles. Copiers now enlarge material so that bulletins and Sunday school lessons can easily be made. (Copyright laws allow up to 20 copies for immediate teaching materials.)

User-friendly churches have handicap-accessible washrooms on the same level as the sanctuary. These need wide doors, room enough inside to maneuver a wheelchair, room beside and in front of the stool, a stool high enough, a sink low enough, faucet handles long enough to use and towels and a mirror down far enough. Such a washroom is nice for short people and children, too.

User-friendly churches have prayer-partners, mentors, small groups, big brother/big sister programs, adopt-a-grandparent and respite care. One-on-one relationships are ways of structuring friendship evangelism to meet the needs of many people as well as people with developmental disabilities. Respite care means giving care to a family member who is disabled so that the family can have a respite. A church with a few such willing people is irresistible.

When all's said and done, a church that is user friendly to people with DD will be user friendly to everybody. Take it a step at a time. Make your church a UFO.

Nancy Kerr is pastor at Pulaski (Iowa) Mennonite Church. She has served as a consultant on developmental disabilities.

Here are nine stories surrounding the subject of disabilities. Some are testimonies, some are descriptions, some are admonitions. They are what interested people want to say to the churches.

We have come a long way, but . . .

In the span of my lifetime, we as a church and society have changed dramatically in our attitudes and actions toward those who may be different—developmentally, physically, mentally. Do you remember the degrading and condescending terms one heard too frequently: "insane," "feeble-minded," "lunatic," or worse, "weirdo" and "crazy"? As we have progressed in our understanding we have become more thoughtful and loving.

Our church is increasingly active in this area. Through the Mennonite Central Committee we have provided mental health services for some 30 years. More recently MCC has expanded its mission to include people who are developmentally and otherwise disabled. Some congregations have decided to do more, for example, to provide access for people in wheelchairs or to become the "family" who cares for a surviving handicapped person.

Certainly there is much more openness now than previously. If disabled people are not quite out of the closet, the door at least is opening. The "different" ones have personally helped by teaching that they are individuals along with everyone else.

We have come a long way, but. . . .

I wonder if in this enlightened age "normal" people are not continuing to foster an oversimplified view of "special" people. Are we simply substituting a new vocabulary for the old when we refer to the "developmentally disabled," and "handicapped," the "mentally ill," and more frequently the "elderly" or "senior citizen"? We categorize and lump together people who are as distinctive and different from each other as any two people.

One may not be able to avoid such terms and definitions altogether. Certainly social service programs and government agencies have found the labels useful in coordinating efforts and rallying sympathy and support.

It seems that we are perpetuating our past sins of shutting out some people and institutionalizing them in walls of separation, new asylums of anonymity. When will we take each other as individuals, distinct human beings with unique qualities and a capacity for growth and usefulness? When will we stop emphasizing perceived differences and limitations? In Christ the categories are demolished and the walls come tumbling down.

So perhaps the greatest need remains: Learn, be informed, confront in order to understand, be supportive, become involved. We need that all-inclusive reality that in Christ we are all one body with many members.

Vernon Neufeld, 11600 Judy, Bakersfield, CA 93312, is former executive director of Mennonite Mental Health Services.

Two handicapped women from the Suf Refugee Camp near Jarash, Jordan, cross-stitch garments that will be sold at a fund-raising bazaar. Theirs is one of three programs started by camp residents after they caught a vision from Aziz Daoud, a Palestinian committed to helping people help themselves. Jeanette Ewert, Mennonite Central Committee volunteer from Fresno, Calif., assists Daoud in the newest program, the Husn center.

Charmayne Denlinger Brubaker (MCC)

A stewardship issue

Bergthaler Mennonite Church, Altona, Man., becomes accessible.

When the Bergthaler Mennonite Church of Altona constructed a new building in 1954, several principles guided its erection: it should be simple; it should accommodate a growing congregation, and it should be well built.

The building served well, but as the congregation grew and aged we became aware of increasing problems for our handicapped people and for our aging members. Our building had several limitations, such as narrow, cramped entrances and little lobby space. Increasingly, however, the matter of access for the elderly and handicapped presented a problem. We finally decided to do something about this problem.

Stewardship is often seen as giving to others outside the church fellowship and doing things as economically and as simply as possible. We needed to come to the understanding that stewardship applies also to the inclusion and management of the human resources in our fellowship.

We still struggle with the high cost of installing an elevator and other features to make our building more accessible to all of us but especially our handicapped people, as well as the high cost that is paid to abide by building and fire codes when renovations to an older building are undertaken. However, we have begun to see that stewardship is more than doing things as economically as possible and it is more than giving to people and causes outside our fellowship. Stewardship is an act of love and concern demonstrated through a willingness to pay the cost of including one's sisters and brothers fully in the family of faith. Hopefully our construction project is such an act and such a symbol. *Walter Franz, pastor, Bergthaler Mennonite Church, Box 90, Altona, MB R0G 0B0*

A school in Recife

In March a local association of deaf adults along with Mennonite Central Committee began a school for deaf children in Recife, Brazil.

MCC worker Wanda Rohrer-Heyerly, a member of the association, realized the need for a school when uneducated deaf children showed up at a center begun by the Catholic church.

Many of the deaf children were uneducated because parents could not afford transportation and tuition costs for deaf programs downtown. Some parents were also hesitant to send their children out of the community for school.

By visiting deaf children's homes, Rohrer-Heyerly learned that parents were interested in having their children learn sign language. Local programs encourage oral philosophies such as lip reading to teach deaf students.

When the school began only a few students were expected, but the number quickly climbed to 12 with the possibility of more. Currently students range from ages 7 to 29; a majority are between 13 and 17 years old. Most of these children have had no formal education.

Rohrer-Heyerly is currently the main teacher. She plans to have her assistants, one deaf and one hearing, gradually take over.

The main subjects taught are math, sign language and Portuguese. Cooking, art, Bible and physical education are also taught. Both the Bible and physical education classes are taught by deaf teachers.

One of the school's goals is to have deaf people from the association be involved with the classes, to give them leadership experience and to provide role models for the students.

"I feel inspired by the enthusiasm and desire to learn among the students," says Rohrer-Heyerly. "I sense they are happy that finally they can go to school just like their hearing brothers, sisters and neighbors do. But I also feel sadness as I look into the eyes of 22-year-old José as he pages with delightful wonder through a first-grade-level book."

Rohrer-Heyerly is a daughter of Raymond and Elizabeth Rohrer of Ronks, Pa., both of whom are deaf. *Information Services, MCC, Box M, Akron, PA 17501*

Physical barriers aren't the only ones. Changing the attitudes of able-bodied people is just as important as building ramps. Virginia Kreyer, United Church of Christ

I felt handicapped because I can hear

I am involved in the deaf community. I am completing a course on visual language interpreting. Deafness is seen by many as a handicap, but I see it more as a different perspective on life. Recently I attended a conference, "A Celebration of Deaf Women," sponsored by the Winnipeg Church of the Deaf, and felt handicapped because I was a hearing individual.

Historically the deaf community has been oppressed by institutions such as education and the church. Some educational systems force deaf individuals to speak and lip-read spoken English. Their native language (American Sign Language) is not recognized as a true language, so written and spoken English becomes the required mode of instruction. The worship services in church place heavy emphasis on music and wordy English liturgies, discouraging deaf people from feeling connected or bonded with the congregation. Because of these institutions deaf people have become unaccepted as equal members within the professional and spiritual communities.

RNS

The oppression experienced by the deaf then stems from the ignorance of hearing people who have failed to understand deaf people and their culture, a culture with a distinct and separate visual language. As a society we accept a view of "normality," "status quo" or "true image" in which some folks are "normal" and others are "deviant." Differences of culture, language, religion, race, abilities and choices of lifestyles have deterred people from being treated with respect and accepted as potential individuals in our structured societies.

We need to join together and learn to work with people's differences and understand each person's "normal" lifestyle. Our God is one whom all can see as their spiritual being and not one who only serves the needs of a selected few. As we strive to serve and meet people's needs we achieve a better understanding and awareness of how to eradicate the injustice in our world today. *Charlotte Rempel trains people wanting to be interpreters between deaf and hearing people. She is a member of Sargent Avenue Mennonite Church in Winnipeg but attends a Protestant church for the deaf.*

Able-bodied students at Associated Mennonite Biblical Seminaries recently went through a normal day's activities using a wheelchair or crutches. One student was amazed at how people violated his space, finding that they ran into the chair and maneuvered it without asking, as though he wasn't there.

My testimony

In the autumn of 1971, the year of many changes, I started high school. I was taking English, algebra, science and art in the first semester. I also played trumpet in the school band. And like all grade 9 students I wanted to be involved in extracurricular activities. So I went out to learn to curl.

On a November day I was on my way home from the curling rink. A friend and I were walking to the bus stop. I stepped onto the street in front of her and was struck by a vehicle. I was unconscious on impact.

I was taken to City Hospital. My mom tells me I was all tubes: intravenous, tracheotomy, catheter, a tube through the nose for feeding. I was unconscious until April, about 5½ months.

When I became conscious, no one knew it. I wasn't able to project my voice—a problem that I discovered later is shared by people who have had a trach. Frustration. I wasn't able to ask anyone how long I'd been in the hospital or why I was there.

Mom and Dad were the first to realize I was conscious. They began reading my lips. I thank God that they were so patient with me. Mom came to the hospital every afternoon and Dad every evening. We would converse—or try to. I learned soon to use only one-syllable words. It gets complicated when a person starts using words with four or five syllables and expects her lips to be read.

I was transferred to University Hospital in June 1972. There I was put on an extensive program of physical therapy, occupational therapy and speech therapy.

My muscles had contracted so severely during my unconscious period that I lay in a fetal position. Anything else was impossible. They corrected this in physical and occupational therapy.

Therapy didn't end at 5 p.m. I had weights hung from my ankles—traction—to straighten my knees. Fifteen pounds from the right leg, 13 pounds from the left—an hour of this torture every night.

But in spite of all this physical help I was receiving from the hospital, I have to say that I would never have made it without the emotional and spiritual strength offered by my family, friends and people I didn't even know. I am sure I will never meet all the people who gave their support in prayer for my family and myself. And I will never forget the tears I shed as my dad reminded me of the verse that I had adopted as the theme for my life—Philippians 4:13—"I can do all things through Christ which strengtheneth me."

I thank God that he has allowed me to be victorious through him. *Sheryl Wall, 105-530 25th St. E, Saskatoon, SK S7K 5E2*

'What's it like?'

When I was in college many years ago, a young man one day plopped down unexpectedly beside me and asked, "What's it like to be handicapped?" That question had never been put to me. I was caught off guard and could barely stammer a reply.

I don't remember what I said, so I don't know if I satisfied his curiosity. I only know I was pleased by his question. Now, almost 20 years later, I still am.

I also don't know why so few people ask questions like that one. I have been asked how I cope with housekeeping chores, how I drive my car, how I get dressed in the morning, but never again, "What's it like to be handicapped?" Maybe most people are afraid of prying or of hurting my feelings. Maybe they are afraid of my reaction or of what they may learn. Whatever the reason, the awkward silences and forced conversations are there, mute evidence of the barriers between the disabled and the able-bodied.

This young man crossed the barriers. If he asked that question conscious of what he was doing, then God bless him for his courage. If he was unconscious of his actions, then God bless his parents for raising him to be ignorant of those barriers.

His attitude was a breath of fresh air in a stale room. *Ruth Enns, Box 67, Sanford, MB R0G 2J0, is a member of First Mennonite Church, Winnipeg.*

My handicapped friends and I

In love we encourage each other. In love we affirm each other. In love we visit together. In love we challenge each other.

In love we talk about baptism and what it means to us. In love we talk about how it hurt Jesus to hang on the cross. With tears of grief and empathy we feel the sadness of Good Friday. Glory comes down and fills our souls.

In love we share our money to feed calves for Mennonite Central Committee. In love we share our money to buy large-print songbooks for the visually impaired.

With delight we become "pals" to one of the women's organizations of the church.

With enthusiasm we sing special music in church worship services. With enthusiasm we become greeters at the entrance of the sanctuary. With enthusiasm we hand out bulletins and take up the offering. With enthusiasm we play the offertory and read Scripture for the morning worship.

Learning to know you, learning to know all about you, are not merely words to a song. *Arlene Wiens, Route 2, Box 126A, Newton, KS 67114, teaches the Sing and Praise Sunday school class at Goessel (Kan.) Mennonite Church.*

Disability is . . .

Disability is hell. Disability is an affront to both people and God, an insult to both the creature and the Creator. Why doesn't God do something about my disability [blindness]?

Disability remains in the universe. Through pain and suffering human beings get in touch with life, themselves and God. Suffering allows us to get in touch with that which is really important in life. *Daniel L. Bowman, addressing the Theological Forum on Devalued Persons, hosted by Eastern Mennonite College and Seminary, October 1986*

My experience at Seishi-En

Last summer I was in Beppu, Japan, in a volunteer program with the Commission on Overseas Mission. Missionaries Peter and Mary Derksen were my "supervisors." They helped Brenda Niehbur (from Vancouver) and me to identify and interact with the Japanese people.

Our assignments included volunteering at an institution for handicapped children every afternoon, Monday through Friday. At the institution, Seishi-En, Brenda and I were assigned to three wards. The children, ranging in age from preschool to junior high, were divided according to the needed care and the severity of their handicap. We played with the children, gave them baths and snacks and participated in special school functions as much as we could in spite of our language barriers.

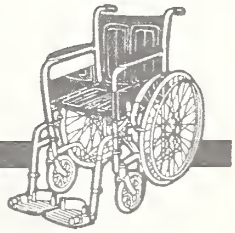
I learned to look beyond the children's physical and/or mental disabilities and to love, understand and treat them with sensitivity. Their personalities became more important to me than their outward physical handicaps.

I was impressed by the way the children interacted and communicated with one another. They were so concerned for and sensitive to one another's needs; they looked out for their friends before themselves.

I miss folding paper cranes, playing tag and teaching the children how to count to 10 in English. I can still remember the tears we shed when I left. The children opened my eyes. Our society neglects the disabled, failing to give them credit for who they are.

This summer I will be interacting with handicapped children and adults at a General Conference camp in Manitoba. One of my goals is to keep seeing people with handicaps as created in God's image. My other goal is to remember that I, too, am not without handicaps. I am not perfect. No one is, so why judge?

I thank God for the experience and the learning at Seishi-En. *Jenny Von Gunten, Goshen College, Goshen, IN 46526*



By their love you shall know them

Henry Enns

He was only 18 years old when his body was found at his small apartment in Winnipeg with a bullet hole through his head. Only one week before he had been on the local radio station telling humorous stories of things that happened to him because he had cerebral palsy. The radio interviewer on the live open-line show complimented him on his positive attitude and his adjustment to his disability. Now he was dead and beside him was a letter that explained the shame, hurt and anger he felt.

Yes, society is making changes to accommodate disabled people. He could now use the Handi-Transit. Buildings were being made accessible and he was attending a public school. But the letter beside his body told a painful story of rejection. At an age when relationships with the opposite sex were becoming increasingly important for him and his friends, he would be laughed at when asking someone for a date. Girls would laugh at his funny walk and light slur of speech. Even when he asked a girl to go out for coffee he would receive a shocked look as if to say, "How dare you even ask?" Yes, society had made changes to accommodate his disability but had not accepted his humanity.

Many disabled people, young and not so young, can tell similar stories of rejection. Disabled people are perceived as being asexual, without the normal need for warmth, friendship and love. When they do find someone to share their love, they often find strong opposition from parents, family and friends to building a long-term relationship. Yet relationships have a strong impact on our self-image and our development as people.

I am encouraged to see that Mennonites are making churches accessible, installing hearing loops and making other changes to include people with disabilities. But I continue to hear stories of loneliness, rejection and isolation by people within our churches, from young people who are left out of the activities of church young people's groups and from mentally handicapped people who have no friends or support groups. As a church we have a long way to go to fulfill the words of Christ to love one another. Yet it is this love that is to identify us as Christians.

This love is often lacking when we attempt to respond to people in our churches who are slightly different. This love causes us to see beyond the disability, color or gender and see the human being. This love calls us to go beyond an institutional response to become individually involved with people who need our friendship.

This love motivates us to develop models of caring such as the Supportive Care Church Model [see review on page 262], where a group of people meet regularly with the disabled person and his or her family.

This love opens our eyes to see clearly through our prejudices. This love dispels the myths and perspectives about people. This love challenges us to become fully human.

This love challenges us to wholeness for ourselves and others.

Henry Enns is an advocate for developmental disabilities concerns for Mennonite Central Committee Canada, 134 Plaza Drive, Winnipeg, MB R3T 5K9.

El Dad ranch works with handicapped offenders

Staff member Eldon Block and a resident work together preparing firewood for sale at El Dad Ranch, a farm-based residential program in Ridgewood, Man., for mildly mentally handicapped offenders. Ridgewood Evangelical Mennonite Church and MCC Manitoba operate the rural center. Addison Klassen is the administrator.

Doreen Martens (MCCC)

Joel's call to fasting results in changes

Arthur D. Dick

Joel forces us to reckon with ordinary events in our lives. No great war, only a locust calamity wakes his people to the problems.

Repentance, fasting and forgiveness, and reconciliation are the realities of the Lord's work. Hearts are to be cleansed and not garments torn if God is to save his people.

RNS
The promises of grain, wine and oil renew the spirit of the people.

The call to fast was issued by the prophet Joel. To get the people to take seriously the need for repentance, the priests were asked to blow the trumpet to gather the people to engage in a religious fast. While we take our worship seriously, we are much better at feasting than fasting. When we wish to celebrate we gather around tables laden with food and drink. Rarely do we take seriously the invitation to fast.

Fasting was common practice when calamity was at hand. The people were easily summoned to be humble before God. Perhaps done easily because of the scarcity of food, it was nonetheless important because the "solemn assembly" was a public ceremony in which all the people participated. While sacred, it was also all-inclusive and resulted in all the people coming together, even infants, aged, brides and bridegrooms. When do we issue such a solemn call that we will interrupt everything no matter what to come to the assembly to worship?

We are better at feasting than fasting. Rarely do we take seriously the invitation to fast.

Judgment is close at hand, and all the people gather to bow down to the Lord. This judgment, the result of the locust attack, calls the people to acknowledge their dependence on the Lord. In the past he has sustained them, and now again in a time of major calamity he enjoins them to repent.

Apparently sincere repentance has come as a result of Joel's call to the people. The people come alive knowing that the nations who ridiculed the people will be put down and that in the end the Lord will be victorious. The Lord is stirred to action by the repentance of the people; his holy ardor is aroused on their behalf and he does something about it.

His compassion shows in his response to their plight; the plague of locusts is removed, and once again bounty returns to their lives. The promises of grain, wine and oil renew the spirit of the people. But he does not stop there. He goes on to answer their prayer with a response to repentance that takes the form of blessing in the security from the ravages of hostile powers.

The promise is of removal of the "northerner," which, though usually northern enemies, in this case is more likely the locust plague. Joel takes great care to point to the fact that in this case the enemy is not a foreign power but much more likely locusts that have also come from the north and that can be dealt with only through eradication. The stench of heaps of dead locusts is unimaginable but real. Celebration comes to the people following this event.

Thanksgiving is now the theme song of the people. God has eliminated the enemy, and now land, man and beast can rejoice and be thankful for what he has done. The people are urged not to fear because pastures have been revived, hope is again present and a joyful song echoes throughout the land. The "early rain" or righteousness according to the covenantal promise comes upon the people in response to their repentance and restoration to covenantal fellowship.

Restoration to fellowship or covenantal relationship is explained in the promises. First, there is a return to plenty from a land that was empty. The threshing floors will again be full and there will be more than enough for all the people. Second, remembering the lean times, the people will praise the Lord for all that he has brought to them. The festivals of harvest and thanksgiving show their dependence on the Lord for his abundant mercy.

Finally, the people come to say that never again will God's people be put to shame because the Lord has prospered. The priest enjoins the people to prayer and praise with a petition. The Lord is truly slow to anger and abounds in love. His people will survive if they remain faithful in the day of the Lord. There is life after repentance. *Third in a series of four Bible studies on the book of Joel*

Arthur D. Dick lives at 1361 Majestic Drive, Burlington, ON L7M 1G4.

A 10-year prison term would be the penalty for production or distribution of pornographic films, photographs or paintings of children under new Canadian legislation. There would be a similar sentence for visual depictions of serious sexual violence likely to cause permanent bodily harm and five years for depictions of rape or other violent sexuality or degrading sexual scenes. The legislation, however, has no controls on "simple erotica," described essentially as nudity as long as such scenes do not involve children and material is sold only to adults.

Right-wing terror squads have increased their attacks on opponents of General Augusto Pinochet's government since Pope John Paul II's April 1-6 visit to Chile, said an official of the Santiago archdiocese's human rights agency. Robert Garreton, head of the Vicariate of Solidarity legal department, told reporters earlier this month that the groups had multiplied their death threats and kidnappings during April and May. "The worst thing is the impunity with which the groups kidnap, threaten and shoot," said Mario Mejias, a leader from one of Santiago's slums who was kidnapped and badly beaten by armed men May 1.

NEWS

Weighing the advantages and disadvantages

MC/GC boards give OK to explore integration

Chicago (GCMC/MC)—In separate meetings, the general boards of the Mennonite Church and the General Conference Mennonite Church recently gave permission for the MC/GC committee on cooperation to explore the possibility of integration between the two denominations.

However, although both boards affirmed a move in this direction, the MC general board clearly expressed more caution when it asked the committee "to prepare a statement of the theological, structural and practical implications for integration" as a means of weighing the advantages and disadvantages of such a step.

"The action of our board represents an interest in exploring and evaluating integration, while remaining sensitive to the variety of viewpoints in our church," said James Lapp, MC moderator from Goshen, Ind.

Meeting here May 1-2 for the first time since the boards' action, committee members affirmed the denominations' response. "We need to seize this opportunity and try to do all we can to continue this momentum so we can act as a catalyst for integration," said Don Steelberg (GC).

The group spent a considerable amount of time discussing what helps or hinders the integration process. "People's interest in integration is dependent upon the quality of their experience," said Lapp. "How can we help people gain those good kind of experiences?"

The more you can share together the better, was the advice of Doug Snyder (MC), Waterloo, Ont., a veteran of the consolidation of the three Ontario Mennonite conferences. He encouraged the development of inter-Mennonite choirs—"If we can sing together, we can do anything together."

Willis Breckbill (MC), Goshen, agreed, "If we could find ourselves in common mission, we'd have a much easier time finding our way to integration."

Integration doesn't have the same sense of loss as the word "merger." It has more the sense of bringing groups together with respect for each other's identity. Jake Fransen

But, countered GC general secretary Vern Preheim, Newton, Kan., "We are working together," noting that the two denominations are already cooperating in most major areas including some overseas mission work.

"Maybe it [common mission] is there and we need to articulate it," replied Breckbill.

Committee members acknowledged that many had fears about integration. "There is a sense that we're family and we won't be anymore," said Lapp. "People also wonder whether bigger structures will make the church better? What will size do to us?"

Yet it is unlikely that any area conference would surpass the size of the Lancaster Mennonite Conference which has a membership of approximately 17,000, observed Preheim. He also noted that even though the size of organizations such as Mennonite Mutual Aid and Mennonite Central Committee is large, it doesn't seem to hinder their ability to relate to their constituency.

Kay Anne Fransen (MC), Normal, Ill., a member of a dually affiliated congregation felt many of the fears about integration would be dispelled as MCs and GCs got to know each other. "There has to be more physical interaction" like the joint conference of the Indiana-Michigan Mennonite Conference and the Central District Conference, she said.

Committee members also recognized that language plays a key role. "The word 'merger' tends to raise a red flag more than the word 'integration,' " said Preheim.

"Integration doesn't have the same sense of loss. It has more the sense of bringing groups together with respect for each other's identity," said Jake Fransen (GC), Smithville, Ont. Committee members agreed it would be best to use the word integration when discussing the possibility of joining the two denominations together.

"I sense the Spirit at work in leading us toward a common vision, moving us toward greater cooperation and instilling in us openness toward integration," said Preheim.

Agenda for the next meeting of the committee on cooperation includes discussion of two papers dealing with implications of integration. The committee will also continue to search for ways to encourage more cooperative

Harold Regier, director of the Offender-Victim Ministries Program for south central Kansas, was honored as the "correction volunteer of the year" at the Kansas State Industrial Reformatory in Hutchinson, Kan., on May 6. Upon receiving his award from prison and state officials, Regier expressed his thanks for the opportunity to serve at the reformatory. He also recognized the more than 250 volunteers serving in the M-2 program, which provides one-on-one visitation for prisoners.

Vital statistics from *Consumer Reports:* number of children, ages 5-17, living in families who have income below the poverty line, 1980: 7.9 million, 1985: 8.6 million; number of children receiving free school lunches, 1980: 10 million, 1985: 9.9 million; increase in number of people living below the poverty line, 1980-85: 13 percent; average food-stamp benefit per person per meal, 1986: 50¢; number of families served by Edmonds (Wash.) United Methodist Church food bank, June 1984: 322, September 1986: 783; increase in number of people uninsured for health care, 1980-86: 29 percent.

The United States is helping South Africa and its "contra-like" client, UNITA head Jonas Savimbi, to keep Angola in a state of war, an American Friends Service Committee has charged. Jerry Herman returned recently from an extensive visit in the southern Africa region, including Angola. "The human toll of this war is staggering," he said.

Goshen College seeks applicants for a full-time, tenure-track position in **physical education** beginning August 1987. Responsibilities include coaching men's basketball, coordinating sports information and teaching majors' course and activity classes. In addition, coaching responsibilities in a second sport will probably be required. Master's degree with teaching and coaching experience required. Ph.D. preferred. Applicants must be committed to Christian values, including peace and justice in the Mennonite tradition. Rank and salary commensurate with qualifications.

Send letter of application, resume and the names of three references to Willard Martin, Dean, Goshen College, Goshen, IN 46526. Applications will be accepted until the position is filled. An equal opportunity employer.

Registered nurse positions for a newly expanded 60-bed psychiatric hospital at **Prairie View Mental Health Center.** Experience in psychiatric nursing and BSN preferred. Salary commensurate with training and experience.

Call or write Director of Personnel, Prairie View, Inc., Box 467, Newton, KS 67114 (20 miles from Wichita), (316) 283-2400. EOE

efforts between MCs and GCs at the institutional and grass-roots level.

New committee members at this meeting were Willis Breckbill (MC), Goshen, and James Gingerich, Moundridge, Kan., newly appointed vice president for the GC. Breckbill replaces Lapp, who will become an ex officio member with his appointment as MC executive secretary in September. Gingerich replaces former GC president Kenneth Bauman. George Brunk III, who is a candidate for moderator-elect, will be present at the next meeting as an MC representative.

The formation of the MC/GC committee on cooperation was approved in 1986 by the general boards of the MC and GC. It consists of representatives from each denomination. *Carla Reimer*

Disability group focuses five-year goals

Where are disabled people within the Mennonite and Brethren in Christ churches headed?

About 35 people from across Canada who are involved in various ways with disability issues met April 24-26 in Hepburn, Sask., to ponder that question and plan future goals. The handicap concerns committee of Mennonite Central Committee Canada was joined by individuals with disabilities, voluntary service workers and members of MCC-related advocacy groups.

Participants created a National Action Plan for the committee's next five years of work. Among the group's goals is fostering more inclusive attitudes within the disabled community as well as the church, in particular toward people with hearing impairments and those who have suffered head injuries. Mennonites are already at the forefront of some community advocacy groups for head-injury victims, especially in Saskatchewan and Ontario; this is an involvement the committee hopes to encourage. Participants also spent time assessing the church's emerging awareness of disabled individuals.

While the church continues to be imperfect, some within it see change in how disabled people both relate to and participate in church life. From non-participation to active involvement, we see all stripes of action.

For some, the biggest achievement of the past few years lies in the fact that the church is finally noticing disabled people. Suddenly, after years of avoidance, the disabled are being called to participate and even get involved in planning and being the church.

For others, church participation may simply mean greater awareness that the church cares and loves them.

A second area of concern appears to be a developing interest and concern for a theological awareness of disability. Are the disabled different? Should we even think of how people with disabilities can become aware and alive in the life of the church? Are there unique contributions to be made by people whose minds and bodies are less than whole or perfect?

While answers are in short supply, the questions are large and meaningful. There will have to be much more conversation and discussion on these subjects if we hope to gain clear ideas.

Third, we are coming to the conviction that disabled people have thoughts and need opportunities not only to express them but to be heard in the larger community. Advocacy, support care, peer support and even lobbying in the larger community become viable options for some.

The church is waking up to the fact that almost 10 percent of the community is disabled to some degree. With this realization we are becoming aware that this special group is not only crying to be recognized but must be heard if we believe that the faithful church not only hears but listens to all who come through its doors.

Finally, as we build hope in the minds of those who must live within restriction, we build living minds who, with encouragement, become some of God's richest people. The bodies and minds of disabled people may have severe limitations, but their spirits can be uplifting for us all.

The church becomes the body of Christ when we all band together and begin to share the greatness of Christ's message, whether we are whole or broken in body. God loves us all. *Arthur D. Dick and Aldred Neufeldt. Neufeldt, Richmond Hill, Ont., chairs the handicap concerns committee of Mennonite Central Committee Canada.*

At least 16 world religious leaders from 14 countries are expected to participate in an Aug. 3-4 religious summit on world peace at a Buddhist temple in Kyoto, Japan. The summit, organized by the Council of Japanese Religionists, is being described as a follow-up to the pope's summit on world peace in Assisi, Italy, last October.

A leading expert on the relationship between ethnicity and mental health has charged that stereotyping stifles self-development and creates an identity crisis for minority youth. Writing in the Winter issue of *Media & Values*, Joseph Giordano, director of the American Jewish Committee's Center on Ethnicity, Behavior and Communications and co-chairman of the Italian American Media Institute, says that "there is hardly an ethnic group in American society that does not feel maligned by the media. . . . What the media . . . choose to ignore is the extent to which ethnic consciousness shapes individual identity."

"Freedom in Worship" is the theme of the 11th annual Deaf Ministries Retreat to be held July 3-5 at Laurelville Mennonite Church Center, Mt. Pleasant, Pa. The retreat is jointly sponsored by LMCC and the deaf ministries department of Mennonite Board of Missions. One resource person will be Patrick Graybill, a deacon in the Roman Catholic Church, a deaf actor and an instructor at the National Technical Institute for the Deaf, Rochester, N.Y. For more information contact MBM, Box 370, Elkhart, IN 46515-0370, (219) 294-7523.

'Neighbors Near and Far' termed a success

Newton, Kan. (GCMC)—In General Conference Mennonite churches across North America, children have been learning about their Hispanic brothers and sisters here and abroad.

They have made pinatas, sold bowls of peanut soup at a mock "feria" (street market), written to missionaries and much more.

The curriculum that was a source for all this creativity was "Neighbors Near and Far—Hispanic North America and Latin America." Produced by the General Conference, the curriculum has 17 one-hour sessions that can be adapted for children ages 6-13. Resource sheets, maps, people profiles and a project poster are included with the curriculum. In addition a kit containing cultural artifacts is available for rent. "We tried to encourage a hands-on approach," said Rosella Wiens Regier, managing editor.

The material has been successful in a number of church settings—from Sunday school to children's clubs to Wednesday evening sessions—because of its adaptability, said Regier. Helen Quintela, pastor at St. Paul (Minn.) Mennonite Fellowship, a small urban church, wrote, "Thanks for this creative program. The material is easy to adapt and choose from—the flexibility and multiple approaches are two aspects of 'Neighbors Near and Far' that we appreciated."

"My class loved this course. They especially enjoyed the missionary stories and of course the food. Each week we made a dish from the country we were studying," wrote Wendy Myers-Maven, Springfield Mennonite Church, Quakertown, Pa.

Perhaps the best indicator of the curriculum's success is the fact that the conference plans to do a second printing of the Hispanic packet in the near future.

Children will soon have the opportunity to learn about their Asian brothers and sisters too, as the second packet of the curriculum, "Neighbors Near and Far—Asians in Asia and North America," is now on its way to conference-affiliated congregations.

Extra copies of the Asian or Hispanic packet can be purchased for $5 from the Commission on Education; kits can be rented for $5 from the Commission on Overseas Mission, both at Box 347, Newton, KS 67114, (316) 283-5100. Checks should be made payable to Neighbors Near and Far.

The publication of this material is being sponsored by all three commissions—the Commission on Education, the Commission on Home Ministries and the Commission on Overseas Mission—and Women in Mission of the General Conference. Two more packets are being planned, one on Africa and one on Native peoples. *Carla Reimer*

Jim Goering

Children from Hope Mennonite Church, Wichita, Kan., use "Neighbors Near and Far—Hispanic North America and Latin America" curriculum.

German-speaking Mennonites in Mexico send missionary

Isaak Bergen, standing, was ordained Nov. 9, 1986, at Blumenau Mennonite Church (250 members) in Cuauhtemoc, Mexico. He and his wife, Maria, will be involved in church planting and evangelism in Anahuac, a city near Cuauhtemoc. For the past several years, the Bergens have been involved on a part-time basis in a preaching and teaching ministry with a group of about 30 Spanish-speaking Christians in Anahuac.

"For years the German Mennonites have reached out to their Spanish-speaking neighbors with material assistance, and now they are reaching out spiritually. I think that's a good sign," said Glendon Klaassen, secretary for Latin America.

COM

"Pervasive exploitative uses of animals tend to harden human attitudes toward all life," says Thomas H. Regan, philosophy professor at North Carolina State University and president of the Culture and Animals Foundation. He adds, "A society that allows suffering of animals is indifferent toward homeless people. . . . The way to grow morally and spiritually is to awaken conscience toward others, to the vulnerable and the weak, including animals. The two go hand in hand."

The Aquino government was strongly in favor of human rights when it came to power in February 1986. However, 420 people are still detained, apparently for political reasons, according to Task Force Detainees—Philippines, and 1,101 people were arrested after February 1986, 240 of whom remain in detention. Military operations have resulted in the displacement of nearly 20,000 civilians in Cagayan Valley, Northern Luzon and Northern Mindanao. Between February and September 1986 there were 88 cases of salvaging or extra-judicial executions, 36 reported incidents of massacre with 138 people killed, and 238 cases of torture.

The next Mennonite Experience in America Conference is scheduled for Nov. 5-7 at Bluffton (Ohio) College. The conference theme is "The 19th Century: Mennonites of Middle America." Speakers include Jeff Gundy, J. Denny Weaver, Delbert Gratz, Ann Hilty, Richard MacMaster, James O. Lehman, Harold Shelly, Dan Ziegler, Richard Taylor, Dale Dickey, Paul Toews and Robert Kreider.

New Dawn center celebrates 10th anniversary

The New Dawn Development Center, a school for developmentally handicapped children in Hwalien, Taiwan, celebrated its 10th anniversary on March 14 with a thanksgiving service at Meilun Mennonite Church. About 100 people, including students, parents, staff, and church and local government leaders attended.

During the service, Otto Dirks, pastor at Niagara (Ont.) United Mennonite Church, was given a plaque and certificate by the Hwalien County government in recognition of his role as one of the founders of the center.

In accepting the award from S. Chiong, county councilman, Dirks said he felt honored yet unworthy to receive this recognition because many people were involved in starting the school. Quoting 1 Corinthians 3:6, "I planted, Apollos watered, but God gave the growth," he emphasized that without the cooperation and support of the church, community and friends, the center would never have been established.

Chiong, speaking on behalf of the county governor and council, expressed appreciation for the way in which the center has raised the community's awareness as well as that of education and government leaders about the need to respect mentally handicapped people as human beings with potential for growth and development. As a result of this influence the local education board is now providing education for moderately retarded children.

Benjamin Tsai, pastor at Meilun church when New Dawn Center began 10 years ago, gives Otto Dirks a silver plate in appreciation of his role.

Verney Unruh

The celebration also included a half-day open house with classroom demonstrations for community leaders and teachers who are interested in helping developmentally handicapped people.

The New Dawn center was started in 1977 by Otto and Elaine Dirks, Commission on Overseas Mission workers, in cooperation with the Meilun church. The Dirkses were led into this ministry because of their own two mentally handicapped children. The Dirkses were involved at the center until 1980, when they returned to Canada for a one-year North America Assignment. During this time Elaine was diagnosed as having cancer, hence the Dirkses could not return to Taiwan as they had planned. Elaine died in November 1983.

From a beginning with four children and two teachers, the school has gradually grown to house 25 children with a staff of six teachers, a national director, an administrative assistant, a school driver, a half-time chaplain and several volunteers. And it is now a project of the Fellowship of Mennonite Churches in Taiwan, operating under the umbrella of the social concerns committee.

Although parents pay some tuition, the New Dawn center has operated largely on gifts received from individuals and churches, both in Taiwan and North America. The provincial government has also given a grant to be used for equipment and improving the facilities. At present the school operates in rented facilities. However, the center's board of directors has plans to buy or build a new facility in the near future.

Verney Unruh

Students at New Dawn Development Center sing at 10th anniversary of the center.

The board of the New Dawn center had extended a special invitation to Otto and his second wife, Tina, to attend the anniversary celebrations.

Verney Unruh, 4 Min Chuan Road, Meilun, Hwalien, 97047 Taiwan, ROC, is a missionary for the Commission on Overseas Mission.

Goshen College seeks applicants for a full-time, tenure-track position in **community health nursing** beginning August 1987. A master's degree in community health nursing or its equivalent is required. A doctorate and/or teaching experience in community health nursing is preferred. Applicants must be committed to Christian values, including peace and justice in the Mennonite tradition. Rank and salary commensurate with qualifications.

Send letter of application, resume, transcript and the names of three references to Willard Martin, Dean, Goshen College, Goshen, IN 46526. An equal opportunity employer.

A retreat for disabled people, their families and/or care givers, and anyone who is interested in learning more about disabilities and how to give supportive care was held at Camp Assiniboia May 29-31. Aldred Neufeldt of Toronto was the resource person. Handicapped Concerns Committee of MCC Manitoba was the sponsor.

Christians in the north of India say they are suffering increased violence at the hands of Hindu extremists. The fanatical groups use terror to enforce their view that India is for Hindus only and with bribery reconvert nominal Christians. Already 75,000 Catholics have become Hindus. The Christian People's Welfare Society says eight village churches have been burned by fanatical Hindus. Assaults, bomb attacks and raids on Christian processions are frequent. Government policies withhold standard aid benefits from professing Christians but reinstate such services to any who return to Hinduism.

Greencroft, Inc., of Goshen, Ind., and Mennonite Disabilities Committee, Inc., with offices also in Goshen, have agreed to cooperate in developing long-term residential services for adult developmentally disabled people. A Long-Term Residential Services Development Committee is being formed, with representation from both of the cooperating agencies. It is felt that the mission and purpose of both agencies is similar in helping to meet the needs of people, and the experience of both agencies can contribute to such a ministry.

Youth ministry development council holds first meeting

Members of the youth ministry development council, seated left to right: Abe Bergen (GC), Winnipeg; Colleen Shantz-Hilkes (MC), Waterloo, Ont.; Paula Diller Lehman (GC), Newton, Kan.; Lavon Welty (MC), Elkhart, Ind.; standing left to right: Marlene Kropf (MC), Elkhart; Edna Dyck (GC), Newton; Chris Michael (CB), Elgin, Ill.; Dick Rempel (GC), Newton; Susan Janzen (GC), Newton; Clair Hochstetler (CB), Elkhart; Daniel Schipani (AMBS), Elkhart; Mary Swartley (MC), Goshen; John Rogers (MC), Scottdale, Pa.; Tim Martin (MC), Lancaster, Pa.

Kermon Thomasson

Elgin, Ill. (GCMC/MBCM)—When members of a newly formed integrated congregational youth ministry development council met here for their first meeting May 11-12, they had a big assignment on their hands—to look for ways to implement a 23-page "Integrated Youth Ministry Plan."

The document calls for the development of a new approach to youth ministry, one that encourages congregations to be concerned with all facets of a youth's life. An "integrated" approach would involve seven settings—the church youth group, congregational worship, Sunday school class, catechism, peer relationships, family life and mentoring relationships—states the plan, yet each of these settings would function within a larger congregational youth program.

Council members agreed that one of the best ways to introduce this concept to congregations would be through resources. Since none of the present curriculum for youth expresses the plan's objectives, members decided that they would have to revise existing materials to meet their needs. Interestingly, the council is one of the consulting bodies for the revision of the Foundation Series.

The council also spent a major portion of time reviewing a general guidebook written by its project director Lavon Welty. This guidebook or "blueprint" is being developed for youth workers to help them begin to think about how they can implement the plan in their congregations.

The concept of an integrated approach to youth ministry was developed by an ad hoc group consisting of representatives from the Mennonite Church, General Conference Mennonite Church and the Church of the Brethren. The Mennonite Board of Congregational Ministries of the Mennonite Church and the Commission on Education of the General Conference have both endorsed the plan and set aside funds for its development. The congregational literature division of Mennonite Publishing House is also contributing funds toward this project. The Parish Ministries Commission of the Church of the Brethren has decided to participate as a "cooperative user." *Carla Reimer*

The Conference of Mennonites in Alberta invites applications for the position of **camp program director/youth worker**. Responsibilities include (1) director of summer camp programs at Camp Valaqua, (2) leadership for the Alberta Mennonite Youth Organization. Position effective **Sept. 1**. CMC salary guidelines applicable.

Send applications to Dan Klassen, Box 1201, Coaldale, AB T0K 0L0, (403) 345-4358.

Denver Opportunity for Outreach and Reflection, a Mennonite urban work-camp program, is seeking new directors. Requires knowledge of urban issues, interest in working with young adults, excellent communication and organizational skills and the ability to work unsupervised. Year-round voluntary service position beginning in August.

Inquire immediately to DOOR, 430 W. Ninth Ave., Denver, CO 80204, (303) 892-1039.

Opening in communications department at a growing Mennonite mental health center and psychiatric hospital (210 employees). Need excellent writer with print emphasis. Layout and photography skills helpful. Salary commensurate with training and experience. Equal opportunity employer.

Call or write Director of Personnel, Prairie View, Inc., Box 467, Newton, KS 67114 (20 miles from Wichita), (316) 283-2400.

A former Brahman priest, now a Christian evangelist, envisions, the Nepalese Christian community growing to 500,000 by 1990. It now numbers 30,000. By the end of the century, he believes, every Nepali will have had the choice to follow Jesus. In Nepal it is illegal to change religion or to attempt to influence others to do so. The evangelist has traveled throughout Nepal, has been arrested 23 times and imprisoned three times. Despite this kind of persecution the believing community in Nepal is growing at an astonishing speed.

Bishop John R. McGann of Rockville Centre, N.Y., had the final word May 9 when he officiated at the funeral of his longtime friend, former CIA director William Casey, whom the bishop called a charitable man who did not shrink from expressing his point of view. Neither did McGann, who told 350 mourners at St. Mary's Church in Roslyn Harbor, Long Island, and several hundred more in the church hall that Casey did not comprehend "the ethical questions raised by me as his bishop together with all the Catholic bishops of the United States about our nation's defense policy since the dawn of the nuclear age."

The first Eastern Ohio Inter-Mennonite Children's Choir Festival was held March 29 at Kidron (Ohio) Mennonite Church. Over 1,000 came to hear the 162-voice choir. Guest director was Janeal Krehbiel of Newton, Kan. Nine Mennonite church choirs participated in the event, with children from other churches and denominations joining these groups to practice the six anthems they sang from memory.

MCC works with disabled in developing countries

"Mentally and physically disabled people are often rejected by their communities and left to fend for themselves," says Susie Ford, Nigeria country representative for Mennonite Central Committee.

From Honduras, MCC country representative Linda Shelly writes that disabled children there are rarely helped to reach their potentials. Parents "love them and take care of their physical needs, but they don't work at developing the child's strong points in order to prepare them for future job opportunities."

Ford's and Shelly's observations about the plight of disabled people are similar to stories told throughout the developing world, where facilities for those disabled by war, disease or from birth are non-existent or minimal. Often disabled people are among those experiencing the most extreme poverty as well as social ostracism.

A Disabled People's Concerns desk now allows MCC to concentrate more on working with the disabled as a defined group. Staff have carried out a country-by-country survey in which they discovered that MCC is already more active with disabled people than many agencies involved in international relief and development.

In India, for example, MCC has supported a project by the Speech and Hearing Institute since 1978. It has sponsored students to the Calcutta School for the Blind and is sponsoring a rehabilitation project for mentally ill people. MCC also distributes material aid to several other projects for disabled people.

In Bolivia, an MCC worker is involved in special education and community development with disabled people and their families. Country representatives in Thailand have a close association with organizations working with disabled people in refugee camps. MCC SELFHELP Crafts has purchased handmade items from groups of people disabled by leprosy in India and Thailand, and deaf people in Kenya. In Swaziland an MCC worker teaches at St. Joseph's High School, where 10 percent of the students have a physical handicap. In Nigeria, MCC has provided support for the Mangu Rehabilitation Centre.

In the past, MCC has had a worker involved with DEEDS Industries in Jamaica, a factory run and staffed by disabled people. This factory provides jobs, vocational training and funds for the Combined Disabilities Association in Jamaica.

When churches in Cuba recently came to MCC with a request for wheelchairs, a group of senior citizens in Clearbrook, B.C., dismantled 30 malfunctioning wheelchairs donated by a Mennonite nursing home and turned them into 20 working ones. In Steinbach, Man., a group of Mennonites are exploring the possibility of sending a van to Honduras to provide transportation for disabled people. *Doreen Martens writes for Information Services, MCC Canada, 134 Plaza Drive, Winnipeg, MB R3T 5K9.*

Dahlstrom House provides family setting

Giving the physically and mentally disabled a chance to function in a close family setting is the purpose of Dahlstrom House in Clearbrook, B.C.

Named for the quiet residential street where it is located, Dahlstrom House is a pleasant ranch-style home for four handicapped middle-aged people. It is their first experience living in a home setting after many years of institutionalization.

The government of British Columbia encourages the formerly institutionalized to live in this type of residence, known as a care home. Mennonite Central Committee (B.C.) owns and operates the Dahlstrom House, along with two other similar care facilities in the community, with funding from the provincial government.

Dahlstrom House's residents are two men and two women between the ages of 57-65. All are mentally handicapped; each also has some physical disability such as blindness, cerebral palsy and deaf muteness. Care is provided by 10 staff members who work two at a time around the clock. Christian faith is a prerequisite for the job, as staff must see that the care they give is not just a job but being part of a family. "We see loving as most important," says resident manager Shirley Hughes. "These are people, not cases out of books. They understand love."

A variety of activities helps to keep the residents active, stimulated and feeling useful. They go swimming once a week, do horseback riding, go out for coffee, perform small tasks around the house and attend services at one of the local Mennonite churches on Sunday.

While the main purpose of Dahlstrom House is for the benefit of the residents, the other aim is to educate the community, beginning with their neighborhood. According to Hughes, they are "very fortunate" to have understanding and accepting neighbors.

With the care Dahlstrom House offers, the mentally and physically disabled have the best of both worlds: being part of the larger community while still receiving the specialized care needed to function in that community. *Amy R. Dueckman, 31908 Saturna Crescent, Clearbrook, BC V2T 4S2*

Access-able is the name of a monthly newsletter published by Mennonite Central Committee (Ontario). The logo on the masthead reads, "Becoming God's accessible community." Arthur (current Bible study writer in *The Mennonite*) and Elenor Dick edit and produce the newsletter.

Quilts, cows, crafts and checks gave the Kansas Mennonite Relief Sale a new income record of $370,000 in its annual campaign to feed the hungry. Meeting in Moundridge, Kan., in early May to review reports of the April 11-12 event, 200 representatives of the Mennonite, Amish and Brethren in Christ churches of central Kansas made plans for next year's sale, which will be held at the Hutchinson State Fairgrounds April 8-9. In reporting on the 1987 receipts, Edwin J. Regier of Newton, the sale treasurer, noted that he had banked over 6,000 checks.

Mennonite Central Committee's new Canadian headquarters, located at 134 Plaza Drive in south Winnipeg, is a model of accessibility to the physically handicapped. It has a broad entrance ramp, level floors, carefully designed washrooms, extra-wide handicapped parking spaces, and special electronic switches that allow people with little upper body strength to open main doors more easily. General contractor Harry Giesbrecht said he had always hoped to work on an MCC project because of his memories of MCC's help to his own family in Russia.

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workers

Bauman

Hardesty

Proudfoots

Moyer

Redekop

Dennis Chupp, Apache Indian Church (American Baptist), Fort Cobb, Okla., was appointed April 6 to a three-year term as full-time pastor at Bacavi (Ariz.) Mennonite Church.

Kenneth G. Bauman and *Von Hardesty* were recognized as Outstanding Alumni of Bluffton (Ohio) College during special ceremonies May 30. Bauman received the award posthumously.

Gladys L. Moyer, Zion Church, Souderton, Pa., has begun an MCC term in Akron, Pa., working as a packer with SELFHELP Crafts. Her parents are Abram and Sophia Moyer of Harleysville, Pa. Her daughter is Janelle Moyer Zigou.

Gertrude Peters, United Mennonite Church, Waterloo, Ont., has begun a three-month MCC term with SELFHELP Crafts in Ephrata, Pa.

Robert and *Valerie Proudfoot*, Lethbridge (Alta.) Church and St. Andrews Presbyterian Church, Lethbridge, have begun three-year MCC terms in Ngala, Nigeria. He is an agricultural development officer and she is a nurse in prenatal care. Robert received a bachelor's degree in soil science and agronomy from the University of Alberta in Edmonton. Valerie received a bachelor's degree in nursing from Bethel College in North Newton, Kan. Her parents are David and Anne Braun of Lethbridge. His are Norma and Robert Proudfoot of Edmonton.

Paul Redekop, First Church, Winnipeg, will begin a two-year MCC term in August as director of mediation services with MCCC. He received bachelor's and master's degrees in sociology from Carleton University in Winnipeg, and a doctoral degree in sociology from York University in Toronto. He and his wife, Sheilah, have two children, Laura and Brian. His parents are Isaac and Margaret Redekop of Winnipeg.

John Sommer, COM secretary for Asia, visited COM missionaries and church leaders in Hong Kong and Taiwan March 26-April 10. He participated in a consultation with Hong Kong Mennonite leaders and the Eastern Mennonite Board of Missions and Charities in regards to future cooperative efforts.

Grace Stoltzfus, Akron (Pa.) Church, has begun a two-year MCC term in Ephrata, Pa., as assistant manager with the SELFHELP Crafts store. She received a bachelor's degree in psychology from Goshen (Ind.) College.

Harold D. Thieszen has been named as coordinator of church and seminary relations for AMBS, Elkhart, Ind. He succeeds *J. Herbert Fretz*, who moves into retirement.

William Tilghman, pastor at Church of the Good Samaritan, Holland, Pa., has resigned effective July 1 to become pastor at Cornerstone Community Church in Mifflintown, Pa.

Gordon Turner, Maplewood Friends Church, Portland, Ore., began a two-year MVS term Nov. 8, 1986, as a community organizer with the Senior Citizen's Coalition in Cleveland, Ohio. He received a bachelor's degree in politi-

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"Violence is a public health problem because of the toll it exacts in injuries and deaths, especially among young people," said the U.S. Surgeon General at a workshop in Leesburg, Va. Explicit education in negotiation tactics and conflict resolution for children was one of many recommendations included in the report. "Our call is for a spirit in America that rejoices in our ethnic variety, a spirit that protects all of our people as our most important resource and legacy, and finally a spirit that no longer tolerates violence."

Disabled People's Concerns staff members Henry Enns and Diane Driedger (Mennonite Central Committee Canada) have identified a wide range of opportunities for more active involvement. The possibilities include establishing a wheelchair factory in Honduras, purchasing crafts from deaf people in Thailand and placing a therapist or special education worker with an Ethiopian church school for the mentally handicapped. Other opportunities could come through providing support for self-help agencies working in various countries to develop employment projects, technical aids and services.

A hunger strike by Palestinian political prisoners in most of the jails in Israel and the occupied territories in protest of prison conditions ended April 13. The prison authorities have apparently promised to look into the prisoners' grievances, which included objections to maltreatment, dangers to health and freedom of movement. Prison authorities had refused to negotiate with prisoners' representatives.

RECORD

Thieszen

Turner

Waterman

Willms

cal science from Southern Oregon State College. His parents are Jo-Gus and Patricia Turner.

Henry Unrau was installed as associate pastor at Olivet Church, Clearbrook, B.C., Feb. 15. He and his family served eight years as COM/AIMM workers in Gaborone, Botswana.

Orlando Waltner, assistant pastor at Alexanderwohl Church, Goessel, Kan., resigned Jan. 31.

Robin Waterman, St. Mary's Catholic Church, Hanover, Mass., began a two-year MVS term Jan. 18 as a neighborhood specialist in program research and development for Hope Communities in Denver. She received a bachelor's degree in English from Bates College in Lewiston, Maine. Her mother is Virginia Waterman of Hanover.

Helen Willms, COM worker in Hualien, Taiwan, since 1957, received a "Loving Heart" award April 10 from the vice president of Taiwan. The award was given to 10 people on the basis of service to their communities in Taiwan. She was recognized for her work in public health and the New Dawn Development Center for the mentally handicapped. Willms is from the Coaldale (Alta.) congregation.

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A judgment is given

In our Dutch Mennonite weekly, the *Allgemeen Doopsgezind Weekblad*, we took cognizance of the resolution of the General Conference with regard to homosexuality. Though we realize that in this particular article not all your motives or background information is revealed, we were shocked. By this letter we want to express our deepest concern, by your carrying this "vote of censure." For we believe that the danger of this is not only that homosexuality is denied but that a large group of people is also denied, even rejected, not only as human beings but as Christians participating in a Christian society. We offer our opinion that a statement like this by the General Conference in the matter of homosexuality is not according to the gospel of Jesus Christ the Lord. He never denied or rejected anybody from salvation.

We are of the belief that in this matter no pronouncement can be derived from the Bible, living in a totally different time and culture.

In our own surroundings we see a growing number of women and men living their lives in homosexual partnerships. It moves us to see the tenderness and full earnestness in a society that, like all societies, is threatening and rejecting.

We admire the fact that they maintain their own aptitude in love, not only in loving each other but from this love being able to love others. It convinces us that this love is a gift from him who created humankind in his own image.

We express that hope that you, brothers and sisters in Christ, will reflect again on your vote of censure, only inspired by and starting on the principle of love and justice, according to the gospel of Jesus Christ our Lord. *Bible study group, Mennonite parish Aan de Langedijk, c/o J. W. Roelofs, A. Mauvelaan 2, 1701 TJ Heerhugowaard, Holland*

Feb. 20

Response to Roelofs

Your Feb. 20 letter arrived today. . . . Indeed, the General Conference in the statement passed committed itself to further reflection and serious study of the biblical materials relating to sexuality in general and homosexuality in particular. It is obvious that Christians now do not all agree on what the Bible says or how that is to be applied to contemporary life particularly as relates to homosexual practice. We will likely not ever be of a common mind on this particular subject.

I remind you that the statement passed does not reject people with a homosexual orientation nor deny them from the fellowship of the church. It does state that we interpret for now the Bible to say that it is sin for two homosexuals to practice their homosexuality in what is the equivalent of sexual intercourse for heterosexual-oriented people. Having said this, I would acknowledge that most homosexuals who see nothing wrong with entering into an active sexual relationship would feel that their sexuality is being denied and that they are being rejected by the stand which General Conference has taken.

Since you make no mention of other applications of the sexuality resolution, I take it that you would be in support of the statement that sexual intercourse between heterosexuals who are not married is sin. This denies the practice of the sexuality of a fairly large segment of our people.

Your communication is addressed to the General Board, but it also seems to be addressed to the whole conference. *Vern Preheim, general secretary, General Conference Mennonite Church, Box 347, Newton, KS 67114*

May 7

Classification and commitment

Webster's dictionary defines fundamentalism as "a recent movement in American Protestantism re-emphasizing as fundamental to Christianity belief in the inerrancy of the Scriptures, biblical miracles, especially the Virgin Birth and physical resurrection of Christ, etc.," and modernism as "a current movement in Protestant churches arising mainly from the application of modern critical methods of the study of the Bible and the history of dogma, and resulting in less emphasis on historic dogma and creeds. A body of methods and tendencies in the fields of Scripture, apologetics, dogma, history and ethics, seeking to adapt Christian teachings to the conclusion of modern scientific and critical research."

Every born-again Christian should realize the importance of classifying himself according to these criteria. This is especially important for parents, Sunday school teachers, Bible teachers and preachers (see 2 Timothy 2:15; Ephesians 5:14; John 5:39; 1 Corinthians 2:13; 1 John 4:1).

On another subject we are told that western Europe is being targeted by Muslims as their major mission field,

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that more nominal Christians are becoming Muslims than Muslims becoming Christians. We are reminded of our missionaries. Assuming that all of our church members have the Commission on Overseas Mission Prayer Directory, every prayer warrior can note the assignment and request of each missionary and pray that their witness may add many members to the body of Christ. *C. B. Friesen, 415 E. First, Newton, KS 67114*
March 30 and April 30

Easy essay on TV preachers

"For the love of money is the root of all evils; it is through this craving that some have wandered away from the faith and pierced their hearts with many pangs" (1 Timothy 6:10). The paper reports that Jim and Tammy Bakker have already received $640,000 this year and received nearly $1.6 million last year.

Money is power. I believe it was Lord Acton who said, "Power corrupts and absolute power corrupts absolutely." Jim Bakker indicated that one of the reasons he resigned was that the PTL Club was threatened with a hostile takeover by another evangelist. This raised the attention of the power struggle that goes on among TV evangelists because of the millions of dollars that come in monthly to these programs, and the competition for those dollars and their power is intense.

The Rich Young Ruler identified the commandments to be obeyed as, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength and with all your mind; and your neighbor as yourself" (Luke 10:27). The proper love of God and neighbor leads not to the seeking of money and power but to service.

Jesus told his disciples, "Rather let the greatest among you become as the youngest, and the leader as one who serves" (Luke 22:26). *William Keeney, 826 Mae St., Kent, OH 44240*
April 26

See Christ's grace

Dennis Webber's letter concerning "repentance" for same-sex orientation alludes to the notion that these people are anti-family and anti-God. "Gay Christian" is not a contradiction, as Dennis states. And gay Christians certainly are neither anti-family nor anti-God, no more than those Christians who prefer to remain single.

I fail to understand why some General Conference Mennonites feel the need to detail what they don't understand as "sin," reinstate the ban and say that this love is from the devil. What does "*hetero*sexual offender" mean? Could it mean the same as "homosexual offender" (1 Corinthians 6:9)? And what does "inflamed with lust" mean (Romans 1:27)? Could it mean the same sort of thing it would in a straight relationship? Why or why not?

I am tired of people on earth (sinners all) deciding who is more worthy of the kingdom of God. I am tired of these people claiming God's omnipotence. I am tired of these people assigning others to hell and deciding whose sins are greater. And as far as calling for "every conference board and agency and *The Mennonite* editorial policy to . . . take action," I hope and pray that we can all see Christ's grace as bigger than that. From what I hear, the Commission on Home Ministries statement is more talk than action. *Jean Harder, 125 B E. Lincoln, Goshen, IN 46526*
April 28

About letters: *To encourage readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Longer letters will be shortened. Unsigned correspondence will not be published, although we may withhold names for valid reasons in special situations.* Editor

FILM

Who is to blame?

The Assault, *a Dutch film with English subtitles, written, produced and directed by Fons Rademakers*

Reviewed by Gordon Houser, assistant editor

Many go to movies to be entertained, to escape the doldrums or stresses of their lives for a moment. A few films compel viewers to face reality, to ask questions that relate to their lives, to all lives. *The Assault*, which won the Oscar for best foreign-language film of 1986, succeeds at this.

It tells of 12-year-old Tonny (Mark van Uchelen), who in the winter of 1945 witnesses a tragedy that haunts him the rest of his life. A despised Dutch collaborator is gunned down in front of a neighbor's house, then hastily dragged by the terrified inhabitants away from their door to the front of Tonny's. Before the boy's brother can move the body further, Nazis arrive and make an example of them for the neighborhood. Their house is burned to the ground, and the parents and older brother are shot.

The boy, who is spared by an unexpectedly compassionate act of a nameless Nazi soldier, is taken to Amsterdam to be raised by an uncle.

Rademakers then juxtaposes news clips from various conflicts—the Korean War, the Soviet crackdown in Hungary in 1956, the Vietnam War—with scenes of Tonny as a man who has retreated from the political world. When he meets an old neighbor who talks about his family's deaths, he says, "What happened happened. It's nobody's fault." But over the decades he meets different people who played a part in the tragedy, and he is forced to confront the terror, rage and bewilderment he has suppressed.

Questions plague him. Did his parents die merely by chance? Could it have been prevented? Who is to blame?

This 2½-hour film is no action-packed adventure or romance. Rather it is a riveting mystery, an intelligent and authentic probing of not only one character's psyche but of a nation's, a world's that has been irrevocably altered by the events of World War II and the conflicts that follow. *The Assault* explores Tonny's journey toward healing while asking questions like, What meaning has love in the face of such evil? and, Do such tragedies happen by chance?

This excellent film uses irony and symbolism to good effect. Those characters considered evil act compassionately, while no one is completely guiltless. In the end, forgiveness and love are not cheap solutions but earned through much pain.

"It's great to get together and play softball. It's greater yet when it benefits somebody."

—Grace Miller, Berlin, Ohio

Softball teams from Mennonite churches in a half dozen states travel to Fort Wayne, Ind., on Labor Day weekend. They play ball for fun and to raise money for the work of MCC. Roger Miller of Huntertown, Ind., started the event that last year brought 850 people together for men's and women's tournaments, worship services and a Sunday evening hymn sing.

Everyone can find a way to support MCC.

Mennonite Central Committee

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21 South 12th Street
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Akron, PA 17501

MCC Canada
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RESOURCES

From Crisis to New Creation (Wood Lake Books, 1986) by Michael Schwartzentruber recounts the author's life, hope and love while living with cystic fibrosis. At 26, Schwartzentruber expects to die in the next few years. Yet he writes from a deep faith perspective.

New resources on disabilities for congregations, available from Faith and Life Press, Box 347, Newton, KS 67114, and Mennonite Publishing House, 616 Walnut Ave., Scottdale, PA 15683, are **Celebrating Differences** (1984), edited by Aldred H. Neufeldt, **Celebrating Differences Leader's Guide** (1984) by Nancy and Dennis Becker, **Including Persons with Handicaps: A Sunday School Teacher's Guide** (1984) by Jane Willems Toews, **Foundation Series** teacher's supplement for use with mentally handicapped children in an integrated classroom, **So Who's Perfect?** (1984) by Dhyan Cassie, and **A Humanizing Ministry** (1984) by D. Timothy Estes.

Turnabout Children (Little Brown, 1986) by Mary MacCracken tells stories of learning-disabled children. It costs $16.95.

A new booklet, **After We're Gone: Estate and Life Planning for a Disabled Person's Family**, is now available from Mennonite Central Committee, Box M, Akron, PA 17501. It is a sequel booklet to **Supportive Care in the Congregation**. This resource serves as a practical guide for families with questions about estate and life planning for members who are disabled or dependent. Families with members who are developmentally disabled will receive a free copy from MCC. Additional copies are $3 each.

The Central California Mennonite Residential Services, Inc., received official notice on April 13 that the Huntington House group home in Fresno is now licensed for operation. CMMRS planned to open the doors of this home to four male adults with developmental disabilities the first part of May. Gary and Nancy Barber are serving as house administrators.

Ammunition for Peacemakers (Pilgrim Press, 1986) by Phillips P. Moulton refutes deterrence, examines morality of U.S. policy, suggests alternatives and advocates active, nonviolent, civilian-based defense. The book costs $7.95 but is available from New Call to Peacemaking, Box 1245, Elkhart, IN 46515, for $5.

A new video program on war tax resistance is available for free loan from the Mennonite Central Committee Resource Library, Box M, Akron, PA 17501. **War Tax Resistance Seminar** includes a lecture and panel discussion presented in March 1986 in Lancaster County, Pa.

How Can It Be All Right When Everything Is All Wrong? (Pocket Books, 1986) by Lewis B. Smedes tells how, through the power of grace and real believing things can be all right when everywhere around things are wrong. It costs $2.95.

Books on hunger in the United States: **Disarmament and Development** (Third World First, 1983, $1.75), **Dirt Rich, Dirt Poor** by Joseph Beldon and others (Routledge and Kegan Paul, 1986, $12.95), **Smaller Slices of the Pie** (Center on Budget and Policy Priorities, 1985, $4), **How to Document Hunger in Your Community** (Food Research and Action Center, 1984, $3) and **Trading the Future: Farm Exports and the Concentration of Economic Power in Our Food System** by James Wessel with Mort Hantman (Institute for Food and Development Policy, 1983, $8.95) are available from Oxfam America Educational Resources, 115 Broadway, Boston, MA 02116.

Forty Miles From Nowhere (Herald Press, 1986) by Guenn Martin continues the story of Melanie LaRue's adventures on the small Alaskan island where her family operates a commercial salmon-fishing business. It costs $4.95 ($6.95 in Canada).

Claiming that the inspiration of Augustine's *Confessions* was lost in the cumbersome language of its English text, Sherwood E. Wirt has written **The Confessions of Augustine in Modern English** (Zondervan, 1986). It costs $5.95.

Faith's Answer: the Mystery of Jesus (Don Bosco Multimedia, 1986) by Vittorio Messori is solidly based on Scripture, history and archeology, but written so that the average person can understand it. It costs $12.95.

From his own experience of the vow of non-violence, which he took with three friends after a year and a half of consideration, John Dear shares his reflection on the acceptance of God's disarming love and kind of life that follows in **Disarming the Heart: Toward a Vow of Nonviolence** (Paulist Press, 1987). It costs $6.95.

Urban Connections is a quarterly 12-page newsletter developed in 1985 as a means to connect and provide a forum for Anabaptist-oriented Christians engaged in urban ministry across the United States and Canada. Subscription cost is $10 per year ($12.50 in Canada). Write for a complimentary copy to *Urban Connections*, c/o Sally Schreiner, 2506 Oakland Ave., Elkhart, IN 46517.

Edited by D. A. Carson and John D. Woodbridge, **Hermeneutics, Authority and Canon** (Zondervan, 1986) collects articles by evangelical scholars as they wrestle with critical questions regarding the nature of the Scriptures, how they came to be and how they are to be truthfully understood and interpreted. It costs $14.95.

In the realm of American public affairs, Reinhold Niebuhr has been the most influential theologian of our century, according to editor Richard Harries in **Reinhold Niebuhr and the Issues of Our Time** (Eerdmans, 1986). Contributors to the book include Richard Wightman Fox, James M. Gustafson, Daphne Hampson, Keith Ward, Ronald Preston, Richard Harries, James F. Childress, Langdon Gilkey and Douglas Hall. It costs $9.95.

Theirs Is the Kingdom (Eerdmans, 1986) by Lowell Hagan and Jack Westerhof is a retelling of the New Testament for children in vivid, contemporary English. It is illustrated by Paul Stoub and costs $16.95.

The "plain people" of North America are Christians who believe they should be distinctly separate from the surrounding world. In **Why Do They Dress That Way?** (Good Books, 1986) Stephen Scott, who joined the Old Order River Brethren and thus chose to "dress plain" as an adult, presents years of research on the origins of plain dress. It costs $5.50.

Mennonites and Reformed in Dialogue, an 89-page study guide jointly published by Mennonite World Conference and the World Alliance of Reformed Churches as part of an ongoing dialogue between the two church bodies, is available from MWC headquarters, 465 Gundersen Drive, Suite 200, Carol Stream, IL 60188, for $3.

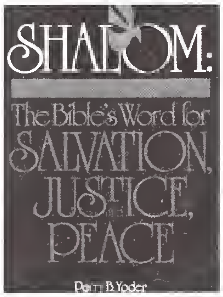
Like its companion volume on women of the Old Testament, *Eve and After*, the new book of poems by Thomas John Carlisle, **Beginning with Mary** (Eerdmans, 1986) sheds fresh light on the often-overlooked women of the Bible and underscores their significance. It costs $5.95.

books

Biblical foundations

Shalom: the Bible's Word for Salvation, Justice and Peace *by Perry B. Yoder (Faith and Life Press, 1987, 154 pages)*

Reviewed by David Schroeder, Canadian Mennonite Bible College, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4


SHALOM:
The Bible's Word for
SALVATION,
JUSTICE,
PEACE
Perry B. Yoder

"Shalom" has been the new word for peace for some time now. Songwriters, preachers, banner makers, have turned to this new word because "peace" has been used with so many contradictory meanings that it has begun to miscommunicate. Shalom is the new word, a more basic word, a biblical word, but it has remained undefined for the most part.

Now we have a volume that clearly defines the meaning of the word. The definition is given in terms of a careful study of what shalom means in the Old and New Testaments.

The author first indicates how central to our faith the shalom of God really is, how it is integrally related to salvation, justice and to peace. The book looks at shalom as material well-being and prosperity, shalom as justice and shalom as "straightforwardness," moral and ethical rightness.

The surprise for the reader comes at many levels. First of all, the recognition of how often shalom is used to describe material well-being, although this should not surprise us since it corresponds to our experience and preoccupation with material well-being.

The new understanding of biblical justice is another surprise. The author shows how biblical justice differs from what we normally understand as justice. Justice is basic to who God is, just as love is basic to who God is. Therefore justice is basic to God's rule and "expresses the primary characteristic of God's action in the world and its history." It is not a condemning, retributive justice but a liberating action, redeeming the oppressed and setting captive people free to become responsible people. God is active in overcoming injustice. Justice sets things right. It has little to do with our understanding of retribution for sin or transgression, or with equal rights.

A third area of surprise is that the word for salvation (both the Hebrew and Greek words used in the Bible) have the same interest of saving people from bondage. Salvation is not to be spiritualized; it frees people from actual bondage and sets them free to become genuine, committed servants to God and to others.

The reviewer would like to have seen chapters 5 and 6 reversed. Chapter 5 deals with our theories of atonement and is placed here because it completes the discussion of salvation (chapter 4). However, the reader would do well to read chapter 6 on "Law: Instrument for Shalom Justice" in connection with chapter 4, "Salvation: Shalom Justice in Action." These two chapters present a fuller picture of salvation in that together they cover the theology of the Exodus and the Covenant. These two must be held together to get the full impact of the author's and the biblical message. Together they present the same message as the New Testament: Christ has come to save (redeem, liberate) us so that we can become Christ's disciples (learners seeking to know Christ's will).

The book is so full of good insights and basic biblical material that it constantly raises thoughts about what more could be said. If shalom is so integrally related to salvation, justice and peace, what about other basic doctrines? This volume should thus give rise to other research of the same caliber.

MCC

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or your provincial/regional office.

I regard this book as an important foundational study. It is not necessarily easy reading, but it will richly reward any careful attention given to its basic message. It will also enrich our basic doctrines in the sense of filling them with basic biblical content.

On one question I do not agree with the author's approach. If justice is of the nature of God then the "wrath" of God cannot be interpreted in terms of "retribution" or "vengeance" but must be seen in terms of God permitting evil to reap its own consequences. The interpretation must be in harmony with the findings on love, justice and peace.

Disability support

Supportive Care in the Congregation *by Dean A. Preheim-Bartel and Aldred H. Neufeldt (Mennonite Central Committee, 1986, 38 pages)*

Reviewed by Erland Waltner, 3003 Benham Ave., Elkhart, IN 46517

This booklet, developed by Developmental Disabilities Services of Mennonite Central Committee, "calls for congregations to establish supportive disabilities in a lifetime commitment." Based on an explicit theology of caring rooted in the Bible and expressed in the Anabaptist-Mennonite tradition along with other ecclesiastical traditions, it seeks to describe both the contemporary need for such a support system and the forms that such support can take in the context of caring congregational life. It confronts directly and dramatically the issue of what happens to a partially or totally disabled person when the primary caregivers, commonly parents or immediate relatives, die.

The booklet spells out a congregational model for such a support group, outlines steps for its formation, discusses legal and financial considerations and lists addresses of resource agencies as well as additional reading. It is the first of a series of two publications; the second "will cover in more detail estate planning for families with a disabled member."

Prepare to welcome

Dean Preheim-Bartel

Strangers are knocking at the doors of our churches desiring to come in, but many of them are not being welcomed. They are being rejected by our fearful attitudes, our discomfort and the architectural barriers of our church meetinghouses. Jesus often welcomed strangers into his presence. How we welcome them will shape the integrity of our Christian community.

The strangers I am referring to are people with disabling conditions. They come with their gifts and needs just as everyone else. They desire the nurture and support of a community that is seeking to live out the narrative of God's kingdom. We will be better prepared to welcome them if we do the following:

Practice faithfulness. As we become familiar with the story of Jesus and his response to those who were dispossessed by society, we learn how to participate in kingdom building with people with disabilities. Knowledge about disabilities can erase fear.

Practice hospitality. "Above all hold unfailing your love for one another, . . . Practice hospitality ungrudgingly to one another" (1 Peter 3:8-9). As Christians we have a moral obligation to welcome people with disabilities. They pose no immediate threat to us, but they can help us become prepared to welcome other strangers and thus enlarge our faith communities. God's love will be perfected in us and we will become more comfortable with them as we actively love one another.

Practice mutuality. Becoming involved with people with disabilities creates opportunities for mutually enriching relationships. This can happen when the needs of the other are seen as more important than our own. Congregations should consider developing supportive-care groups which serve the person with a disability and the family as a lifelong resource. (See *Supportive Care in the Congregation*, published by MCC.)

Practice justice. People with disabilities deserve the same valued roles in the church and society as others. Justice means advocating for their right to fail, take risks and to succeed. Justice means removing architectural barriers which inhibit their independent participation. Justice means valuing them because they are created in the image of God.

People with disabilities are prophetic strangers whom we need for the survival of the community of faith. It is only when we are in companionship with them that we know we are on the kingdom road.

Dean Preheim-Bartel, 57286 De Camp Blvd., Elkhart, IN 46516, directed Developmental Disabilities Services under Mennonite Mental Health Services and MCC from 1979-1986. He is a member of Hively Avenue Mennonite Church in Elkhart.

Different

Irene Ewert Wiebe

Created
flesh and blood
like any other
human being
Spirit of
hope passion dreams
like any other
image of the Maker.
Totally acceptable
in the sight of God
but one single flaw
captures people's attention
a world designed
by selective norms
a block a prison
discriminative curse
imposed by averages
devaluating some
dearly loved
by the Father
They climb
on rungs of
determination
encouragement
love and trust
opportunity
giving
integration
ever reaching
for dignity
Partakers
of greater gifts
the same as others
among humankind
striving together
building each other
maturing in faith
glorifying God
one family
the Body of Christ

Irene Ewert Wiebe, 813 Ave. U.N., Saskatoon, SK S7L 3C8, is a member of Mount Royal Mennonite Church in Saskatoon.

EdITORIAL

Caring in the family of faith

We in the church are responsible for one another. Throughout the New Testament, teaching and example reveal that believers are to care for one another. As Mennonite Christians we have taken this teaching seriously and have devoted ourselves to many ministries that bind up the wounded and bear one another's burdens.

I want to address the need of those among us who are disabled either mentally or physically, unable to care for all needs. The parents of a person who will not be able to care for his or her needs throughout life are burdened with responsibility for devising a plan for the long-term care of their child. Difficulties must be faced. For example, all of the mature people in whom the parents have confidence are likely to die long before the child does. How can the need for permanent care be met? I propose that the disabled person's congregation should take responsibility for lifelong care of the individual.

Lifelong care involves the actual physical needs of the person, including where they will live and what sort of education, medical care and training they will receive. Lifelong care also involves finances. If the disabled person has property, it needs to be managed. If the disabled person has no property, their sources of support need to be determined and those sources managed. In all things the disabled person will need an advocate. Disabled people are devalued in our culture and are in the unfortunate position of needing a "normal" person to intercede for them on many issues.

Aldred H. Neufeldt and Dean Preheim-Bartel have prepared a document (see review, page 262) that describes the congregational alternative for long-term caring. To summarize that proposal, a covenant is formed between a support group, parents and the disabled person by which the support group agrees to provide for the needs of the disabled person permanently. The parents continue to take primary responsibility for looking after the needs of their child as long as possible. When the parents are unable to meet those needs, the support group takes over. This has certain legal as well as relational implications. Here is a procedure.

1. Parents of a disabled person call into being a support group from within their congregation.
2. The parents, support group and disabled person covenant together to provide for the needs of the disabled person for life, including continual regeneration of the support group.
3. The parents of the disabled person prepare a will that establishes a trust for the disabled person. The will names a trustee and successor trustees, finally lodging the responsibility for appointing successor trustees in the church council or other appropriate body of their congregation. In their will the parents also nominate guardians and successor guardians, finally lodging authority to appoint successor guardians in the same congregational body as for the trustee.
4. The congregation, through its decision-making process, accepts the responsibility of appointing successor guardians and trustees for the disabled person and acknowledges the support group as a ministry of the congregation. The congregation further covenants with the family and support group to cooperate in the permanent relationship that has been established among the support group, parents and disabled individuals.

The congregation will want to study the issue of how care for its members includes care for its disabled members. It will want to work at the issue of financial support of such people to ensure that the whole family of faith is cared for in all ways.

May we all be faithful managers of the gifts given to us by God so that we can together build up the body of Christ until all reach maturity in the faith and in the knowledge of Jesus Christ, the Son of God.

Duane Ruth-Heffelbower, 3003 Benham Ave., Elkhart, IN 46517, is former coordinator of West Coast MCC Developmental Disabilities Services. Now a student at Mennonite Biblical Seminary, he wrote this for The Congregational Care Plan, *which was part of the process that led to the book* Supportive Care in the Congregation.

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESU CHRIST

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Training for mission

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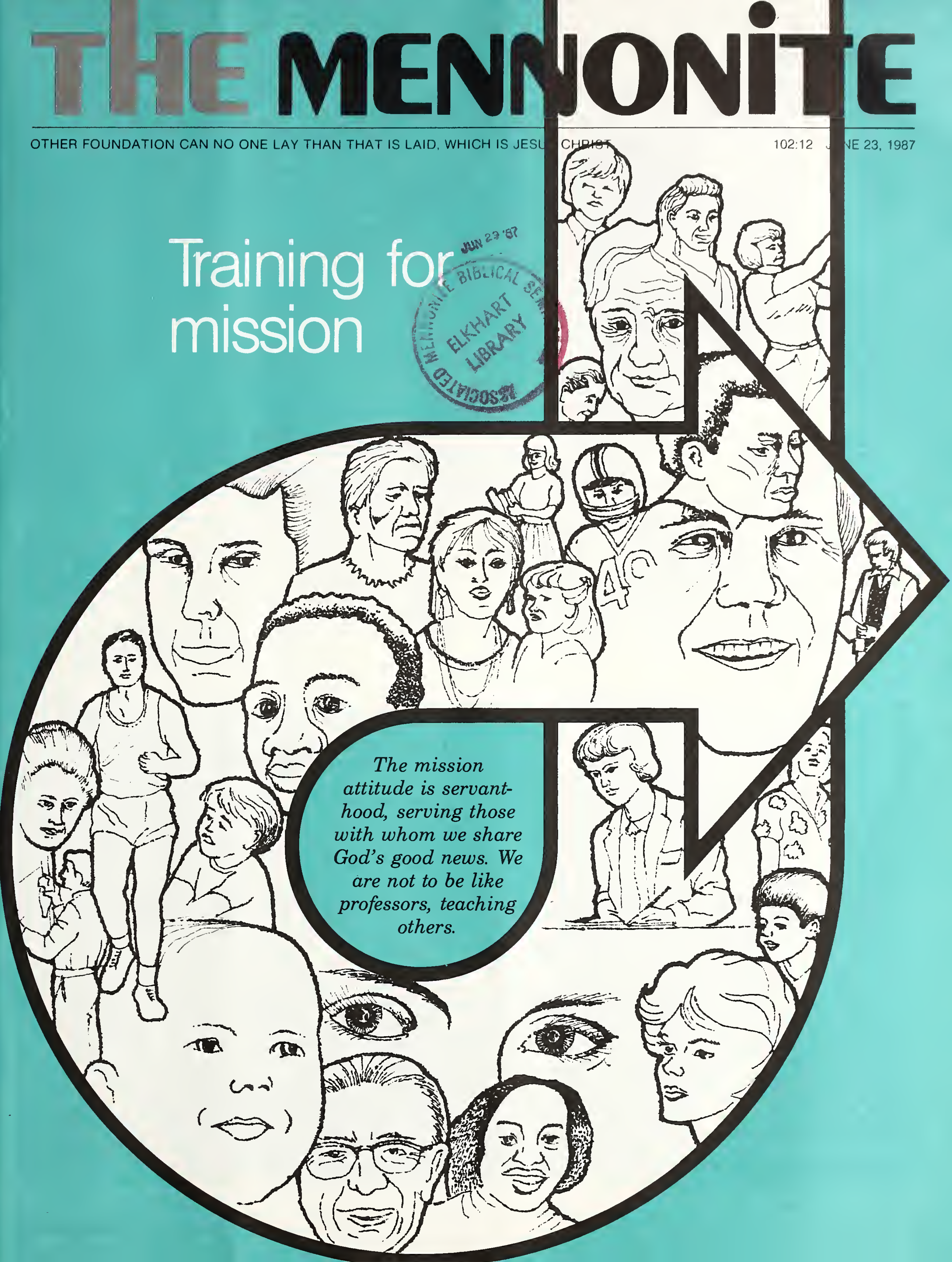
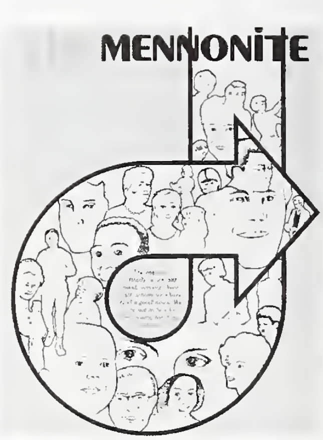


The mission attitude is servanthood, serving those with whom we share God's good news. We are not to be like professors, teaching others.



We are called to
evangelism,
church planting,
sharing the gospel,
encouraging people
to commit their
lives to Jesus
Christ.

PROLOGUE

Welcome to this issue of *The Mennonite*, featuring Mennonite Biblical Seminary. John Bender coordinated the gathering of much of what you are about to read. In addition to the writers to whom you will be introduced in these pages, I want you to meet Jock Tolmay, a former student from South Africa and now pastor at Walnut Hill Chapel (Goshen, Ind.), whose ideas are represented on the cover.

Our seminary has been described as a launching pad for new ministers, a "Mennonite Central Committee heaven, the only place to go after you've finished a term overseas," a place to hammer out your doubts, a place to learn to preach and pastor. If you are interested, check out what's available at 3003 Benham in Elkhart, IN 46517-1999 USA, (219) 295-3726.

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Credit: Cover illustration by Jock Tolmay

THE MENNONITE

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Training for mission

Some things can be learned in the seminary classroom. Other learnings depend on apprenticeships. Attitudes like enthusiasm, humility and openness are developed through association with Spirit-filled people who live those attitudes.

Robert L. Ramseyer

What does a person teaching Bible to taxi drivers in Hong Kong have in common with someone working out a writing system for a language in Burkina Faso? One answer would be that both are missionaries who have studied at the Mission Training Center at the Associated Mennonite Biblical Seminaries. Currently there are well over 100 people serving in mission around the world who have received training at the Mission Training Center.

Many of these are working in evangelism and church planting, sharing the gospel, encouraging people to commit their lives to Jesus Christ and helping new congregations of new disciples come into being. They are in huge metropolitan centers: Hong Kong; Recife, Brazil; Paris, France; Santa Cruz, Bolivia. They are sharing the good news with university students, middle-class people, engineers, scientists, peasants who have moved to the city only recently and can find only the most menial work, and with people who have no work and little hope in this world.

Some are teachers in Bible schools and seminaries in Bolivia and Zaire. Others teach the Bible in informal settings, helping Christians in Botswana, Ivory Coast and other places learn to study the Bible for themselves. Some train Christian leaders in decentralized programs by using Theological Education by Extension materials in Central America, in Brazil and Argentina, in Zaire. Almost all missionaries are teaching the Bible in small groups wherever they are, regardless of what their formal assignment may be.

Our workers in mission also include a nurse in Zaire, an airplane pilot in Southern Africa, a mathematics teacher in Botswana, family counselors in Africa and Asia, and agricultural development workers.

As I think of the people who have been here at the Mission Training Center, the question immediately comes to mind, "How could we ever think that we could train people at one place for all the things that these people in mission are doing?" Put more personally, I ask myself, Whatever made you think that you could train people for all these assignments? What do all these people and assignments have in common?

What they all have in common is enthusiasm about what God has done for us in Jesus Christ. Mission is no place for those who are halfhearted, for those who feel that the gospel is probably sort of good news for most people, for those who really are not too sure just what the good news is. Mission is for those who have experienced the good news in Jesus Christ as genuine good news and are so excited about it that they feel that they just have to share it with others. This is the bottom line for anyone in mission.

In 1978 those of us most directly involved in the Mission Training Cen-

For urban pastors-in-training

The city provides the learning lab

Sally Schreiner

Jock Tolmay

SCUPE graduates affirm the SCUPE year as "a life-changing experience."

Recognizing the value of "learning by doing," Associated Mennonite Biblical Seminaries offers its students a number of field education options where pastoral training takes place under supervision within the context of particular ministry settings.

Imagine a year of seminary in which the classroom is assorted churches, service agencies and an aged YMCA building in the city of Chicago, and where the teachers include bankers, politicians, urban planners, community organizers, historians and pastors. The students each live and work as part-time interns in diverse cross-cultural settings across the metro area. These components are what make the Seminary Consortium for Urban Pastoral Education a dynamic educational

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Training for mission

ter reflected on seven years of training, asking what we had learned and how we might do a better job. We looked at what was being called for in missions and developed a list of eight abilities that are essential for anyone in mission regardless of a specific assignment. These eight abilities focus on the attitudes that Paul focused on in Philippians 2 when he said, "The attitude that you should have is the one that Christ Jesus had."

In addition to enthusiasm for the gospel, all people in mission need to have the kind of attitude that makes it possible for them to share the good news with people in ways they can see that it really is good news for them. In mission I have to be able to humble myself, in a sense give up my own thought world and enter the world of the person with whom I want to share so that I can begin to see things through that person's eyes. In mission it is the missionary who has to change. Just as Christ humbled himself and became a human being in order to share with us on our ground, so we must give up part of what we think ourselves to be in order to meet people on their ground. Being a missionary means having the attitude that Christ Jesus had.

How does one train for this? Some things can be taught in classes: the Bible in depth, what the gospel really is, what the Bible says about mission. We can learn from examples of mission in the Bible and in history. We can study about human society and culture and look for principles that can guide us as we try to build relationships and bridges of friendship over which the gospel of Jesus can be shared.

Some things in mission are best learned through a hands-on, apprentice kind of training. At Associated Mennonite Biblical Seminaries we have Supervised Experience in Ministry. Students learn evangelism and mission by working under the guidance of an experienced supervisor. Students can also spend up to a year in Chicago working under supervision in mission (SCUPE: Seminary Consortium for Urban Pastoral Education) in a cross-cultural, metropolitan setting.

experience for students seeking training in urban ministry skills.

SCUPE took shape 11 years ago from the dreams of three veteran urban pastors who wanted to build a practical training program for urban pastors combining hands-on experience with theological reflection. Six evangelical seminaries from the Midwest and Canada (including AMBS) were invited to form a consortium to sponsor this year-long program for Master of Divinity candidates. The sponsors have increased to 10. Students attend two years of seminary at their denominational member schools and a third in the SCUPE program, usually in their middler year. About 15 percent of SCUPE participants come from AMBS.

The SCUPE year begins with a two-week crash course on "Conceptions of a City," which takes the class all over the metro area from dawn to dusk to visit courtrooms, alternative schools, ethnic restaurants, social change agencies, skid-row missions, singles bars and urban churches. The introduction aims to have students hear voices of power, cynicism, hopefulness, anger and challenge about the city and the speakers' visions for the role of the church. Students spend the next two weeks in the neighborhoods, where they will be working as interns, meeting community leaders, church members and neighbors to discover their concerns and agenda for the local church.

After this month-long orientation, students shift into a regular routine of working 20 hours per week in an urban church or social service agency internship and attending twice-weekly classes at the Lawson YMCA building in downtown Chicago. Classes include urban-focused topics like "Systems in an Urban Setting," "Biblical Theology and the City" and "Evangelization in a Multicultural Setting," as well as practicum sessions on family systems, pastoral care and conflict resolution. A weekly clinical group practicum provides the student with a small group setting for sharing personal issues and growth goals, practicing listening skills and gaining feedback from peers.

The internship is the heartbeat of the year-long program, providing a learning laboratory where the student can integrate academic theory with urban church realities. Students develop professional skills and pastoral identity by carrying significant responsibilities for church activities and outreach under the supervision of an experienced mentor/model. Beginning this fall, students will also be welcomed to SCUPE on a quarterly basis, in addition to the 11-month program. The fall quarter will focus on understanding the city, the winter quarter on skills for urban ministry and the spring quarter on planning and development of strategies for the future of the church in the city.

The placement sites of the three students from AMBS enrolled in SCUPE this year reflected the variety of internships possible within the SCUPE program. Janet Breneman from Lancaster, Pa., worked in a Hispanic neighborhood as student assistant pastor at San Lucas United Church of Christ. She feels this experience will be significant for her continued ministry in Latin America following graduation. Christine Juhnke of Moundridge, Kan., served the Chicago Area Mennonites as an assistant to CAM minister Pauline Kennel. She edited a monthly newsletter, participated in the evangelism/church planting committee and worked with CAM churches on low-income housing and emergency shelter ministries. Terry Zimmerly from Sterling, Ohio, helped carry out the educational programs of the Lombard Mennonite Peace Center, based in the Lombard Mennonite Church in suburban Lombard.

SCUPE graduates affirm the SCUPE year as "a life-changing experience." In her 1986 SCUPE commencement address, AMBS student Kathy Rempel of Winnipeg commented, "As I was encouraged to become all that I can be, I found myself passing on that same ticket to those around me and being delighted by the beauty that sprang up around me. I have talked a lot about transformations here, and I believe that most if not all students now find themselves to be transformed as a result of SCUPE."

Besides the urban field work available through SCUPE, AMBS offers two other kinds of field work options: Clinical Pastoral Education within a hospital chaplaincy setting and Congregationally Supervised Pastoral Education.

Sally Schreiner is a Master of Divinity graduate of Associated Mennonite Biblical Seminaries and a 1985 graduate of the SCUPE program.

As more and more missionaries are being assigned to work in the major cities of the world, this Chicago program will be an increasingly important part of training for mission. After the missionary actually begins work, there are internship possibilities in which the beginning missionary can receive guidance and direction from an experienced person.

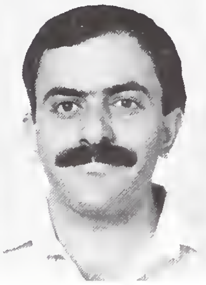
Classes and experience are still not enough. Attitudes are fostered and developed through association with Spirit-filled people who live those attitudes. If I am to train people for mission, I have to have that basic missionary attitude of enthusiasm, humility and openness, and I have to live it so that it can be caught by those I am training. I find this attitude difficult where I am the professor, supposed to have knowledge and the power that goes with it, and those with whom I work are students who are supposed to receive from me. The mission attitude is servanthood, serving those with whom we would share, not that of a professor teaching others.

For me this has meant constant struggle during my years as director of the Mission Training Center, struggle to maintain my identity as a servant missionary even while I have a position of power as a member of a seminary faculty. My hope for all of us in the Christian church is that, in spite of whatever formal positions of power or lack of power we may have in this world, we will be able to find our basic identity as servant missionaries, as those who live to share God's good news with others.

Robert L. Ramseyer is concluding his assignment as director of the Mission Training Center and as professor of missions and anthropology at AMBS. He and his wife, Alice Ruth, will return to Japan in August as missionaries in Hiroshima.

Messages to the church in Canada and

How do our brothers and sisters outside North America view the Mennonite church of the "First World"? International students at Associated Mennonite Biblical Seminaries share their observations, commendations and concerns with the readers of The Mennonite.



Bassam Elias Bannoura, Bethlehem, West Bank: Out of my limited experience with the Mennonites I can say that they are great, loving and caring people. But these days some marginal issues in the Christian life have become the major issues for them. I was really impressed when I first studied the Anabaptists' history with C. J. Dyck at AMBS, but when I look to that history and the situation today, I feel that Mennonites have lost their first love and zeal for the whole gospel. They are in need of some kind of revival within their lives and churches.

Mennonites, you are great people. You care for peace and justice and welcome the stranger among you, but that is not the gospel. What about the spiritual life, the fruits of the Spirit and preaching the message of salvation to others? I may be wrong, but I don't see these things in evidence, at least in the area where I live now. I believe that the United States of America is one of the most needy mission fields in the world, and Mennonites can do a lot in this regard.

Mauricio Chenlo, Buenos Aires, Argentina: One of the main legacies of Anabaptism is its critical position toward cultures. Anabaptists understood that their relation with culture had to be Christologically centered. In my short contact with North American Mennonite tradition, one of the elements that has struck me most is the uncritical incorporation of "professionalism" into the life and mission of the church.

Historically Mennonites (Anabaptists) have stressed the importance of the Holy Spirit in the building and mission of the church. They believed that Jesus Christ, through the labor of the Holy Spirit, was organizing and providing a minimal structure for the institutional function of the church. The church depended exclusively on the gifts of her competent members to do her job. It seems to me that the North American Mennonite church has absorbed uncritically from culture the idea that an institution in order to be successful must be organized and run by a "good" body of professionals trained in special schools (seminaries). I think that a church organized around the spontaneous work of the Holy Spirit could be more significant to a culture that is too organized and professionalized.

Gundolf Niebuhr, Filadelfia, Paraguay: It was primarily through the reading of Mennonite theological literature that we decided to come to AMBS for further studies. My wife and I had been involved in a teaching ministry in the mission field. Sensing the need for further preparation, we came here through doors that were opened for us.

Our impressions of the Mennonite church in North America have been mixed. On the one hand, we've observed a sincere concern for authentic fellowship within the church and for social outreach, especially to the otherwise neglected sectors of society. On the other hand, we have observed that the church here lacks a certain cultural self-awareness. The temptation is to slip into the roles that North American society imposes on the church at large. This, in turn, leads to an ethnocentric world view, which tends to be an obstacle to a true universal understanding of the Christian mission.

My counsel is to let our Anabaptist theological heritage be a constant source of encouragement in the struggle to overcome these obstacles and to become evermore the church in and for the world that our Lord wants us to be.

Rodolfo P. Jimenez, Irapuato, Mexico: At seminary we are encouraged to value the words of our past and present, of the poor and the oppressed, and of women and men ignored by history. As a Mexican I am grateful for such an affirming attitude, a call to life in God's alternative reality. As God's children, let's continue finding words of love, grace and imagination in the midst of our society, where hate, law and cement are basic words.

Nabil Oudeh, Haifa, Israel: "I was a stranger and you welcomed me" (Matthew 25:35). Mennonites did so for me when I came to them as a young Palestinian Muslim with little knowledge of Mennonites and their beliefs. The Mennonite culture and my Palestinian context have important things in common: emphases on community and strong family ties. There are many theological stands that Mennonites hold that I agree with and many others that I do not. But one thing that is obvious to me is the love and respect I have received from my Mennonite peers. Thanks to Mennonite Central Committee and Associated Mennonite Biblical Seminaries, I am able to pursue a program in peace studies here at the seminary.

Mennonites have a great deal to offer

the United States

Vic Reimer

the larger church and the world. The church's stand on peace and reconciliation is one that I think is important and beneficial. But there is a danger of making a Constantinian shift, Mennonite-style. As a Catholic friend of mine who cares greatly for Mennonites said, "It seems that the Mennonite church is compromising its peace witness and moving toward mainline Protestantism." Whether this statement is accurate or not, I believe that the Mennonite church has spent a great amount of energy on the peace issue for many years, and it would be a terrible investment to waste.

Amalia A. Woelke, Villa Hayes, Paraguay: The churches in the Third World have received great blessings from you, along with some bondage. One of the causes for this, in my opinion, is that your teaching encourages action and giving. But just giving without the responsibility of also receiving is a form of superiority and individualism. I encourage you, dearest sisters and brothers, to add to your teaching the blessing of receiving from your brothers and sisters, especially from the Third World. "Give us your knowledge and we will share with you our faith."

Hermann Woelke, Gartental, Uruguay: Thank you for the great effort in mission work (both social and evangelistic) you are doing and have done in Latin America, particularly in Uruguay. Thank you for the possibility you are giving us to study at AMBS. I challenge you to become more aware of the reality of Satan and his deception in order not to fall into his bondage. And I especially encourage you to take the liberating power of Christ more seriously.

Leadership for the '90s

Mary Mae Schwartzentruber

We are in the business of being transformed into the image and likeness of Jesus Christ. We are in the business of building up the body of Christ for ministry. Let's take a look at the Christ into whose image we are being transformed: the Crucified One, the Suffering Servant. I call this "the underside of leadership."

First, who would believe the Servant's lack of attraction? Many were astonished at his lack of comeliness, no form to be admired, no beauty to be desired. The Servant was a reject, a person of sorrow, mocked and unesteemed, marred beyond human semblance. Who would believe how unattractive was the Christ?

Secondly, who would believe the extent of the pain and the suffering? Years ago a friend wanted to describe to me in great detail how the full weight of the crucified body hung on the spiked hands and feet. . . . I stopped him. I didn't want to know about the slow, agonizing, exhausting, suffocating death of the victims of the cross. (Neither do I want to know about Michael Sattler, the Anabaptist leader, from whose body the authorities repeatedly tore pieces of flesh with red-hot tongs.) Who would believe the extent of the Servant's pain?

Third, who would believe the Servant's silence? This was not an angry, bitter silence. This was not an outer silence camouflaging an inner war, a noisy heart. The Servant's silence revealed a heart in full communion with God, in full assurance of being led to *this* place and to *this* time. The silence conserved all possible energy for the saving ministry at hand. Who would believe the Servant's silence?

Fourth, who would believe that God uses willing suffering and death to heal and to restore? God transformed the agony into reconciliation so that through the Servant many are acquitted of their charges, intercession is made for wrongdoers. The Servant identifies with evildoers, bears the heavy weight of the world's sin and pours out his spirit. And those who look on, claiming that the One who wanted to save others can't even save himself, judge him a dismal failure. Who would believe that God works through agony and death for the healing of all the nations?

Unattractive. Agonizing. Silent. Trusting God for restoration. Behold, the Servant.

Well-groomed, best-dressed, taller; managing, creative, resourceful; articulate, persuasive; planning for success: behold, the leader. But, "those who would come after me must deny themselves and take up their cross and follow me" (Mark 8:34).

When prayer is understood as a movement into the Spirit of God, into the heart of God to know where God is working, it is not an escape from leadership, but rather it is leadership in tune with the head of the church.

In the spirit of the characteristics of the Servant, I wish to outline four aspects of Christian leadership: weakness, expecting suffering, "being" and dependence on God.

Weakness. The world is tired of power plays. The '90s will welcome leadership that recognizes and humbly admits its limitations and inabilities. Here I feel that women may have an advantage. We have been socialized to be "weak" occasionally. What could have more integrity than an "I'm sorry. I overshot my limits. I need your support." Let leaders admit their weaknesses.

Out of knowing my weakness comes my deep need for relationship, for community and for complementary coleaders. Richard Foster describes "creative power" as the power that restores relationships, sets people free and creates unity.

Expecting suffering. Leadership can expect to be confronted, to be challenged, to be criticized and to be attacked. Leaders will be wounded over and over. Much hostility issues from deeply alienated hearts that need to lodge their agony elsewhere.

Challenges, criticisms and hostile expressions often catch me unaware, and I almost lose myself. It takes an immense maturity to learn from criticism rather than to turn it off or to absorb it. Confrontation can open other options, provide new perspectives or remind one of the needs of others.

One response is to offer unconditional acceptance to the aggressor. The other is to challenge, firmly and constructively, certain behaviors and patterns that do not lead to whole relationships. Both responses are based on a covenant-style relationship. Both are risky and need practice bit by bit. Neither reduces the pain of the original confrontation; each calls for a measure of self-sacrifice, self-emptying, while caring for the other.

"Being." So much of leadership is speaking and doing. The silent Messiah knows when words and activity are secondary.

During a crisis time in my life, personally and professionally, a guided silent prayer with a pastoral counselor revealed to me the words, "Trust yourself." Leadership people need to know who they are and trust their God-given instincts and intuitions. All acting and speaking then grows out of primarily "being" people of love for God, self and neighbor.

Dependence on God. Only God can make the sun rise. Only God can make a resurrection. Only God gives the increase. The end of the 20th century may be amazing in its advanced technology and knowledge, but some things haven't changed. For our life and growth, for the life and growth of the church, for God's reign to come fully, we depend on God.

Jesus, the head, the source of the church, is responsible for its growth. Leadership must see where God is working, hear how God is calling and not move where God doesn't seem to be moving. When prayer is understood as a movement into the Spirit of God, into the heart of God to know where God is working, it is not an escape from leadership but is leadership in tune with the head of the church.

We are in the business of knowing our weakness as well as our power, expecting pain as well as responding with acceptance and confrontation, being people of love before all saying and doing, and trusting God entirely.

Mary Mae Schwartzentruber is copastor at Stirling Avenue Mennonite Church, Kitchener, Ont.

A minister of music and the Word

Rachel W. Kreider

He sits in his wheelchair with his head in his hands, blind and now brokenhearted, grieving for his beloved Charity, his wife of almost 69 years.

When the children accompanied her body back to Sugarcreek, Ohio, Lester Hostetler could not go along. Shortly before he had had a fall and now was confined to the Greencroft Nursing Center in Goshen, Ind. He had been determinedly caring for himself in his apartment. He enjoyed company, played checkers with a neighbor as long as he could see, and kept his sense of humor and fund of good stories. Every day he would play his piano and then cross the room to listen to the Scriptures on tapes his children provided for him. Music and the Word of God have been at the center of his long life (95 years) and have shaped his activities and contributions to the church.

Lester Hostetler was the second youngest of seven children who grew up in Holmes County, Ohio. Never one to fear new experiences, he was the only one in his family to go away to college. He did not hesitate to venture into another state far from home to sell books to make his way or to go to England to sell Stereoscope sets. When it was time to go home, he held off a little longer to see more of the places in Europe he had been reading about and never expected to see.

After graduation from Goshen (Ind.) College, he was ordained to the ministry in his home church, where he was expected to return after graduating from Union Theological Seminary in New York City. The sights and sounds of the big city, the large seminary buildings, the students from all parts of the world and the classes under such outstanding religious thinkers of the day all contributed to a heady experience.

Lester and Charity Hostetler

In 1918 he was married to Charity Steiner, whom he had met at Goshen College. They planned to be missionaries, but first they were to serve for a time in the home church. Then the blow fell. In the heresy-hunting days of the 1920s, they were targeted as liberals and were invited out of the Mennonite Church. They then redirected their energies and, along with their following, established a church affiliated with the General Conference Mennonite Church, continuing also to serve half time at a Reformed church nearby. Meanwhile they continued to develop their fruit farm.

Still not averse to new experiences, Lester and Charity spent the next chapter of their lives in a pastorate in Upland, Calif. While adjusting to a different environment, Lester continued to be stimulated also by the editorship of the *Christian Exponent*, an independent Mennonite periodical that for several years was giving voice to certain Mennonite points of view that had no other outlet. In 1941 the family moved to the Bethel College campus in North Newton, Kan., where he served on the college staff one year, then nine more as pastor at the Bethel College Church. Once again they were in a different environment with different challenges.

During a one-year leave Lester and Charity went to Germany to direct the Mennonite Central Committee Nachberschaftsheim (neighborhood home) in the Kreutzberg part of Berlin. Once he was arrested for a day by the Communist police at the border of the Russian sector and, characteristically, offered to play checkers with one of the guards to pass the time. After the pastorate in Kansas, they served the Bethany Church at Freeman, S.D., for another five years before returning to their orchards in Ohio.

This was nominal retirement; they were as busy as ever. When asked how he spent his time he would say that he "tunes and prunes and prays and sprays." He not only preached for many occasions and conducted many hymn sings but served as interim pastor four different times in area churches. (All the churches he has served still send him their bulletins. This is a great pleasure for him and he follows them with interest, especially the personals.) Moreover, along with the work of the orchard he had become a registered piano-tuner. For the fun of it he rebuilt old pianos and reed organs, learning to tune them until he eventually qualified to become a member of the Piano Technicians' Guild. He thoroughly enjoyed attending their conventions and meeting top tuners from all parts of the country. He eagerly read the literature as long as he could see.

Music has always been a part of Lester, and he gave freely of his talents wherever he was. As a lad he struggled to learn musical notation. He took in as much music instruction as possible at Goshen College, and at the seminary he heard excellent lectures on sacred music, learning much about hymns and hymnbooks. Back in Holmes County he organized singing classes and taught music in the public schools. He directed the Sugarcreek Oratorio Society and at Upland organized and directed the Upland Choral Society. At home and abroad he and Charity attended concerts and always sought to elevate the music programs in the churches. He coedited with Walter Hohmann the *Mennonite Hymnary*, which was the official hymnbook of our conference for a generation. His handbook that accompanied it was published in 1949. Before going to South Dakota he edited the *Junior Hymnary* after painstaking study and many consultations with experts. Producing these books and finding them well received were among the most rewarding experiences of his life. For him music in the church was never to be a performance but an integral part of true worship.

He has indeed been a minister of music and a minister of the Word.

Rachel W. Kreider's address is 1320 Greencroft Drive, Goshen, IN 46526.

Mennonite and Brethren denominations have decided to participate in an interdenominational event on evangelism resources. Called Congress '88, it will take place Aug. 4-8, 1988, in Chicago. The Mennonite and Brethren groups plan to share a booth and present four workshops at this event. For more information contact Don Yoder, Secretary for Church Planting and Evangelism, 10614 N. 40th Ave., Phoenix, AZ 85029.

Theologian C. S. Song is the keynote speaker for a conference on ministry that will bring together members of a variety of denominations that count themselves as part of the Believers' Church. The conference, to be held Sept. 2-5 at Bethany Theological Seminary, Oak Brook, Ill., will focus on the priesthood of all believers. Song, a native of Taiwan and a Presbyterian theologian at Pacific School of Religion, will address the ministry of the laity "in the context of cries for justice and peace around the globe." For more information contact Melanie May, Committee on Interchurch Relations, 1451 Dundee Ave., Elgin, IL 60120.

Moving in a new direction

Better days ahead for CMLC

Chicago (GCMC)—The Chicago Mennonite Learning Center will no longer have to make it totally on its own.

In separate action, officials in the Central District Conference (GC) and the Illinois Mennonite Conference (MC) recently agreed to take responsibility for appointing a board of directors for this inner-city school, which was started by the Chicago Area Mennonites in 1980. The new board will assume its duties beginning June 20.

While this decision does indicate more support for CMLC on the part of the Central District Conference and the Illinois Mennonite Conference, it is not likely to change the way the two conferences relate to CMLC structurally, according to CDC president Howard Baumgartner and IMC president James Detweiler. Financial subsidies from the two conferences for CMLC's 1986-87 school year will remain at their current levels, they say. Their subsidies account for $46,217, or 26 percent of the school's operating budget.

Still, "We hope this reorganization will move CMLC in a new direction," said Baumgartner. "Broader representation on the board should bring wider interest and support."

CMLC administrator Deloss Schertz is certain the action of the two conferences will "have far-reaching implications because now we have their direct blessing. We have become a legitimate project."

Since becoming administrator in July 1985, Schertz has worked hard to get more support from Mennonite organizations. His reason for doing this has been primarily economic: The school needs to receive close to 75 percent of its budget from outside sources. (Since most of the students come from low-income families, tuition can only account for 25 percent of the budget.)

Muriel T. Stackley

Susan Mecartney tends one of her kindergartners at Chicago Mennonite Learning Center.

Even though individuals, as well as the IMC, CDC and CAM, have given generously to CMLC over the years, their donations simply haven't been enough to keep the school running. By the end of April of this year, the school had a $30,000 deficit.

Faced with the possibility that CMLC would not be able to open its doors next year, Schertz attended the delegate sessions of CDC and IMC to explain the school's dilemma. The delegates were surprised, if not shocked. Their concern was most aptly expressed by the fact that they raised a total of $6,274 through impromptu offerings.

And that kind of giving has continued, reports Schertz. Since the end of April the deficit has dropped from $30,000 to $10,000, thanks to individual donations.

Another stroke of good fortune for CMLC is the decision by IMC officials to loan the school the $10,000 needed to erase the deficit. The expectation is that the school will pay back the loan when it has the funds to do so.

It is precisely because of these signs—a new board with representation from the two conferences and an eradicated deficit—that Schertz is more than optimistic about the future of CMLC. "We will be in business not only for next year, but on a long-term basis," he said. *Carla Reimer*

Howard Zehr

Murphy Davis (left), director of Southern Prison Ministry in Georgia and a partner in the Open Door Community, an intentional Christian community in Atlanta serving the homeless poor and ministering to prisoners on death row, was the commencement speaker for the graduating class of Associated Mennonite Biblical Seminaries, Elkhart, Ind., on May 29. Her address was "Speak a Word to the Discouraged," based on Isaiah 35:3-10 and Romans 8:14-27. AMBS graduated a record 61 students.

The 84th annual sessions of the Conference of Mennonites in Canada will be held July 2-7 in Clearbrook, B.C. The conference's theme is "Thy Will Be Done on Earth. . ." (Matthew 6:10). Speakers include Walter Franz, Walter Klaassen and Sara Regier.

Year-end AMBS meeting signals changes

Elkhart, Ind. (AMBS)—Mary H. Schertz, Nashville, Tenn., was invited to a three-year term as instructor in New Testament and Greek at Associated Mennonite Biblical Seminaries in an action taken by the boards of the seminaries meeting in Elkhart May 28-29.

Mary Schertz will begin her appointment July 1, 1988. She is also the Women's Stipend Lecturer for the 1987-88 school year.

The boards also noted that Glenn Chestnut, David Shank, Tite Tienou, Walter Klassen and Edgar Metzler will serve as short-term faculty in 1987-88.

Glenn Chestnut will teach courses in United Methodist history, doctrine and polity. Students from the United Methodist Church are the largest non-Mennonite group at AMBS; their presence is valued for enriching dialogue and study.

The boards also approved the recommendation that June Alliman Yoder, instructor in communications, continue teaching at AMBS for another three-year term and that she be granted a leave from July 1 to Dec. 31, 1988, to pursue a Doctor of Ministry program in homiletics. Marcus Smucker, assistant professor of pastoral theology and coordinator of spiritual formation, was also recommended for continuing employment and a half sabbatical, Jan. 1-June 30, 1988.

The departure of three AMBS veterans was noted. Robert L. Ramseyer, director of the Mission Training Center over a span of 17 years, terminates that assignment with his return to Japan this summer, along with his wife, Alice Ruth. Roelf Kuitse will direct the Mission Training Center. J. Herbert Fretz, who served 19 years as coordinator of church and seminary relations for Mennonite Biblical Seminary, terminates this year; Harold D. Thieszen takes on that work. Mary Troyer, administrative secretary to three MBS presidents for 20 years, also terminates this summer.

The boards acted to accept an emeritus faculty status policy, approved the preliminary plan to install a new telephone system in the AMBS facility and supported the use of the newly designed AMBS logo, to be reviewed after several years. The boards also accepted the 61 candidates for graduation on May 29.

The boards discussed at length the report of the board-appointed administrative pattern review committee, which is attempting to explore the implications of merging AMBS into one seminary with one board. With the terms of the presidents of both seminaries expiring in 1990, it seems an appropriate time to make changes in the administrative pattern, if such changes are considered desirable. The committee was given the mandate of gathering constituency feedback in order to facilitate its work.

At the invitation of the Mennonite Board of Education, the boards agreed to hold their second meeting in the upcoming school year in Phoenix, Ariz., Jan. 15-17, 1988, in order to be able to interact with that Mennonite Church board. *Marlan Landis*

Central District Conference invites applications for a half-time **youth ministry** opening in the eastern half of the district (Ohio, Indiana and Michigan). Send application letter to Central District Conference, Box 1328, Bluffton College, Bluffton, OH 45817.

Eden Mental Health Centre is a 40-bed accredited facility with an active outpatient department, operated jointly by the Mennonite conferences and churches of Manitoba and the Manitoba government. It is located in Winkler, a thriving town 130 kilometers southwest of Winnipeg.

This centre attracts people seeking to integrate their Christian faith and their career. It uses a multidisciplinary team approach in the provision of comprehensive care for the mentally ill.

Applications are invited for the following positions:

1 psychologist—A doctorate in clinical or counseling psychology preferred, plus specialized training and experience in working with child and adolescent problems and/or working with psychiatric inpatients. Fluency in High or Low German is an asset.

1 social worker (HS 3-4)—Experience in mental health and therapeutic skills preferred; mobility required.

1 registered occupational therapist—Interest in mental health and geriatrics essential.

.8 geriatric nurse consultant—B.N. preferred, with experience in a variety of geriatric nursing settings. Must have extensive knowledge base in clinical gerontology and an ability to work with a consulting geriatric team. Mobility essential.

For applications, contact: Personnel, E.M.H.C., Box 1300, Winkler, MB, R0G 2X0, (204) 325-4325.

Closing date: July 31

Entry deadline for the 10th annual Indiana Mennonite slo-pitch tourney is Aug. 10. Entry fee for the double elimination tourney is $85. There will be a tourney for men and women. The tournament will be played in Fort Wayne, Ind., Sept. 5-7. All profits go to Mennonite Central Committee. For more information contact Roger or Brad Miller, Box 165, Huntertown, IN 46748, (219) 637-3523.

Mennonite College of Nursing has received a $30,000 grant from Marine Midland Bank, N.A., trustee of the Helene Fuld Health Trust. A spokesman for Marine Midland Bank said the grant was made in recognition of the outstanding contributions to the nursing profession being made by Mennonite College on Nursing in educating undergraduate student nurses to render bedside care to patients. MCN recently received accreditation from the National League for Nursing, the first single-purpose school in the country to do so.

The Council of Anabaptists in Los Angeles (CAL) executive committee includes leaders from the Mennonite Church, the General Conference Mennonite Church and the Mennonite Brethren Church. The group meets quarterly to discuss four areas of inter-Mennonite cooperation: service, fellowship, education and church growth. The service aspect of CAL continues under the name Shalom Ministries and includes the immigration and mutual aid committees, the Guesthouse, free tax preparation and English as a second language.

Inter-Mennonite Home Ministries Council meets in Winnipeg

Winnipeg—During the first weekend in May about 40 Mennonite and Brethren in Christ home ministries personnel from all across North America met here for the annual meeting of the Inter-Mennonite Home Ministries Council (IMHMC). Members represent a variety of home ministries programs including voluntary service, relief and service, church planting and other related areas of work.

IMHMC is made up of church-wide and regional representatives of four denominations: General Conference Mennonite Church, Mennonite Church, Mennonite Brethren Church and Brethren in Christ, all of which have programs throughout North America. The council is organized as an opportunity for people with common interests to meet together annually to share ideas and to gather resources from each other for their work.

Along with this meeting two other groups also met to exchange ideas and coordinate programs. These included voluntary service directors and the semiannual joint staff meetings of the General Conference Mennonite Church and Mennonite Church groups, which do some joint programming.

A special feature this year was the meeting of the urban task force, which had been appointed by IMHMC to study the church's role in urban ministry. This concern had been raised several years ago by a group of urban workers in the Chicago area. IMHMC agreed to sponsor a small study of the topic and to report back to IMHMC at this annual meeting. During the past two years this task force had been appointed to evaluate the information that had been gathered. The task force of eight people, which met to discuss these findings this year, included pastors, educators and a sociologist. They also represented all of the sponsoring denominations and several language groups.

Brenda Suderman

Pauline Kennel (Chicago), Juan Martinez (Fresno, Calif.) and Pleas Broadus (Akron, Pa.) were among the participants in the Inter-Mennonite Home Ministries Council.

It was agreed by the IMHMC that the findings of the task force were helpful and should be shared with the home ministries agencies of the participating denominations. One of the repeated concerns of the group was that our educational and publishing agencies have not fully represented the urban reality in their work. It was agreed that all IMHMC members commit themselves to encourage our education and publishing groups to reflect the urban reality in the work more adequately. It was also agreed that the findings need to be made available to the larger community in some way.

The council executive was affirmed for another year. They are chairperson Rick Stiffney, Elkhart, Ind.; vice chairperson Dale Shaw, Sarasota, Fla.; secretary Rudy A. Regehr, Winnipeg, and treasurer Dan Neufeld, Kingsburg, Calif.

The next annual meeting is planned for Chicago in association with the biennial meeting of the Seminary Consortium for Urban Pastoral Education next spring. *Rudy A. Regehr*

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Bookrack sales through Choice Books in 1986 increased 17.4 percent over 1985, according to Paul A. Yoder, director of the program for Mennonite Board of Missions. He reported sales of almost 655,000 books during the last calendar year, which compares to 558,000 for 1985 (this includes direct purchases with Canada). Paul credits the commitment of district leaders to reach a million in sales per year by Dec. 31, 1989, as the leading factor in this increase.

The International Student Advisory Committee at Bethel College, North Newton, Kan., is searching for families to host international students during school holidays and breaks for the 1987-88 school year. During the 1986-87 school year Bethel had students from China, Japan, Taiwan, Vietnam, Micronesia, West Germany, Nepal, India, Guatemala, Ethiopia and South Africa. Besides families from Newton and surrounding communities, families from across the country may be interested in hosting an international student during a holiday or spring break. Contact Stephanie Thompson, Bethel College, North Newton, KS 67117.

Redlands Anabaptist Fellowship was adopted as the name for the new group being sponsored by the Southwest Mennonite Conference (Mennonite Church) and the Pacific District Conference (General Conference Mennonite Church) at their latest meeting on May 31. The Redlands Fellowship includes people from the San Bernardino County area of California.

Marketing position for Faith and Life Press increased

Newton, Kan. (GCMC)—Members of the Commission on Education voted by mail to accept a recommendation from the COE executive that the half-time position of marketing manager for Faith and Life Press, Newton, be increased to full time beginning June 1.

"We felt there was a need for a greater emphasis on marketing at Faith and Life Press," said COE chair Erick Sawatzky in a phone interview.

Their decision was influenced in part by a consultant who had been hired to analyze the marketing efforts at the press and the bookstore, said Sawatzky. In his report, consultant Lloyde D. Johnson, Better Book Room, Wichita, Kan., encouraged the move from a half-time to a full-time position because "it seems you have an enormous inventory of products that needs to be marketed."

Brent Sprunger, who had been working as the half-time marketing manager for the press as well as the half-time manager of Faith and Life Bookstore, Newton, has filled this position.

Elsie Sheriff, previous assistant manager of the Newton bookstore, has succeeded Sprunger as of June 1 as the acting manager, pending a decision by COE on the possible sale of the bookstore. COE members most likely will make a decision about the bookstore at their fall meeting, said Sawatzky.

Both Faith and Life Bookstore and Faith and Life Press operate under the auspices of COE, which is a program of the General Conference Mennonite Church.

Sprunger appointed full-time FLP marketing manager

Brent Sprunger

Newton, Kan. (GCMC)—Brent Sprunger, 33, has been appointed by the Commission on Education as the full-time marketing manager of Faith and Life Press, Newton, effective June 1.

Sprunger had been working as the half-time marketing manager of the press and the half-time manager of Faith and Life Bookstore, Newton, since 1983. From 1977 to 1979, he was manager of Faith and Life Bookstore, Berne, Ind.

"I'm looking forward to focusing my energies in one area," said Sprunger. "I envision this position as more than just selling Faith and Life materials. Listening and dialoguing with the churches about their needs will be equally as important."

Sprunger resides in Newton with his wife, Peggy, a homemaker, and their two children, Peter and Rachel. They are members of Faith Mennonite Church in Newton.

Glencroft Retirement Community needs a **volunteer coordinator** to direct its volunteer program.

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Send resume to Director of Development, Glencroft Retirement Community, 8611 N. 67th Ave., Glendale, AZ 85302.

Registered nurse positions for a newly expanded 60-bed psychiatric hospital at **Prairie View Mental Health Center**. Experience in psychiatric nursing and BSN preferred. Salary commensurate with training and experience.

Call or write Director of Personnel, Prairie View, Inc., Box 467, Newton, KS 67114 (20 miles from Wichita), (316) 283-2400. EOE

Sheriff appointed acting manager of Newton bookstore

Elsie Sheriff

Newton, Kan. (GCMC)—Elsie Sheriff has been appointed by the Commission on Education as the acting manager of Faith and Life Bookstore, Newton, as of June 1.

Sheriff, who has been the assistant manager of the Newton bookstore since 1983, succeeds Brent Sprunger. Sprunger left his position as half-time manager to become the full-time marketing manager for Faith and Life Press, Newton.

"On a short-term basis we plan to keep working on inventory control as well as to make some visual changes in the bookstore," said Sheriff.

Prior to working at the bookstore, Sheriff was in charge of the interlibrary loan program at Bethel College, North Newton, Kan.

She resides in North Newton with her husband, John, who is a professor of English at Bethel College. The Sheriffs are members of Bethel College Mennonite Church. They have two children, Kent and Karen.

Peace Mennonite Church, Richmond, B.C., has hosted two English-as-a-second-language classes since January. Over 20 adults from 11 countries have met at the church's building for instruction from Joyce Beveridge, who plans lessons through directive conversations. Palmer Becker, Peace Church pastor, reports that 49 percent of the area residents are non-Canadian born.

ESL instructor Joyce Beveridge assists students.

"Peace and Conflict in the Real World," a conference sponsored by the education committee of the Conference of Mennonites in British Columbia, was held at the West Abbotsford (B.C.) Mennonite Church March 21. The 35 participants attended workshops on local and international conflict. Throughout the conference the recurring causes of conflict were mentioned—abuse of power, fear of change, lack of self-esteem. And while participants learned that conflict mediation is no easy task, they learned that it is necessary for the health of the Christian community.

Mennonites agree to do mission together

Minneapolis (Meetinghouse)—Since World War II, Mennonite and Brethren in Christ missions have been transformed by the process of indigenization, the transfer of control of foreign mission churches from mission agencies to national leaders.

The same period saw the creation of the Council of Mission Board Secretaries in 1958 and its restructuring into the Council of International Ministries in 1976. This agency brings together Mennonite and BIC mission executives and representative board members for consultation and for cooperation.

Reports from various areas of the world (Middle East, southern Africa, socialist Europe, Asia, South America, Central America) and various perspectives (Third World, outsider, missionary, mission administrator) set the stage for discussion of where to go in the future. Consideration of the future was then guided by further papers on accountability, shared decision-making and new organizational configurations and by workshops on mission/service, north/south, local/universal and political issues.

One thing that stood out in reports from around the world is that indigenization is not enough. Better would be contextualization. That is, mission churches must not only be native-run but be appropriate to their surroundings; they must not be copies of North American churches but structured to suit the particular culture, needs and questions of the local people. Many commented that missionaries must listen to the people they seek to serve.

Related to this is internationalization of mission. Third World churches must be taught from the beginning to do their part in carrying the gospel to other countries. Mission agencies should be ready to change from being North American run to being internationally run. There was much talk of mutuality, of partnership and of cooperation.

Another commonly expressed theme was the desire of Third World churches to relate directly to their counterparts in North America and not to a mission agency or even through a mission agency. This was particularly evident in an "Indonesian call," the request of two Mennonite church conferences in Indonesia to relate directly to church conferences in North America. The problem is that the only North American work in Indonesia is run by Mennonite Central Committee—and no one is sure which of the North American church conferences to refer the Indonesians to. A similar problem arises from the Mennonite churches in Burkina Faso, Zaire and southern Africa, which were planted by Africa Inter-Mennonite Mission, an agency supported by six North American conferences.

It was this last item that the drafting committee (John Lapp of MCC, Harold Ens of Mennonite Brethren Missions/Services and Sara Regier of the General Conference Mennonite Church) concentrated on. In doing so they picked up inspiration from four Bible studies by David Ewert, president of Mennonite Brethren Bible College, and Dorothy Yoder Nyce, chairperson of the Overseas Commission of Mennonite Board of Missions. In particular, the committee stressed the need to change structures to reflect the unity of the body of Christ and the global "coming together of all the saints."

The committee presented a draft document, which after some discussion gained the overwhelming approval of CIM members.

Fundamental to the document was a discussion about wording in the preamble. A consensus emerged that the old terminology of "mission" (evangelism and church planting, carried out by denominational mission boards) and "service" (relief and development, carried out by MCC) was no longer accurate. Sara Regier pointed out that in southern Africa, where MCC, Africa Inter-Mennonite Mission and Eastern Mennonite Board of Missions work together, there is no distinction between the work done by MCC and that done by mission personnel. The consultation concluded that "mission" includes service and evangelism/church planting (plus some other tasks). The implication is that if the distinction between mission and service no longer holds, then the conferences can do evangelism and church planting together as well as relief and development.

The document then offered a confession of failures, particularly the failure to cooperate. Next it affirmed a commitment to a whole gospel, cooperative mission, mutual respect and partnership with Third World churches. This new commitment will be worked out by four practical steps:

1. the CIM executive secretary will produce a short policy statement on "effective interagency cooperation";
2. a task force will be set up to "develop a proposal for a cooperative overseas mission/service program";
3. CIM will encourage the Council of Moderators and Secretaries to strengthen interconference unity;
4. CIM affirms Mennonite World Conference and the development of regional Mennonite structures (e.g. a body to represent all Mennonite conferences in North America, which could then relate to Third World conferences and regional bodies). *Jim Coggins, associate editor,* Mennonite Brethren Herald

Hokkaido Mennonites held their sixth annual peace seminar in Sapporo, Japan, Jan. 17-18. About 30 participants from across the island met to discuss the theme, "The Bible and Anabaptism." One speaker was Yasuko Takemura, a former congresswoman who is locally active in peace and justice concerns. A member of the United Church of Christ in Japan (Kyodan), she preached that we can build peace only if we remember what pain we experienced and inflicted on other nations during wartime.

The chairman of the Council of Religious Affairs for the Soviet Union, Konstantin M. Kharchev, has announced that the Soviet Union will allow the importation of 5,000 sets of the 17-volume Barclay Bible commentary for use by church workers. This is the largest number of pieces of Christian literature ever authorized for importation by the Soviet Union. "Smuggling requires a willingness to deceive and lie," said longtime MCC worker Peter J. Dyck, who has been involved in the project. "[Our] open dealing with the authorities in frank negotiation was rewarded."

Mennonite Central Committee Peace Section, in cooperation with New Call to Peacemaking, will help compile an annotated catalog for books displayed at the Peace Church Publishers booth during the Moscow International Book Fair in September. The Historic Peace Church publishers will supply about 100 books for display at the well-attended fair, which is held every other year.

Missions cooperate in publishing, seminary training

Minneapolis (Meetinghouse)—Proposals for inter-Mennonite Spanish book publishing efforts were presented to the Latin America area committee of the Council of International Ministries meeting here on May 18.

Arnoldo Casas, who is directing the Spanish curriculum project suggested the creation of some inter-Mennonite organization to produce literature for the Spanish-speaking world. The curriculum project involves the production of 18 volumes of Sunday school material partly based on the inter-Mennonite Foundation Series. Five volumes are already out, and another two are in process.

Casas was seeking funds for the publication of other materials. However, the Latin America committee postponed a decision pending further study of the matter.

A complicating factor is that Amzie Yoder, who is director of SEMILLA, the inter-Mennonite seminary training by extension program in Latin America, also requested funds for translation and distribution of materials.

Casas is also editing *ECOS*, a quarterly Spanish-language periodical based in Elkhart, Ind. The intended audience is Spanish-speaking Mennonite Christians in North America with some additional distribution in Central and South America. *ECOS* is now funded by the Mennonite Church, but the General Conference Mennonites and the Mennonite Bethren in the United States have agreed to begin sponsorship and distribution to their members in 1988. At this time the publication will likely increase to nine times a year.

Meanwhile, the Africa area committee of CIM considered the continuing need for theological training for the African churches. The dream of a full-fledged Anabaptist seminary was rejected last year as too costly and impractical. However, Mennonite Brethren Missions/Services is working on a church leadership development seminar for Zaire and may open this to other Mennonites. MBM/S is also compiling a complete set of Theological Education by Extension course materials and will offer these to the other mission agencies and conferences through Africa Mennonite/Brethren in Christ Fellowship. *Jim Coggins*

Seminary representative welcomes invitations

Coordinator of Church and Seminary Relations for Mennonite Biblical Seminary describes my ministry. The definition of coordinator is to "bring into harmony or proper relation." That is the challenge of my responsibility. It is the reason for my commitment to visit the congregations of the General Conference Mennonite Church.

I welcome invitations and will also initiate the opportunity to visit congregations. The purpose for coming to congregations is to be inspired and to hear concerns as they relate to the seminary. I also share the seminary experience and encourage regular financial support from congregations and special gifts from individual donors.

I am available to preach and talk with people about the seminary. I prefer to present the work of the seminary during the Sunday school or at another time that will be most meaningful for the congregation and the seminary. This unites us in the preparation of pastors and leaders to equip congregations to fulfill the mission to serve in the name of Jesus Christ. *Harold D. Thieszen*

Lois and Peter Voran retire to new assignment

After 30 years of service with the Commission on Overseas Mission, Peter and Lois Voran have accepted an assignment beginning Sept. 1 as "transition pastor" at First Mennonite Church, Berne, Ind. The Vorans worked as evangelists and church planters in Japan from 1951-1971 and 1977-1986, at which time Peter began a year as assistant personnel secretary for COM. In the photo below, the Vorans receive a plaque from COM Asia secretary John Sommer in recognition of their service. They are members of First Mennonite Church, Pretty Prairie, Kan.

Jeannie Zehr

For the first time, the Evangelical Mennonite Association of Brazil has decided to take on the project of supporting a national missionary for church planting work within the country. Executive secretary Teodoro Penner writes, "This being a national initiative by faith, the project will be maintained by voluntary monthly offerings of the churches and of individuals whose hearts may be moved."

Mazda Motors is the top sponsor of sex, violence and profanity on prime-time television, according to the National Federation for Decency. Monitoring done by the NFD during the fall 1986 season shows that Mazda helped sponsor 24.88 incidents of sex, violence or profanity with each 30-second commercial they aired. Other leading sponsors include Mennen, Volkswagen, Noxell, Smithkline Beckman, Warner-Lambert, Miles Laboratories, Schering-Plough, Helene Curtis and Nestle. According to the report, 85 percent of all sex incidents occurred between people not married to each other.

Ames (Iowa) Mennonite Church will celebrate its 10th anniversary July 4-5. Scheduled activities include a tour of the Iowa State University campus, a picnic at Brookside Park, a historical slide show by Keith Schrag and a worship service on Sunday followed by a potluck meal. Former participants are welcome. People are invited to meet at the Schrag home, 2320 Knapp, at 1 p.m. on Saturday. For more information contact Rhoda Schrag at (515) 292-6785.

CALENDAR

MCC relief sales

July 11—Montgomery, Ind.
July 18—Coaldale, Alta.
Aug. 1—Fairview, Mich.
Aug. 1—Kidron, Ohio
Aug. 1—Bath, N.Y.
Aug. 7-8—Brandon, Man.
Sept. 5—Arthur, Ill.
Sept. 19—Morris, Man.
Sept. 19—Toronto
Sept. 19—Chilliwack, B.C.
Sept. 26—Goshen, Ind.
Sept. 26—Fishersville, Va.
Sept. 26—Sioux Falls, S.D.
Oct. 3—Ritzville, Wash.
Oct. 3—Prince George, B.C.
Oct. 10—Rickreall, Ore.
Oct. 10—Garden City, Mo.
Oct. 17—Rocky Ford, Colo.
Oct. 24—Johnstown, Pa.
Nov. 28—Fairview, Okla.

Canada

Sept. 26—Swift Current (Sask.) Bible Institute joint delegate (Alberta/Saskatchewan) meeting

Nov. 20-21—Provincial Bible conference at Swift Current (Sask.) Bible Institute; David Schroeder of Canadian Mennonite Bible Institute, Winnipeg, will speak on "The Revelation of John"

WORKERS

Friederich Boller, Weirhof Mennonite Church, Germany, is the summer intern at First Church, Reedley, Calif. He and his wife, Gabriel, and two sons will return to Germany in September. He was studying at Mennonite Brethren Biblical Seminary in Fresno, Calif.

Ediger

Gautsche

The Elmer Ediger Memorial Scholarship program is designed to encourage students from Mennonite and Brethren in Christ churches to pursue education in the field of mental health and developmental disabilities. Two of this year's recipients for the 1987-88 academic year are *Rachel Clemens*, Mennonite Church of Normal, Ill., studying clinical psychology at Illinois State University in Normal, with a goal to work with children and youth in community mental health centers; and *James Wiebe*, Covenant Church, Winkler, Man., studying music therapy at the University of Kansas in Lawrence. An alternate is *Perry Ferris*, Peace Community Church, Aurora, Colo., studying counseling at Denver Seminary.

Peter and *Sheryl Dyck*, co-pastors at First Church, Champaign-Urbana, Ill., have resigned effective Aug. 16.

Tina Block Ediger was recently appointed to the staff of Prairie View, Inc., Newton, Kan., and is available for fall appointments with churches and other groups. She formerly worked for the Commission on Overseas Mission of the General Conference Mennonite Church.

Eldon Epp, pastor at Salina (Kan.) Church, has resigned.

Ronald Frantz, a student at Associated Mennonite Biblical Seminaries, Elkhart, Ind., was awarded the *Theological Dictionary* (Baker Book House) by the American Bible Society.

Alonna Gautsche of Archbold, Ohio, has begun as director of Mennonite Developmental Disability Services in Akron, Pa.

Joyce Gerhart, Silverwood Church, Goshen, Ind., has begun a six-month term as minister of education.

Raymond L. Hartzler, Bloomington, Ill., received Bluffton (Ohio) College's Honorary Doctor of Human Letters during commencement ceremonies May 31. He is the 22nd person to receive this degree in the 87-year history of the college. He gave leadership when the Central Conference and Middle District merged in 1957 to become the Central District of the General Conference. He was president of the Mennonite Hospital Association board from 1945-60. He served on the Congo Inland Mission board (now Africa Inter-Mennonite Mission) from 1937-60.

Mary Kauffmann-Kennel, a graduate of Goshen Biblical Seminary, and *Brent Koehn*, a graduate of Mennonite Biblical Seminary, both in Elkhart, Ind., are recipients of this year's American Bible Society national awards for excellence in biblical studies. Each received from ABS a Biblia Hebraica Stuttgartensia Old Testament in Hebrew with English-language introduction and key card.

Mzamo Mathe of Mutbatuba, a small town in the South African homeland of KwaZulu, has completed a six-week Servanthood Sabbatical in North America. This program, started in 1986 by Mennonite Central Committee, offers a break for South African church workers whose jobs are particularly stressful.

In a letter to Bob Hull, secretary for peace and justice for the General Conference Mennonite Church, Donna Schneweis, Kansas coordinator for Amnesty International, which is working against capital punishment in the United States, wrote that "the American situation is not as bleak as some would have us believe. I think the Kansas Senate's rejection of HB 2062 was strong evidence that the death penalty can be turned back, just as slavery was."

Interfaith Action for Economic Justice has called on U.S. policymakers to work with debtor governments, public and private lending institutions and other creditor governments toward a just resolution of the $1 trillion international debt crisis. Among the group's recommendations are that the poor should not bear the burden of adjustment, developing nations should not be forced to surrender their right to political self-determination or economic self-reliance in exchange for relief, and long-term solutions should promote a more just international economic system.

A rower pump developed in 1978 by a Mennonite Central Committee worker in Bangladesh is being used during the dry season to irrigate a tree nursery on the plateau of central Nigeria. The tree nursery is part of the Faith and Farm Rural Development Program of the Church of Christ in Nigeria.

RECORD

Christine and *Harris Waltner*, COM/AIMM workers, are on a four-month North America Assignment. In Africa they are pastoring the Maseru United Church in Lesotho.

Dorothy Jean Weaver has completed the first annual Lectureship Stipend for Women graduate students at AMBS. While on leave from Eastern Mennonite Seminary, Harrisonburg, Va., she taught one course per term and completed her Ph.D. dissertation on the Gospel of Matthew for Union Theological Seminary, Richmond, Va.

Brenda and *Joel Wiebe* will complete their term as youth ministers at Leamington (Ont.) Church this summer.

John Whitehead will begin in September in promotion and sales of Ontario Choice Books. In 1986, 120,400 Choice books were distributed in Canada.

Greg Wilson, Bluffton (Ohio) College sophomore, was elected recently as president of the Intercollegiate Peace Fellowship, an organization of 19 Mennonite and affiliated colleges in North America that promotes Christian peacemaking. BC freshman *Jill Bender* was elected treasurer.

Larry Willms, Hamilton (Ont.) Church, began a four-month MVS term March 2 as a community service work assistant and with the Victim Offender Reconciliation Program. He received bachelor's degrees in religious studies and engineering from the University of Waterloo, Ont. His parents are Albert and Betty Willms of Hamilton.

Carolyn and *Clark Yoder*, Calvary Church, Aurora, Ore., have begun three-year MCC terms in Akron, Pa., as program coordinators for the Akron voluntary service unit. She received a master's degree in education from Lewis and Clark College in Portland, Ore. Their children are Kiara and Kelsey. Her parents are Jean and Joe Clarizio of Molalla, Ore. His are Alma and Harold Yoder of Canby, Ore.

Mayfair Mennonite Church, Saskatoon, invites enquiries for the position of **senior pastor**. Direct all enquiries to: Pastoral Search Committee, 1339 Ave. D North, Saskatoon, SK S7L 1P2.

First Mennonite Church, 11125-76 Ave., Edmonton, AB T6G 0J9, is searching for a **pastor** beginning August or later. Experience and seminary training are preferred. Please send your inquiry to the search committee.

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Blood to cleanse

Everyone has problems with accepting what is sin and what is justifiable. Jesus came to this earth to verify God's law and do away with blood sacrifice, not to do away with the law. For those who have problems, here are some Scriptures about fornication or "illicit sex relations": 1 Corinthians 5:1-9, 7:1-2; Leviticus 20:6-21 (read verse 13 carefully); Proverbs 7:1-27; Galatians 5:19; Matthew 15:19-20; Revelation 14:8, 19:2; 2 Corinthians 12:21; Ephesians 5:3. Use the King James Version. There is still enough blood at the cross to cleanse even us today. *Vernon E. Plett, 503 S. 11th, Collinsville, OK 74021*

May 12

No gray area

About the letters that seem to condone homosexuality: Why do you print such trash? Any belief, action or practice that the Bible condemns should be cast out of the church. What I cannot understand is why are you allowing self-admitted, practicing homosexuals to beg for understanding when it is wrong. There is no gray area in God's Word. Only right and wrong.

I take time to write because I do try to love all human beings. We are all supposed to help one another and not hurt each other. Homosexuality and lesbianism may not hurt immediately, but it will hurt later on.

I don't say this as a righteous do-gooder. I am just an imperfect human that is hurting inside because all so-called Christians are not being good examples to those that are lost and misguided. God bless everyone. *Steve(n) E. McKelvy, #34885 K.S.P., Box 2, Lansing, KS 66043*

May 16

Much we can learn

William Stauffer (Letters, April 28 issue) makes the surprising statement that "the average American doesn't understand what is going on [in Palestine because] the media doesn't permit it." Nonsense. There is freedom of the press in North America, and the news media report what they want to. Unfortunately the average American is not much interested in news from Palestine, so the media does not carry as much Middle Eastern news as many of us would like.

That should not stop any of us from exploring the issues on our own or asking our newspapers to cover more subjects that interest us. People forget that we get the news services that we demand and are willing to pay for. It is our responsibility to be skeptical of what we read in the newspapers or hear from our pulpits. There are many books, publications and organizations with a wealth of in-depth information available on Palestine if one merely looks.

If we are unable to visit the Middle East ourselves, as Mr. Stauffer has, there is still much that we all can learn at home. *Robert Erck, 338 S. Highland, Lombard, IL 60148*

May 17

Churches and copyright laws

About our Children's Choir Festival here in eastern Ohio: we ran into some problems regarding the videos and cassette tapes we were offering for sale at cost. We unknowingly transgressed the copyright laws. We had not known that we were to get "mechanical licenses" from each publisher in order to reproduce the tapes, which means that for each tape we sell we are to pay a fee to each publisher.

The experience [of encountering copyright laws] has been a bitter one. Perhaps there are others who do not know all that the copyright laws mean in our churches. I am wondering how many of our churches copy music for use on a Sunday morning or how many choirs use copies instead of buying the anthems. It surely could be a service to our churches to help keep them informed. *Suzanne Stauffer, treasurer, Eastern Ohio Inter-Mennonite Music Association, Route 1, Stonecreek, OH 43840*

May 18

No excuses

I'm not a theologian, rather a person inspired by the Holy Divine Spirit to discern the judgments of our true and living God in the Old Testament. Even as Israel of old suffered for their sex sin (see Numbers 25) so everyone judges himself to death by his own act. Let no one make excuse when there is none, but utter condemnation. With all these things going on, will there be any left in this nation? Another big issue concerns divorce and remarriage, which disturbs me. *Joseph Unruh, 310 N. Lincoln, Hillsboro, KS 67063*

May 18

Challenge the confusion

I, too, affirm your plea for some Mennonite theologian who takes the Scriptures authoritatively to come forward and lead us. I am not aware of any discussion in print by a Mennonite theologian on homosexuality. Until there is one, evangelical Presbyterian theologian Richard Lovelace provides a concise and helpful treatment in *Homosexuality: What Should Christians Do About It?*

Would our theologians and seminary professors who have not bowed the knee to the baal of the gay liberation movement and its agenda for the church please stand up and identify their position in print? I urge them to do so in order to challenge the confusion and deception and ignorance that continues in our denomination on this subject. *Mark Winslow, pastor, First Mennonite Church, 1213 Chew St., Allentown, PA 18102*

May 21

Pleased with cassette tapes

I am very pleased with the [cassette] tapes [of *The Mennonite*]. I listen to them in the car and then share them with church members. This is a helpful way of getting the information and some inspiration for General Conference. *John R. Friesen, pastor, St. Catharines United Mennonite Church, Station B, Box 2308, St. Catharines, ON L2M 7M7*

May 22

Editor's note: The Mennonite *on cassette is available from Box 347, Newton, KS 67114, for $124 (Canadian) or $100 (U.S.) per year.*

Thanks

Thank you for including Dan Flickinger's "A Call to Understanding" in the May 12 edition. I wish I could have expressed these feelings so eloquently. I wonder how long it will be until a more enlightened and caring General Conference Mennonite Church will apologize to its present and former gays and lesbians for its action in Saskatoon in 1986. Thank God there is hope. *James C. Thomas, 3797 Hope Terrace, Santa Barbara, CA 93110*

June 2

Joel's message: rejoice in the Lord

Arthur D. Dick

Joel forces us to reckon with ordinary events in our lives. No great war, only a locust calamity wakes his people to the problems.

Repentance, fasting and forgiveness, and reconciliation are the realities of the Lord's work. Hearts are to be cleansed and not garments torn if God is to save his people.

In these passages the Spirit is not the privilege of special endowment; it is available to all people. The vision proclaimed is for all, young and old and even for the servants. All are to call upon the Lord in order to find peace and release from captivity, freedom and restoration in that final day of the Lord.

Judgment is a reality with dire consequences for the surrounding nations.

> *The book of Joel closes with the assurance of the supremacy and continuous presence of the Lord. But God as Lord of all demands full repentance. Wholeness comes to those who wait on the Lord.*

Beginning with all the nations around, the Lord will mete out judgments in the Valley of Jehosaphat, known in the New Testament as the Valley of Kidron. A court of "decision" will be set up to deal with the charge of dispersion and scattering. Judah will finally receive her just reward after being scattered for so long.

The nations are summoned. War is proclaimed against them. The Lord sits in judgment over them. The wickedness of the nations is to be recompensed with defeat. The wine press is full for treading, and the vats are ready. Only this time the result is the terrible defeat of the Lord's enemies. The valley of decision renders them helpless.

The Lord dwells in Zion and from that vantage point strikes terror and fear into those who rise against him. The disheartening and ominous consequences of these acts upon God's opponents are at the same time reassuring signs to God's people. Jerusalem is the home of the faithful. The people will know because Jerusalem as the holy place will be the home of these who are pure. They are not strangers like those who come to fight or destroy; rather they are interested in its welfare and are in support of the faith.

The fruitfulness of the land following the locust plague comes as a result of the penitence of the people. The dry wadis "flowing with water" indicate the presence of the Lord. The blessings of security and sustaining providence are the lot of the Lord's people.

Egypt and Edom, long-standing foes of Israel, can be regarded figuratively as enemies of God. The Lord is both righteous and saving. Therefore the Lord's judgments fall on all those who are his enemies, while his salvation comes upon those who are his people.

The history of Israel is replete with incidences in which both Egypt and Edom sought to destroy and in the end were themselves the victims. Israel and Judah, while often knocked down by foreign armies, always came back to find themselves victorious in the sight of God.

"The Lord dwells in Zion" is a word of assurance for a people who have often suffered and were often almost destroyed but who invariably came back from almost certain defeat to win the victory as God's people. The book closes with the assurance of the supremacy and continuous presence of the Lord. All of God's enemies will be brought to justice. God will reign.

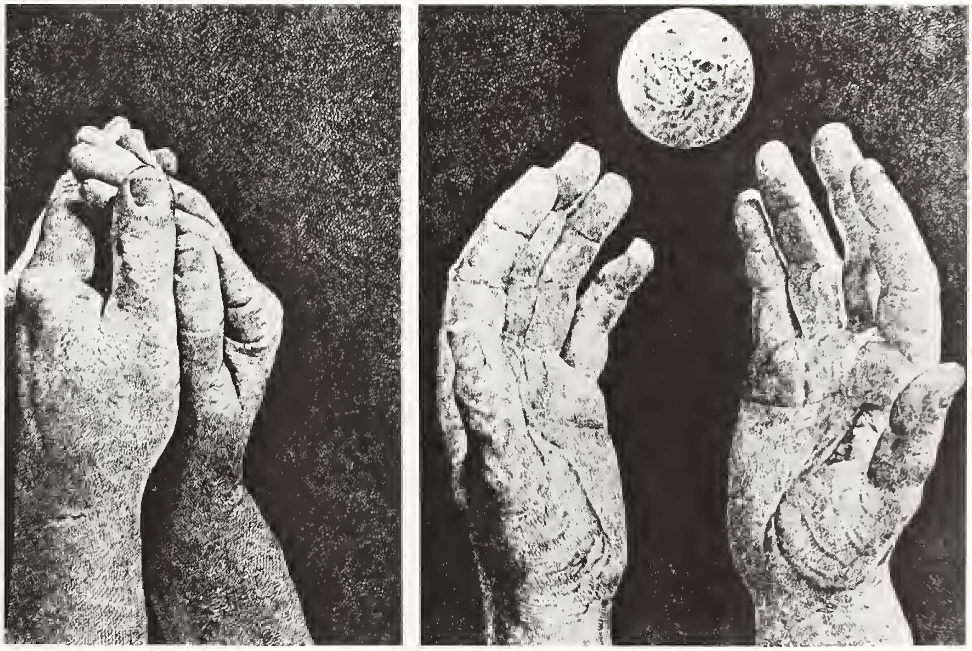
Reviewing the whole book tells us a simple yet profound story. The Lord allows his people to suffer dire punishment for going astray. However, even in the depths of despair resulting from the plagues he brings hope to his people when he allows them opportunity to repent.

Repentance, while no simple task, is the great gift that God gives to those who plead for forgiveness. Telling the people to rend their hearts, return to the Lord and be saved is the answer. To try to stop short of repentance is to tear your garments and to pretend that all is well.

Only total and full confession can make things right. God as the Lord of all demands full repentance. Wholeness, a gift to the righteous, comes to those who wait on the Lord in expectancy and trust. *Last in series of four Bible studies on the book of Joel*

Arthur D. Dick lives at 1361 Majestic Drive, Burlington, ON L7M 1G4.

God demands full repentance. Wholeness comes to those who wait on the Lord in expectancy and trust.



Marvin Hayes/RNS

Rempels reflect on years in Burkina Faso

Carla Reimer

When Dennis and Jeanne Rempel, Commission on Overseas Mission workers, arrived in Orodara, Burkina Faso, in December 1978, they came with some definite ideas about what missionaries should and shouldn't do.

"We went out thinking that the way missions had been done in the past was wrong," said Dennis. "We were going to spread Christianity through 'presence evangelism.' "

But after a short time in Orodara, the Rempels discovered that being missionaries was no easy task. "We realized that there was no way they could understand Christianity from our lifestyle because no matter how much we tried to live like the people, our Western approach got in the way," he said.

So when Siaka Traore, a national and recently converted Christian, came to Orodara in the summer of 1979 asking for spiritual guidance, the Rempels welcomed him as one who could teach them too—about the African culture.

And as they learned from Siaka and others, the Rempels grew to understand and love the African culture so much that "it became very much a part of our lives," said Dennis.

During their two terms in Burkina Faso, the Rempels were involved in a variety of tasks—from agriculture to community work to raising their three children, two of which were born there. However, what remains uppermost in their minds is their contact with new believers. "Our faith was changed and challenged. People there take the Scripture very seriously. Their faith is simple and profound at the same time," said Jeanne.

"You're on the cutting edge of the church. You are constantly challenged by something new," said Dennis.

It was also exciting for them to see how the church has grown and changed over the years. What started as a handful of Christians meeting in an old mission chapel has expanded to a group of 55 baptized members, worshiping in four different locations.

But perhaps the most encouraging sign for the Rempels is the fact that the members are beginning to integrate African customs into their worship services. At the Rempels' farewell in the fall of last year the local Christians sang and danced together, for the first time using their own traditions. After that she felt they could leave because the "church is on the road," said Jeanne. "We have been faithful and God has been faithful."

After itinerating through the month of June for the Commission on Overseas Mission, Dennis and Jeanne Rempel can be reached at Box 505, Alta Loma, CA 91701.

Left to right: Jonathan, Dennis, Susanna, Jeanne and Heidi Rempel

Are you calling, Lord?

James E. Houston

At night, in the stillness,
I hear a whispering;
Is that your voice, Lord?

On the mountaintop,
Sighing in the wind,
What are you saying, Lord?

On the street,
Amidst the crowds,
Are you calling, Lord?

A mother gazes
On her sleeping babe.
Those eyes of love,
Are they yours, Lord?

A young man holds
The torn body
Of his loved one.
Is this your pain, Lord?

A starving child
Pleads silently
Hungry beyond words.
Is this how you ache, Lord?

A man of toil, bent to the task,
Shaping wood, a carpenter,
No task too humble,
You serve and yet you own.

A long-striding man of the hills,
Shepherd's crook, eyes alert,
Care in your glance,
The master, yet servant of all.

A fisherman spreading his net,
Over a watery world;
A teacher, wise beyond belief,
Filling our minds with light.

A king, all power in his hands
Yet humble, riding a donkey:
All these you are and more,
Far above and beyond imagining.

Fill me, dear Lord,
With your love that shines
Brighter than the sun,
And warms, like unquenchable fire.

I can learn to trust, Lord.
Like a little child
On her daddy's knee
I will have no doubts.

Give me the faith, Lord
To move aside the mountains,
That kept my light from shining
On the dark world around me.

Teach me to obey, Lord,
Break this stubborn will,
So I may be pliable,
Bent and useful in your service.

I hear you calling, Lord,
And I am coming, Lord,
You are my Creator,
My Savior and my God.

James E. Houston, 477 Martin St., Penticton, BC V2A 5L2, is a pediatrician.

Proceed more boldly:

a review of Kenneth S. Kantzer's 'Proceed With Care'

Ryan Ahlgrim

A recent issue of *Christianity Today* devoted a major section to the subject of women in church leadership. Several evangelical Bible scholars and church leaders contributed articles with various viewpoints. Kenneth S. Kantzer, a distinguished senior editor of the magazine, wrote the final, pivotal article: "Proceed With Care."

When I read "Proceed With Care" I could hardly believe my eyes. Here was a leading voice among conservative evangelicals, a spokesperson for *Christianity Today*, forcefully stating that the Bible does not forbid qualified women from exercising church leadership and that evangelicals ought to proceed (with care) in the ordination of women. I believe this article needs to be carefully considered by all of us in the General Conference Mennonite Church. Because of our particular theology and history, we may not approach the subject the way Kenneth Kantzer has, but he offers a viewpoint and suggestions that are worthy of our discussion.

"Proceed With Care" is not a one-sided manifesto. Its power comes from its careful balance and integration of biblical and practical concerns. Some people will find an objectionable statement here or there, but the article's wonderful crafting is smoothly persuasive and eloquent.

The first half of the article is devoted to discussing whether the Bible prohibits or allows women in church leadership roles. No discussion would be complete without some explanation of 1 Corinthians 14:34-36 and 1 Timothy 2:11-14. The correct use of these two passages will always be debated, and some will not agree with Kantzer's interpretation. But Kantzer is clearly right when he concludes that the Bible as a whole provides ample evidence of women exercising legitimate leadership among God's people: "From Miriam and Deborah in the Old Testament to Priscilla, who taught doctrine to a man (Apollos), and the many women who 'prophesied' in the New Testament, women have shared ministry responsibilities with men. The Bible simply cannot be construed as universally forbidding women to teach, to teach in the church or to teach men."

Much more could be said about the biblical arguments for and against women in ministry, but since I am in general agreement with Kenneth Kantzer on this question and since this is familiar territory for many Mennonites, I would prefer to focus on the second half of Kantzer's article—his practical advice.

Although he says God has given women the freedom to be church leaders, Kantzer believes there are times when it is wiser for the church not to ordain women. Kantzer takes a middle course between those who believe all qualified women should be ordained immediately and those who believe that for cultural reasons, and to maintain peace, we should proceed with the ordination of women slowly, if at all.

Kantzer seems to justify his moderate position with two biblical ideas: "All things are lawful but not all things are expedient," and foregoing legitimate freedoms for the sake of the "weaker brother." However, both of these ideas are taken out of context and have little or no application to the question of whether women should be ordained. The first idea refers to the fact that freedom from legalism does not mean freedom from responsibility; the second idea refers to an arbitrary decision—whether or not to eat meat offered to an idol—not a decision that directly affects the lives of countless people (as the ordination of women would do.)

Another argument used by Kantzer is that it is not wise to "run roughshod over another's values or beliefs." Many people in our churches sincerely believe the Bible forbids women to be church leaders. We may believe they are mistaken in their interpretations, but we cannot force others to read the Bible the way we do nor force them to accept the ordination of women. In order to respect the sincere beliefs and consciences of all, we must sometimes postpone the ordination of women.

This is a sensitive argument, but it can easily become a paternalistic and oppressive tool. I cannot help but recall the way whites told blacks in the 1960s that they should be patient and wait a while longer for their equal rights. The social peace and order needed to be maintained. Martin Luther King Jr. was deeply discouraged by this white, moderate, condescending position.

Which do we value more? Preserving order and unity in our denomination or doing justice for women by giving them the same freedom God gives them?

Actually, the choice is not that simple. Because we are a Believers' Church we cannot run roughshod over the values and beliefs of our brothers and sisters. Because we are a church we *have* to respect the biblical interpretations arrived at by sincerely seeking congregations. Because we are a church our leaders must not run too far ahead of our congregations. But because we are a church we also cannot tolerate the continuing injustice toward our God-gifted, God-called women.

Which path should we take? Slowly proceed toward the hopeful goal of ordaining women, offending as few as possible, or do what is just—ordain qualified women—and try to calm those who would view this as a sin?

Because of the way our district conferences are organized and the way ordination is processed, the former path is almost automatic. But even so, our conference ministers could be consciously promoting women as candidates for open pastorates and encouraging congregations to broaden their biblical vision of women. And workshops on this topic could be offered regularly at conference meetings.

As more women fill more pastorates we will likely see many sisters and brothers in the church discovering that their opposition to women in ministry was based more on stereotypes and traditional thinking than on solid biblical reasoning. And I hope that Kenneth Kantzer's article, "Proceed With Care," becomes one of the stepping stones that leads to that discovery.

Ryan Ahlgrim, 1420 W. Glen #205, Peoria, IL 61614, is pastor at Peoria-North Mennonite Fellowship.

Release of the Holy Spirit

Robert Ewert

I grew up in a Mennonite family in southern Ontario. I became a Christian while participating in a youth Bible study when I was 16. I grew up feeling I would someday be a pastor or missionary. After graduation from Canadian Mennonite Bible College I became youth pastor at the Bergthaler Mennonite Church of Morden, in southern Manitoba.

I began with a great deal of excitement and anticipation. The first year was challenging, getting to know many new people and adjusting to my new role. I felt that things were going well and that God was blessing my ministry. However, at times I would make mistakes, get frustrated and lose my patience with people. Then I would wonder if I was really called to pastoral ministry.

I read my Bible and prayed regularly. Yet I felt my relationship with Christ was lacking. I hungered for a deeper closeness. I read many books about walking with God. I was impressed with those who seemed to have a close relationship, but I couldn't seem to attain it for myself.

By the second year I had developed a better routine. I knew people and what was expected of me and felt better about how everything was going. Yet I still wished my relationship with Christ was better.

At the end of three years the ministerial recommended that I be ordained. I wanted to take this step but struggled within myself for assurance of my calling. I was encouraged by others and was told it was normal to have some doubts.

A few months after my ordination, I got into an argument with one of the teenagers at a youth Bible study. At first I thought the teenager should apologize; then I realized that I needed to. But it was difficult to get together and talk. Gossip went around. Other youth had arguments, and cliques developed. Some youth were upset at me while others didn't know anything had happened.

I prayed in earnest for renewal in my life, for the youth, for reconciliation, for help through this situation. My praying search went on through the winter. Finally, in May 1986, while visiting a couple, I found some help.

Paul M. Schrock

The wife shared her newfound joy and strength that she had received in what she called the "baptism" or "release" of the Holy Spirit.

She shared that in Acts 1:8 we are told that "you shall receive power when the Holy Spirit has come upon you." She also explained that God wants to give us a prayer language, which is like speaking in tongues. However, it is for personal edification in private prayer (1 Corinthians 14:4). Ephesians 5:18 encourages us to be continually filled with the Holy Spirit. As Christians we have the Holy Spirit but we need to let the Holy Spirit have more of us. I realized that I needed this empowering of the Holy Spirit in my life and in my ministry.

During the next few days I read pamphlets on the baptism of the Holy Spirit and prayed that God would release the Holy Spirit within me. As I prayed I felt sounds coming up from my chest into my mouth and I gave expression to them. Over the next few days I doubted if I was really praying in tongues or only making the sounds up. However, I was encouraged by the changes that were taking place in my life.

I received a deeper faith, and Jesus became much more real to me. I was filled with new joy, wanting to share my testimony. I read my Bible with renewed interest, and the words leapt out at me. I was led through a time of renewal. As I prayed, incidents would come to my mind, and I wrote letters of repentance to people I hadn't seen in years.

Things also started working out at youth meetings. We had a confession and forgiveness evening around a campfire that lasted over three hours. Many situations and relationships were healed and restored, including mine. Similar events continued throughout the summer.

Changes have continued in my life, and I have been more aware of the Holy Spirit's presence. I have felt affirmed and better equipped to continue in pastoral ministry. I continue to realize my need for daily empowerment by the Holy Spirit to follow Christ. I praise God for his ongoing work within me.

Robert Ewert will be a senior Master of Divinity student in the fall term. He and his wife, Sylvia, are parents of two children, Julia and Naomi.

Psalm 23: a student's prayer

April Yamasaki

an-Claude Lejune

The Lord is my shepherd, I shall not want;
he makes me lie down in green pastures.

Thank you for shepherding me through this crowded day, O Lord. From the first early morning class to the last evening hour at the library I have felt your presence. Now at the close of this day I offer up every thought and care, resting in the wide expanse of your grace.

He leads me beside still waters;
he restores my soul.

You have led me to this time and place, and joyfully I have followed. Yet I have found that "much study is a weariness of the flesh" (Ecclesiastes 12:12b). I am weary in body and mind. I seek the still waters of your peace and the refreshment of your Spirit.

He leads me in paths of righteousness
for his name's sake.

Prepare my path tomorrow, O Lord. Give me diligence for my studies, but temper it with a willingness to set them aside for your name's sake. May I take time for chapel worship, for helping a fellow student, for making supper for my neighbor who is ill.

Even though I walk through the valley of the shadow of death,
I fear no evil.

The shadow of death is present even on this campus as I remember the injustice and violence that afflicts your world. I pray that even now, during this time of preparation for further service in your kingdom, I may proclaim your good news and live as one of your peacemakers.

For thou art with me;
thy rod and thy staff,
they comfort me.

You are my comfort, O Lord. Throughout this year of academic work, of new demands and expectations, of missing old friends, of many adjustments to a new environment, I'm glad that you never changed. Your protection and guidance upheld me when I felt like giving up.

Thou preparest a table before me in the presence of my enemies;
thou anointest my head with oil, my cup overflows.

Your blessings are beyond all understanding. I am thankful for my family, for letters from friends far away, for the privilege of study, for the community of faith on this seminary campus. As you have filled my life with good things, so I long to fill it with your praise.

Surely goodness and mercy shall follow me all the days of my life;
and I shall dwell in the house of the Lord forever.

Who knows what the future holds? Further studies? Congregational ministry? Overseas mission? Some other service perhaps? I speak for every student in the process of discerning your call. Wherever you lead us, we dwell in your good and gracious presence this night and always. Amen.

April Yamasaki is a free-lance writer, a Regent College thesis student and an auditing student at Associated Mennonite Biblical Seminaries, where her husband, Gary, is a full-time student in the Master of Divinity program.

EDITORIAL

Watch the computer that's watching you

This is a test. This is only a test. Do you know what IRM, DASD, AIS and ROM stand for? I didn't until the last weekend in May while attending the Council on Church and Media.

The four computer-age acronyms above translate thus: Information Resource Management, Direct Access Storage Devices, Automated Information Systems and Read Only Memory. They are a mere smidgen of the communication age's new language.

(In case you haven't consciously put your toe into the "communication age" yet, come on in. The "water" is chilly but refreshing, dangerous but challenging, deep in spots but thereby also travel-able. If you're hanging around the shoreline, as I have been, you will probably want to take the plunge before long.)

You may have been hearing other new words. Technocism. Technostress. Don't let them scare you. They're just some more "isms" and stresses of our world. But as with the others, we are bound to examine these in the burning light of the ethics and principles of the Christian gospel. If we don't, they will inevitably grab us by the neck and run us around.

Here are some of the questions that will help in the examining. (I am indebted to Robert Fortner of George Washington University's department of communication and a member and deacon in a Christian Reformed Church congregation, who entered generously and perceptively into our Anabaptist agenda at the Council on Church and Media. He's one to watch. You may happen upon him while watching the news, as happened recently when he was asked by a major U.S. network to comment on the electronic church.)

How do we best protect our essential commitment to truth? How do we allow computer technology to serve us and still retain our historical personality? Given our long-standing Anabaptist predisposition to reject centralization in favor of autonomy, there is a danger that computers will lead us to adopt a way of life that we have so long resisted. (Computer technology has a built-in bias of consolidation and simplification.)

Those are two of the questions. Can you tolerate some more? (We could go on and on.)

Given the bias of computers, can we afford to create data systems that can be used by others for purposes that are anathema to Anabaptists? Are we in danger of allowing the secular market to define our operations? Are we in danger of listening to the drumbeat of tele-marketers, who keep fine-tuning their donor profiles? Are we smart enough to examine and evaluate the slick fund-raisers "out there" who personalize their letters addressed to our pocketbooks?

Can you stand a few more questions? We do well to look sharp and demand accountability, especially in the wake of this year's PTL televangelists scandals (principally a betrayal of sincere but misled donors who naively send their dollars for causes not their own).

What do we do with all the data that our computers help us accumulate? What is essential? What about a "Mennonite data base"? Our technology watchers say, Don't do it. Before we know it we'll be invading people's privacy, if we haven't already. What do you think?

The business of our church is communicating the gospel. Our work is to bring people to a saving knowledge of Jesus Christ. Our commitment is to do that with as low an overhead as possible. Our immediate agenda is to be friendly, to invite our neighbors to church.

If computer-ology saves time and helps us do our job, good. If it gets in our way, bad. As with the Tower of Babel, the problem was not with the tower but rather with what the tower came to represent. (*Mennonite Reporter* editor Ron Rempel led our worship along these lines at the Church and Media meetings.) The people building the tower got carried away with their abilities. Worship of God turned to worship of human potential. The result: chaos. May God save us from a replay. *mts*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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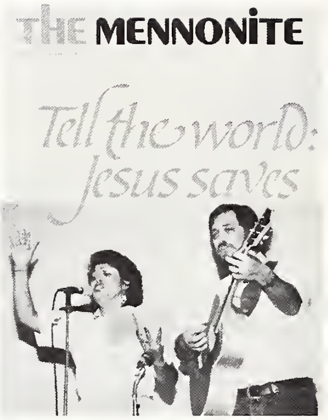

Elsa Gonzales and Chuck Neufeld lead conference delegates in singing at Saskatoon '86.

prologue

When Ted Risingsun, Busby, Mont., was 18 he decided to enroll at Mennonite Bible Academy. He hitchhiked from Montana to Kansas, stopping in Ransom, Kan. "Up till then," he says, "I had seen only a few white people, and I was suspicious of them." The pastor, John Bean, told the (Mennonite) congregation where Risingsun was going and that a plate was by the church door for contributions for his expenses.

"I had never seen so much money in my life," Ted says. "Remember, I was not a Christian then. My hand shook when I counted it. That was the beginning of a change in me. I found out why these people were different. They believed in God and followed the command to go to all people with the good news."

The year was 1944. Today he is Northern Cheyenne staff representative for the Mennonite Indian Leaders Council.

What you are about to read also concerns the going to all people with the good news, and this in obedience to our Lord Jesus Christ. *mts*

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Credit: Cover photo by Bernie Wiebe

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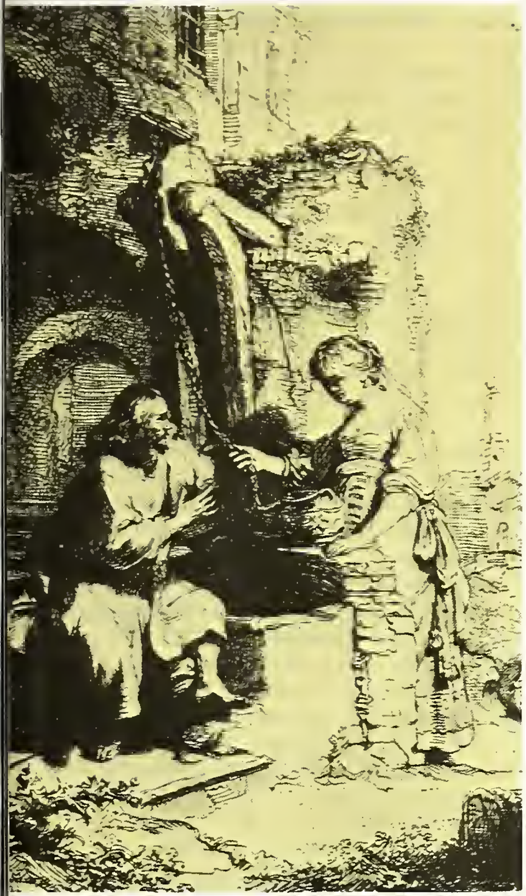
Become God's people

Alberto Quintela



Pierpont Morgan Library

Jesus made an effort to visit the homes and to eat dinner with those outside of mainline society. The picture is Rembrandt van Rijn's "Christ and the Woman of Samaria."

From every tribe and language and people and nation God has called Christians into fellowship (Revelation 5:9). Mennonites in Canada and the United States worship in English, High German, Hopi, Cantonese, Chinese, Cheyenne, Laotian, French, Saulteaus, Mandarin, Spanish, Cambodian, Arapaho, Vietnamese, Low German and Cree.

While Mennonites have traditionally seen themselves as a monoethnic church, the recent emergence of 11 Hispanic, 11 Chinese and several other Asian-language Mennonite churches in North America has begun to shatter that perception. Mennonites are finding that the overseas missions of the past are now in our cities.

During the 1970s 4.4 million refugees and immigrants were added to the U.S. and Canadian population. Immigration from Europe and other locations dropped from 79 to 21 percent from 1951 to 1976, but from Asia, Africa and Latin America, the places where Mennonites have done mission work, immigration increased from 11 to 89 percent.

Interesting linguistic developments are occurring. In Los Angeles over 100 different languages are spoken. Los Angeles is the second largest Hispanic city in the Western Hemisphere, second only to Mexico City. New York City is the second largest Puerto Rican city in the world, and Miami is the second largest Cuban city.

Mission and service

God called Abram with these words: "I will make your name great and you will be a blessing . . . and all peoples on earth will be blessed through you" (Genesis 12:2-3). Mennonites have a history of responding to people fleeing wars, political persecution or severe economic conditions. The Mennonite history of being exiles and immigrants has made them especially empathetic to the trials and hardships faced by these sojourners.

In keeping with God's promise to Abraham, Jesus commissioned his followers to "go and make disciples of all nations" (Matthew 28:19). The Many Peoples program of our conference is a recognition that Jesus ministered to all peoples regardless of race, status or background. The vision of the program is the full participation of all of our denomination's ethnic groups as brothers and sisters in Christ in the church family.

Discipling all nations

Ministering to recent arrivals in our midst will require some changes in how Mennonites have traditionally done mission work. Typically mission work has been the purview of "professional" missionaries that have been trained and commissioned to do mission work. As our interaction with different ethnic groups increases in the marketplace, airports and restaurants, it will be difficult to maintain an attitude of "do as I say, not as I do." Through our daily interaction with ethnically different individuals we will serve as models on how to treat our children, each other and those not from our background or community. Our lifestyles will be measured against our theology. Will we ignore these people when we bump into them in the lines at the ticket or grocery counters or will we acknowledge their presence and exchange friendly greetings?

Jesus made a special effort to visit the homes and to eat dinner with those outside of mainline society. Will we speed by ethnic neighborhoods

God's love enables us to transcend our comfortable cultural zones.

Children have little difficulty in developing cross-cultural relationships. These two are Joseph Quintela and Megan Hering.

without ever stopping to interact or get to know the people, their language, their food and their culture?

Many Mennonites are from rural backgrounds and small communities. Recent immigrants to North America, on the other hand, have clustered in major urban areas with significant ethnic populations. As Mennonites move to the city, will they settle in the suburbs or establish close-knit "urban mini-communities"? Or will they develop meaningful relationships with their ethnic neighbors?

An ethnic language community can represent either an obstacle to cross-cultural Christian fellowship or a blessing, depending on one's perspective. In some of these communities a person can shop for groceries, buy a car and arrange a bank loan without speaking a word of English. These communities can provide a practical and feasible language immersion laboratory for individuals seeking to learn a new language or improve their language proficiency.

People can enter a culturally different world without stepping outside their national boundaries. This cultural experience can be enhanced in major cities by radio and television programs and major publications in a variety of languages.

Helen and Alberto Quintela as they arrived at last July's triennial sessions in Saskatoon

Muriel T. Stackley

Cross-cultural interaction with a Christian emphasis will require the emergence of the priesthood of all believers. It will recognize that cross-cultural home missions cannot be conducted by remote control or through long-distance surrogates. Discipling all nations will come to mean the establishment of meaningful personal relationships across cultural lines.

Developing cultural outreach

Promising efforts have recently been undertaken by our conference to address the area of cross-cultural interaction.

- Marco Guete, Chicago, was appointed the first secretary for Hispanic ministries in 1986 by the Commission on Home Ministries. Don Yoder was appointed to provide staff support to the emerging Asian Mennonite churches.
- Three commissions (overseas mission, education, home ministries) have cooperated in the publication of a children's curriculum, "Neighbors Near and Far: Hispanic North America and Latin America." A second packet of curriculum on Asia was published in May.
- Women in Mission is sponsoring a South America learning tour that will place women in cross-cultural learning environments.
- The peace and justice department recently published *The Way of Peace* in Spanish.
- A re-examination is taking place of the church's traditional relationship to Native Americans and to the black community.
- The Commission on Home Ministries is now sponsoring learning tours to Native American churches in various parts of North America.
- The Commission on Home Ministries is addressing the development of black ministerial leadership development and training.

Multiethnic kingdom building

At our triennial session in Saskatoon a year ago we adopted the Many Peoples Becoming God's People resolution. Over these three years we will be gathering information and formulating a specific plan for carrying out multiethnic kingdom building.

This plan will be presented at our 45th triennial session, to be held in Normal, Ill., in August 1989. The theme for the conference has already been designated as "Many Peoples Becoming God's People" in the hopes of developing a Pentecost experience in which different languages will be heard praising and worshiping God.

You are invited to participate in shaping the program. Ideas and projects for cross-cultural bridge building are being solicited by the commission. Scholars and theologians are urged to address this area. (Write to CHM, Box 347, Newton, KS 67114.)

In addition, individuals are urged to enrich their lives and broaden their horizons by becoming involved in many of the cross-cultural projects under way throughout the conference. A Swiss-Mennonite background church may establish a sibling relationship with a native American, Asian or Hispanic church. A church or group of churches may develop a mother-daughter church relationship with an emerging ethnic church. Mennonite farm families may move to an ethnic church-planting site for the winter months to provide core-group support. These are but a few of the possibilities available to you.

Cultural barriers or bridges

Crossing cultural frontiers is one of the few challenges left to us. While technology and high-speed transportation have reduced the size of the globe, in many ways we remain as far apart from our ethnic neighbors as we have ever been. The redeeming nature of God's love may be the only vehicle that enables us to transcend our comfortable cultural zones and acknowledge and respect our ethnic neighbors.

Alberto Quintela, 576 S. Robert St., St. Paul, MN 55107, an attorney, is a consultant for Hispanic ministries to the Commission on Home Ministries and a member of Faith Mennonite Church, Minneapolis.

Evangelizing in Canada and the United States

E. Stanley Bohn

Jump from how to what

When my Sunday school class struggles with "how" questions we usually find the buzzer ringing before we are finished. But after many Sundays of dealing with the "how" we haven't gotten to the commitment part. *What* will we do?

This is true for denominations as well as Sunday school classes. When the General Board of our conference declared evangelism a priority for 1986-1989 we could ask, "*How* is the conference of 363 churches going to make evangelism a priority?" But knowing the buzzer will likely ring on our denomination before we get the how questions settled, we should skip the how and get to the what that deals with our commitments.

Change possibilities

What would make us change priorities? Would evangelism become a priority if we scared ourselves with threats of extinction? Our conference's tiny annual growth has plateaued in the last four years, even though the population in North America is increasing. In addition to arousing these survival fears, we could add some reports of sociologists about the growth and declining stages of institutions such as a denomination.

It's not hard to see that where we have been using guilt and fear as a motivation to change our priorities it hasn't helped us much. Where it has seemed to help, we have paid a heavy price in the rejection by the next generation of a church with these motivations.

If scaring people is not appropriate, could we "sell" the evangelism priority by listing its benefits and rewards, marketing it as an activity that pays off in enjoyment, hoping that our denomination would then give it more priority?

It isn't hard to see what happens when a denomination tries to change the priority given to evangelism by packaging it so it will sell. We have enjoyed evangelism efforts, or even been thrilled, but not empowered to trust God for help to live a different way than being consumers of entertainment or accepting the necessity of military security.

What does make a denomination change its priorities from a protective fortress (a Frank Tillapaugh phrase) to taking the risks of sharing Who we live for and Who renews us when we live His way? The Commission on Home Ministries and the Congregational Resources Board can share two of their convictions of what makes a denomination change its priorities.

One is the idea that taking time to again encounter Jesus Christ is our primary motivation to change our priorities. Rediscovering his life, his lonely death while talking to his Father and the power of his resurrection helps us see our activities and time-fillers in a new light and makes us want to make a clear decision to accept his call.

The changes in priorities that result from forming another Women in Mission group for newcomers or a new Sunday school class or spending money for ads in the Yellow Pages or even moving the location of the meeting place to make the church more visible and available can be hard changes. We need that fresh encounter for motivation. We need close contact with God to deal with difficulties of changing priorities.

Second, CHM (particularly in the person of Don Yoder) works to provide an assortment of ways congregations can do evangelism. Sometimes evangelphobia is caused by not knowing how we can invite people to accept the power to be in a covenant with God. However, there are activities any church can sponsor that can help us think about people outside the church and provide handles for all of us to be involved in evangelism.

Sometimes we scold a Sunday school class for not being more open to visitors, when it turns out they are trying to be supportive to parents devastated by a teenager's drug use. Sometimes we make judgments about worshipers who take time after worship to encourage a newly widowed friend instead of getting to that newcomer who is fast slipping out the door. Sometimes we reprimand a small group for not being willing to tear apart their relationships to make room for newcomers. Here is good news. We can do more than scold ourselves and threaten what is helpful to our membership. Members can engage in evangelism.

There are handles. A nuclear family-type church can include single-parent families. An older, established church can include the new generation that is leaving school, the church youth group, the parental home.

A peace church can be an evangelistic church without hiding its peace witness.

Churches almost invisible in the community can let people know they are present, available and have time for people outside the church.

A church supporting members in crisis can also have energy to care about non-members.

Two steps

Two things can make our conference change its priorities, despite the dismal sociological predictions for an aging organization.

1. Take time to talk with Jesus Christ about our life, the purpose of our church, our priorities and making a clear decision about what our life should be.
2. Look over the activities, checklists, self-tests, training workshops, a future three-year evangelism program CHM and CRB are developing for congregational use. All of these are possibilities from which churches can choose.

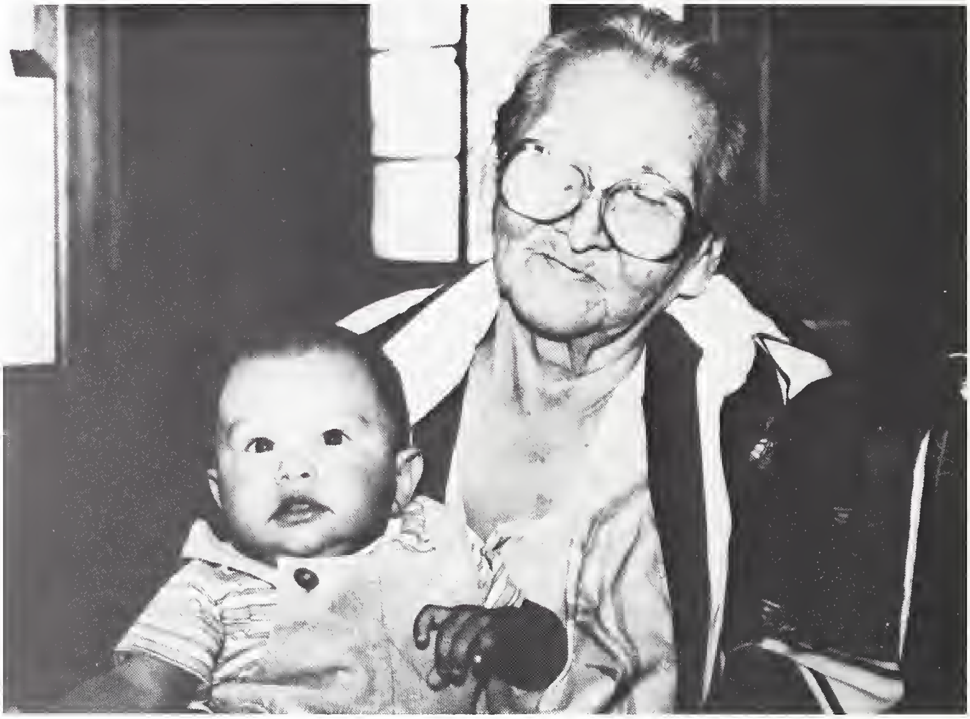
The fresh encounters with Jesus Christ are likely the congregation's part. Providing handles or activities that help a church think of unchurched people in their community is where our conference can help. We're skipping the how and asking the question of what it takes for our binational denomination to change, and we know two things. We want to be partners with congregations wanting to do at least these two.

Stan Bohn, 333 E. Ninth, Newton, KS 67114, is executive secretary of the Commission on Home Ministries.

Six Cheyenne and Arapaho leaders in Oklahoma

Faith in moccasins

Nancy Koehn



Alice Heap of Birds and great-grandson

Robert Koehn

I walk into the churches and hear names like Little Coyote, Birdshead, Whiteshield and Heap of Birds. There are no Schmidts, Nickels, Regiers or Friesens. The older people sometimes speak Cheyenne. I am surprised to find 10 or 12 people inside but only two cars in the parking lot. I am in a different church from where I grew up.

These people appear quiet and shy. I feel like an outsider. But I hear chuckling in the corner and head toward it because I, too, love to laugh. Our laughter joins as we share some humor. I hear a grandmother lamenting that the children are not learning the language, and it will soon be lost. My own grandmother always fussed at me for not learning German.

In another corner I overhear a conversation about how the members can affect growth, how they can interest others in attending church. This conversation could have come from any of the churches I've attended through the years. I realize that I feel right at home. I feel accepted. We are really not so different. We are brothers and sisters in Christ with some differences in our cultures. It is exciting to have an opportunity to explore my faith by learning and sharing with another culture.

I had these impressions as my husband, Bob, and I made our first visits to the four Indian Mennonite churches in Oklahoma, where we had agreed to serve as interim pastors. I am impressed that although the churches are small, the faith runs deep. Here are the faith stories of some of the leaders in the congregations.

Rose Birdshead—Canton

Rose claims Geary, Okla., as her hometown, but she has been in the Canton area for about 38 years after she and her husband moved onto family land located there. For a while Rose helped a Baptist missionary but became involved in the Zion Mennonite Church at the encouragement of missionary pastor August Schmidt. She joined the church in 1963, although she had given her heart to Christ at age 9. Rose has been an active member, teaching Sunday school and giving leadership to the congregation by planning and leading the worship services during the 10 or more

We dream of renewal in Mennonite and native communities so that people everywhere will become committed to the lordship of Christ.

We dream of a time when the barriers to cross-cultural communication will be overcome.

We dream of the formation of more native fellowship groups for worship, study and mutual support.

We dream of strong native churches that take an active part in the life of the conference.

We dream of a time when the independent, parachurch, non-denominational and denominational missions will put the interests of native Christians ahead of their own.

We dream of educational programs at church institutions to develop leadership for the native church.

We dream of a more regular theological exchange between Mennonite and native Christians.

We dream of native Christians taking a more equitable place at the board, staff and administrative levels of Native Ministries.

We dream of Native Ministries as a native organization that incorporates the spiritual strength of both Mennonite and native traditions.

We dream of the Mennonite church in the forefront of justice as Canadian society reworks its history.

John and Vera Funk, executive secretaries, Native Ministries, Conference of Mennonites in Canada, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4 years that the church has been without a pastor.

Rose says, "I have always enjoyed church. God gave me a good life and for my appreciation I want to do all I can to serve. I try to always pray for and encourage my people."

Mary Meeks—Canton

For Mary church has been like a second home. She has been an active member of the Zion Church since 1932, when she married Edward Meeks and moved to Canton.

Long before marriage, Mary heard the Good News. It was taught in her home by her parents, who were married by the first Baptist missionary to the Geary area. She also learned much from her mother and aunt as they kept a small orphanage. Mary's husband, Edward, was no stranger to the Bible while he was growing up either. He was taught by his father.

Mary has many memories of Bible school, camp meetings, "sewings" and worship services. Some of the earlier services during the wagon days included a noon lunch of sliced bologna, rolls, cheese, cinnamon rolls and coffee. A recent stroke has slowed Mary down but not dampened her spirits. She continues to be a faithful member lending leadership to the church.

Bertha Little Coyote—Seiling

Bertha was baptized in 1925. She learned about Christ at the chapel services of the Cantonment Government School. She began attending the Cantonment Indian Church. Later she would walk the half mile to the road to catch a ride with missionary G. A. Linscheid to attend the Fonda Church, which eventually moved to town and became Mennonite Indian.

Bertha was active in church for many years and held many different jobs. But after her husband died she moved to Enid and drifted away for several years. She says she was miserable, so it didn't take much persuasion when an Otoe Indian invited her to cottage meetings. Later she moved back to Seiling and has been a leader there since that time. She is proud to have been a part of bringing Cheyenne church songs into the Seiling church.

Bertha says, "I am glad and thankful for church. In all my life years God has taken care of me. He has provided me good health for 75 years." Bertha easily puts her relationship with Christ into her Cheyenne culture. She sees many comparisons in the Bible to her forebears and is proud to say that she knows of no profanity in Cheyenne. She says, "A Cheyenne Christian is something like a Cheyenne chief in that they see their responsibility to share worldly goods and food and to be generous to others."

Henry and Blanche Whiteshield—Hammon

Henry heard the Good News of Christ from missionaries who spoke at the chapel of the Colony Government School. The boarding students were required to march single file to the chapel daily and to a nearby church every Sunday. Henry can describe in detail how the Cheyenne people sat on the east side and the Arapaho people on the west side. The missionary would preach, then stop so that the two interpreters could translate in both languages at the same time to their side of the church. He says, "I was a good listener, stayed awake, always liked to do right, obey the rules." So he took to heart what he heard. He was baptized in 1930 by J. B. Ediger.

Bertha Little Coyote

Robert Koehn

Henry's wife, Blanche, was raised to be a serious person. Her grandparents were strict. She remembers her mother taking her to church when she was little. She says she believed in her heart that the Great God sent his Son, but she didn't want to be baptized while she was still weak. She wanted to be strong for this God. Sometime after her marriage she thought that maybe she was actually cheating the church by not being baptized. She soon took the step of baptism.

Henry and Blanche have been active for many years and have many memories. Although they would like to see more of their people attend church, they also realize that they have a mission outside the church because they have earned respect from their people. In their own words, "Our people come to us when they have hardships."

Alice Heap of Birds—Clinton

Alice is a Clinton native and attended the Colony Government School. She began attending church in 1927, when she got married. Although her husband was an interpreter for the missionary, Alice didn't become a Christian until 1939. Her decision came about when her oldest son became ill with pneumonia. One night they weren't sure that he would survive until morning. Rev. Ediger came to the hospital and suggested that they pray and place the boy in God's hands. In the early morning hours the fever broke and he recovered quickly. A few days later, Alice turned her life over to God.

Alice and her husband, Guy, were faithful workers in the church for many years, although Alice served quietly. When Guy became ill he called his family together at his deathbed. His last words to them were that they should never forget the church. After his death, Alice took part more openly with praying and speaking out.

About the time Alice's husband died her only brother died in an accident. This was a low point for her, but she claimed Psalm 23 as her comfort. Alice says, "I know God has cared for me. Through my recent illness I pray that I'm ready to go. But while I'm here I will help God, pray for and help people. I hope to live a few more years to see my great-grandchildren."

These faithful examples are a witness to their individual communities. They have encouraged my faith as I worship with them. HA-HOO MA'HEO'O. Thank you, God.

Nancy Koehn's address is 127 Elaine Drive, Cordell, OK 73632.

Peaceful people in conflict

Elmer G. and *Nadenia F. Myron*

Many of you may have read or heard through the local or national media about the century-old Hopi-Navajo land dispute. The land dispute was already in progress when the first Mennonite missionary, H. R. Voth, arrived on Hopi land in 1893. The Mennonites were originally invited by the Old Oraibi Chief Loloma, who had based his decision on the Mennonite belief of non-violence and peace, as the Hopi also believe they are the "peaceful people."

Recently, we met with Ivan Sidney, chairman of the Hopi Tribe, at Kykotsmovi, Ariz. We asked Chairman Sidney about the land situation, the current Hopi position regarding the lands partitioned to the Hopi, his reaction to his recent Central America trip and about Hopi youth.

The Hopi have understood their role as protectors and stewards of this land that was committed to them by the Creator or guardian spirit of this land. As long as the Hopi cared and followed the teachings of the Creator of the land, they would be allowed to stay and use the land for their benefit.

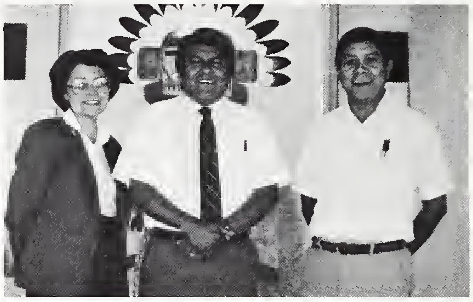
Every year Hopi elders and priests make their pilgrimage to the ancient shrines or boundary stones that serve to establish and demarcate the Hopi ancestral homelands. This journey is a peaceful one—a time of prayer, fasting and intercession for all people and living things. This pilgrimage has occurred since the establishment of Old Oraibi, the oldest continuously inhabited village in the United States.

On June 1, from a report to the Hopi Tribal Council, as Hopi elders and priests were harvesting and gathering eagles for Hopi ceremonial purposes, they were harassed by a group of hostile Navajo. Hopi eagle gathering is protected under the 1974 Navajo-Hopi Settlement Act since this is being done specifically for religious purposes and practices. Chairman Sidney questioned whether these hostile Navajo were an "exception" to the law. It is disturbing to Hopi when they are denied access to land for religious practices.

Chairman Sidney stated that Hopi will not accept money from the Navajo Tribe or the U.S. government in exchange for land. The Hopi have already lost too much land and have yielded to their limits. Our strength is to say no. The ancestral value of Hopi land contributes to our identity as Hopi people.

While the area may seem a remote and barren area to many, the Hopis are aware of the valuable natural resources that lie dormant within these boundaries. For over 1,000 years, the Hopis preserved and protected these resources for future generations of Hopi, perhaps to be developed by them when the U.S. government has "let us go." Conservation is our way of life. As humble and religious people, the Hopis hope to show "outsiders" how to preserve, conserve, protect and use these lands and the natural resources for their benefit.

One of the glaring inequitable results of the Hopi-Navajo land dispute has been the overall Navajo land expansion at the expense of the Hopi land base. Since 1898, when the Navajo first signed a treaty with the U.S. government, they had a 3.5 million-acre reservation that has since increased to a 16 million-acre reservation. For the Hopis, what started as a 2.5 million-acre 1882 Hopi Reservation has been reduced to approximately 1.2 million acres.


Alte Pinakothek

Nadenia F. Myron, Ivan Sidney and Elmer G. Myron in front of Hopi Tribal Chambers in Kykotsmovi, Ariz.

Chairman Sidney explained that the Hopi people believed in the U.S. judicial system for a resolution to the land situation, but instead the Hopis have lost ancestral lands as a result of continued litigation. This loss of Hopi land takes away the Hopi identity. He further stated that "the Navajo Tribe continues to 'milk' the U.S. government by using federal funds to purchase and expand their land base. This is paid for by Congress and U.S. taxpayers. The Navajo have claimed genocide to the media, yet they are the most numerous Indian tribe with the largest land base and receive the most federal funds in the nation.

Regarding his trip to Central America, Chairman Sidney became aware of the potential danger if there was a major conflict in Central America because it would take place at the border of Arizona and would have a lasting impact on the Hopi people.

The loss of Hopi land must be shared openly with the Hopi youth, and they must be educated about the land dispute and tribal history. Many of our young people have little understanding of the land dispute, its impact on Hopi and how they can contribute to its resolution. We must instill pride in our young people by affirming their identity and how closely linked they are to the land. We must pass on traditional Hopi values and concepts about the land, its use, protection and conservation as a gift from the Creator, for they are the future of our Hopi people and will continue as advocates for their ancestral lands. Chairman Sidney hopes for a resolution to the dispute and says, "Right will prevail."

Elmer G. and Nadenia F. Myron, 5530 N. 17th Ave., F12, Phoenix, AZ 85015, represent the Hopi Church Council of the Mennonite Indian Leaders Council.

We have seen documents that indicate the presence of oil and coal deposits in the joint-use area where relocation is taking place. It just may be that energy companies hope the Navajos and Hopis will fight each other over the relocation matter, either in court or on the streets. Even a long, drawn-out relocation process might facilitate the goal of the U.S. government stepping in, taking over the land and leasing mineral rights to the energy companies at cheaper prices. *Larry Haskie, lay leader, Blue Gap (Navajo) Mennonite Church, Chinle, Ariz.*

First-class mail (Colossians 1:1-2, 4:7-17)

Anne Neufeld Rupp

For study: The context, the setting and the characters prepare us for the drama which unfolds in chapters 1:3—4:7. These later letters, Colossians and Ephesians, are considered Paul's most theologically mature works. You may want to read them together, then read Philemon. Compare what Paul tells Philemon with what he writes about slavery in 4:1.

For reflection: The early church was rapidly changing from the established Jerusalem church to a gentile church, bringing in numerous changes. Where do you see indications of that happening in the General Conference today?

Church planting was spontaneous in the first century, with the Holy Spirit taking an active part in leading and directing. What could we as individuals and churches learn from this?

For action: Young churches are being planted throughout Canada and the United States. Talk about one of these with the children in your life. Write a letter of encouragement. Visit a young church.

Step back into the first century. Let's visit the Lycus Valley in Asia Minor, about 100 miles from Ephesus. Three towns, all within walking distance of each other, are located here. Laodicea, the largest, sits on a ridge on one side of the river, and Hierapolis perches on a plateau overlooking the steep, white cliffs on the other side. Down below, the Lycus River running through its middle, lies Colossae.

The cities of the Lycus are prosperous. Fertile grazing land for sheep and brilliant dye arts unique to each city create wool products widely sought after. Hierapolis, known for its resorts and medicinal baths, draws health and pleasure seekers alike, adding another lucrative source of income.

The Lycus Valley has a large gentile population whose deities vary from Apollo to Zeus, yet this population's religious rites show that it has borrowed from other cultures, particularly the mysticism of the east. There is also evidence of a large, wealthy Jewish community here. More recently, Christian churches have sprung up and are growing rapidly. The largest of these is at Laodicea, with two smaller ones at Hierapolis and Colossae. How did the church get here? There is no evidence that Paul has visited here. Some believe that during Paul's two-year preaching stop at Ephesus (Acts 19:8-10), when all the residents of Asia heard the gospel, Epaphras, a Colossian, brought the good news home. He may have been one of the first "church planters."

This is the setting of the Colossian drama. Now let us look at the characters involved; the script writers, the cast and the audience.

The letter senders. 1:1—*Paul*, in his later years of ministry, is imprisoned (4:3) at Rome and together with *Timothy* co-writes the first part of the Colossian letter. (Note that the letter moves from "we" to "I" in 1:23.)

In writing to a church he has not seen, Paul calls on his authority as apostle, a role designated to him by the will of God. His words are to be taken seriously by the readers.

The mail carriers. 4:7-9—*Tychicus*, a gentile convert who had accompanied Paul earlier (Acts 20:4) described here as a beloved brother, faithful minister and fellow servant, is the letter carrier who will also give the readers personal information about Paul's well-being and encourage them in their faith.

Tychicus is accompanied by *Onesimus*, a Colossian, described as a faithful and beloved brother. Onesimus, a runaway slave who has become a Christian, is being sent back to his owner, Philemon. In Philemon 16, Paul begs this fellow worker to treat Onesimus as a brother, not a slave.

Tychicus apparently has three letters to deliver. One to the Colossians, which they are to pass on to Laodicea (4:16), another circulating epistle to Laodicea (probably what we call "Paul's Letter to the Ephesians"), which the Colossians are to read (4:16), and a third to Philemon, which I have already referred to.

The greeters. 4:10-14—The first three who send their greetings are Jewish Christians (4:11): *Aristarchus* (Acts 19:26, 20:4) an earlier companion of Paul's, *Mark*, who left Paul at the beginning of his first journey and later was the source of dissent between Paul and Barnabas (Acts 13:13, 15:37-39), and a *Justus* not well known.

The remaining three greeters are gentile Christians: *Epaphras*, the Colossian, a deeply concerned Christian and a hard worker in all three churches (4:12-13), *Luke*, who has accompanied Paul on many of his journeys (note Luke's "we" passages beginning with Acts 16:10), and finally *Demas*, who later deserts Paul (2 Timothy 4:10).

The recipients: 1:2, 4:15-17—In 1:2 the recipients are the saints (holy ones), those who are faithful in Christ at Colossae. The church is geographically located at Colossae, but "in Christ" breaks through geographical barriers, and Paul addresses Christians whom he has not seen as "brothers." Most greetings are sent to this church, referred to as "you" in 4:10ff.

Another greeting is sent to the large church at Laodicea and to Nympha and her house church.

A final word, a warning, is given to Archippus, one of the leaders, who may not be fulfilling his responsibilities as well as he should.

Anne Neufeld Rupp, 307 S. Buller, Box 8, Goessel, KS 67053, is co-pastor with her husband, Ken, at Alexanderwohl Mennonite Church in Goessel.

Paul and Mark by Albrecht Dürer (1471-1528)

The world's Muslim population will reach 1 billion by the end of the century, according to the Indian newspaper *Hindustan Times.* More than 40 nations of the world have significant Muslim populations. Four countries—Indonesia, Pakistan, Bangladesh and India—have more than 100 million Muslims each. There are 60 million Muslims in the Soviet Union and more than 50 million in China.

Seeds of Peace (New Society Publishers, 1986) includes this suggestion by Roger Fisher: "Put the codes that are needed to fire nuclear weapons in a little capsule, then implant that capsule right next to the heart of a volunteer. The volunteer would carry with him a big, heavy butcher knife as he accompanied the president. If ever the president wanted to fire nuclear weapons, the only way he could do so would be for him to first, with his own hands, kill one human being. . . . When I suggested this to friends in the Pentagon, they said, 'My God, that's terrible. Having to kill someone would distort the president's judgment.' "

NEWS

Beleaguered farm area raises level of giving

NDC explores 'family' on many levels

Minneapolis (GCMC)—The lifting of a Northern Cheyenne peace pipe rather than the pounding of a gavel began the 94th session of the Northern District Conference here at Augsburg College June 18-21.

Twenty-seven churches in Minnesota, Montana, Nebraska, North Dakota and South Dakota sent 147 delegates representing 184 votes. The Minneapolis and St. Paul congregations, Faith Mennonite Church and Mennonite Fellowship, hosted the event.

One new congregation, the White Chapel Mennonite Church, Glendive, Mont., was received into the NDC. The Glendive Fellowship merged with White Chapel in May 1986. The church is also a member of the Mennonite Church. This merger, as well as plans for the 1988 session to be with the MC Iowa-Nebraska Conference, points to the inter-Mennonite family.

Clare Schumm, Elkhart, Ind., spoke three times on the conference theme, "As for Me and My House, We Will Serve the Lord." Schumm is family life secretary for the Mennonite Church and the General Conference Mennonite Church. He divided his subject into "Changing Family Lifestyles," "Who Is Your Family?" and "The Church Offers Hope to Hurting Families." He said, "People need to be able to look to our congregations and say, 'That's where I can find help.' "

As a fitting nod to the importance of the nuclear family, the assembly applauded delegates Peter B. and Esther S. Epp, Henderson, Neb., on the occasion of their 47th wedding anniversary.

Emphasis on the international family came from missionary-to-Zaire Glen Boese, who with his wife, Phyllis, is on North America Assignment. Boese described the mutual support systems, the care of the elderly, the giving out of need rather than out of abundance that he witnessed in that country. "The cost of one Pershing missile," said Boese, "could provide jobs for 200,000 people in Zaire." The Boeses work for Habitat for Humanity in Kikwit, providing a livelihood for 100 families in an area with 70 percent unemployment. Boese closed his presentation with, "And now I am ready to go back to my village."

Youth of the Northern District, together with their sponsors, worked on a Habitat for Humanity house in the city during the conference days. Mike Bogard, district youth minister, organized the effort with Mennonite Central Committee volunteer Mike Hofkamp. The nearly finished house will soon be home for a Laotian family of eight.

Delegates voted (172 to 6) to institute a provisional membership status for emerging churches. "Premature membership stifles growth," stated Neville Peterson for the home missions committee. New congregations will have a longer get-acquainted time with the district before taking the responsibility of full membership.

Overwhelming support was given to a resolution making Bethel College, North Newton, Kan., the district's institution of higher learning. Members pledged prayer and support and will have two representatives on Bethel's board of directors.

Jack Janzen

Elmer Wall, Freeman, S.D. (foreground, left), as new president, receives the peace pipe from Aaron Glanzer.

As in any healthy family, disagreement surfaced. In response to a resolution (which passed 97 to 65) that "Northern District Conference churches respond to the events in Central America and offer refuge and hospitality to refugees," Jan Wassemaar of Delft, Minn., expressed doubt that such a resolution was necessary, and several "amens" were audible.

A budget of $180,935 was adopted. In addition, the district is paying back a $17,000 loan from the past. In spite of tough economics, the district experienced a 7.8 percent increase in giving over the previous year.

At the end of the session, Glanzer turned the peace pipe over to new president Elmer Wall, acknowledging the multiethnicity of this family of 34 congregations. *Muriel T. Stackley*

Ten Nicaraguan relief workers, some affiliated with a Protestant agency, were freed recently after three months in captivity. The group was seized by Honduran troops in January as it was traveling in three boats laden with medicine and food that they were taking to the war-torn Miskito communities on the Nicaraguan side of the Rio Coco River. Among the international organizations who pleaded with the Honduran government for their release was the World Council of Churches.

The first international consultation on "Justice, Peace and the Integrity of Creation" (JPIC), launched by the World Council of Churches, met at Glion, Switzerland, in November 1986. Mennonite theologian John Howard Yoder said at the meeting that the nationally organized churches that make up most of the WCC membership pay lip service to the "just-war tradition." If churches that claim the just-war tradition are to be credible, Yoder said, they must clearly affirm that when a war does not meet the criteria for a just war, it is the duty of Christians to have no part in it.

"Prosperity may be the greatest danger evangelicals face today," said U.S. Senate Chaplain Richard Halverson at the 45th annual National Association of Evangelicals, held March 3-5 in Buffalo, N.Y. Halverson warned listeners that prosperity can replace God in one's life if money and "the good things" of this world become too important.

MCC Canada reps take part in chain fast for refugees

Winnipeg, (MCCC)—Mennonite Central Committee Canada executive director Daniel Zehr and board member Larry Kehler, who heads the Conference of Mennonites in Canada, were among 930 "prominent" Canadians who took part in the first day of a week-long chain fast held to show concern over changes in refugee policy.

The number of people asked to participate in the June 9 opening day, 930, was chosen to correspond with the number of Jewish refugees turned away from Canada's shores in an infamous incident in 1939. The *St. Louis*, a ship carrying Jews fleeing Germany, was refused permission to land, forcing its passengers to return to Europe and certain death from the Nazis.

Both Zehr and Kehler, along with MCC refugee workers Stuart Clark and Sophie Tiessen, participated in a press conference in Winnipeg at which fasters representing various faiths (Lutheran, Catholic, United Church, Anglican and Jewish) as well as community and political leaders and refugees from various nations were present.

Each faster was asked to find two others to fast for the following day and to send $1 to a central registry. Organized through Toronto's Jesuit Centre, the fast was designed to alert public attention to the "untelevisable" effects of the new policy introduced in Bill C-55, which will force as many as 80 percent of refugee claimants coming to Canada away without a hearing. Those taking part asked that Bill C-55, introduced May 5, be withdrawn.

Under a new "streamlined" screening process, refugees arriving at a Canadian port of entry can be automatically sent back without having a chance to tell their story if they have stayed for a while in a "safe" third country, if they are from a place where there is no previous record of legitimate refugee claims, or if, out of confusion or fear, they fail to answer the first question correctly, regarding whether they are applying for refugee status.

G. Bruce Hildebrand

MCC Canada refugee settlement coordinator Stuart Clark explains the new refugee legislation at a June press conference in Winnipeg. Mennonites participated with other religious and refugee leaders.

MCC refugee workers recognize there is a problem with abuse that needs to be addressed, as well as a tremendous backlog of refugee claims. However, while a smoother system is needed, it should allow for all claimants to get a full and fair hearing.

There is indication the federal government is underestimating both the dangers inherent in the new system as well as public support for those fleeing war and persecution.

In a written reply to concerns raised by MCC Canada, Minister of State for Immigration Gerry Weiner greatly underestimated figures on Canadian church participation in sponsorship of refugees. He stated that only 29 Central Americans had arrived in Canada through private sponsorship in 1986.

In fact, MCC-related churches alone assisted 74 Central Americans. Additional sponsorships for an estimated 500 Central Americans in the United States were provided by church groups in 1986.

Furthermore, MCC sponsorships in the last six months have tripled from the same period a year ago. Between Nov. 1, 1986, and April 30 this year, 147 refugees sponsored by Mennonites and Brethren in Christ arrived in Canada, with another 398 sponsored but not yet arrived.

Of these refugees, more than half are from groups MCC Canada has designated "high priority," including Central Americans, Southeast Asians with special medical problems and Ethiopians held in Somalia. Staff member Clark said it is gratifying to note that the churches have recognized the needs of priority groups and have reached out to help those most desperate for sponsorship. A year ago only 30 percent of sponsorships involved members of priority groups.

First United Mennonite Church, Vancouver, jubilee celebration and open house. Nov. 28-29, 1987. All welcome. For more information call (604) 325-1731.

Springridge Mennonite Church, Pincher Creek, Alta., invites enquiries for the full-time position of **pastor**. Direct enquiries to: Pastoral Search Committee, Box 69, Pincher Creek, AB T0K 1W0, or phone Loren Dyck, (403) 627-5189.

Faith Housing and Job Training, Inc., a not-for-profit housing rehab program, seeks a contractor/builder with broad residential rehabbing skills and ability to train an assistant. This program is associated with **Community Mennonite Church of Markham, Ill.** Salary is negotiable with a starting date around **Sept. 1.**

Contact Vince Albrecht at (312) 957-8050 (day) or (312) 331-6151 (evenings) or send resume to Faith Housing and Job Training, Inc., 155th and Furlington, Harvey, IL 60426.

At least two Mennonites, Bruce Bishop of Atlanta, and Russell Yoder of Kalona, Iowa, planned to take part in the American Soviet Walk in June from Leningrad to Moscow. The 450-mile goodwill hike was to involve 200 Americans and 200 Soviets in an effort to promote world peace. The walk was to end with a July 4 concert in Moscow Stadium.

The first Mennonite Credit Union Retreat was held April 10-12 at Laurelville Mennonite Church Center, Mt. Pleasant, Pa. Nearly 30 people, representing five of the seven Mennonite credit unions in Canada and the United States, attended. The purpose of the gathering was to provide a forum for Mennonite credit unioners and to encourage consideration of Mennonite credit unions in communities not now being served in this way. Guest speaker Cal Redekop, a sociologist from Conrad Grebel College, Waterloo, Ont., made a case for the importance of mutual aid.

In a June 19 letter to the attorney general of Manitoba, Conference of Mennonites in Manitoba moderator Bernie Wiebe informed Roland Penner of the conference's February resolution in favor of Sunday business operations being restricted to essential services, as in the past. Wiebe urged the attorney general to follow this direction not only because it affects tradition and/or religion but in order "to create a climate for human potential development. Implicit in that climate is the cycle of work and rest."

Evangelicals consider the 'Sanctity of Life'

Akron, Pa. (MCC U.S.)—Pastors and professors, medical doctors and financial consultants, writers and theologians met June 3-5 at Eastern College, St. Davids, Pa., to reflect on the "Sanctity of Life."

Hosted by Eastern College and Eastern Baptist Theological Seminary, this fourth annual Evangelical Round Table brought together about 240 "evangelicals" from diverse traditions. The conference, hosted by Baptist organizations, included many American Baptists, as well as Mennonites, Presbyterians, Wesleyans, Episcopalians, Hutterites and United Methodists. In addition to denominational representatives, there were a considerable number of representatives of parachurch organizations such as World Vision and Prison Fellowship.

The participants came to discuss the issues surrounding the general topic of the sanctity of life—war and peace, reproductive technologies and abortion, euthanasia and suicide. The common thread uniting everyone was a commitment to biblical authority.

In the opening session Charles Colson of Prison Fellowship offered his perceptions on "Human Dignity." The root question, he suggested, is, "Why have the traditional restraints on human behavior crumbled?"

In the past some sense of God has defined the parameters of human behavior in Western civilization. But now, Colson argued, the West has lost any meaningful belief in the power of the transcendent. Furthermore, the religious hucksters of our day have not helped us. They have sold an easy, spineless Christianity without meaningful content.

Colson called his listeners to challenge the values of the prevailing culture. The Christian faith is not an easy way out, he said, but a tough call to discipleship.

In a major address on "The Ethics of Human Dignity" ethicist Lewis Smedes asked, "What is there about each of us that provides us with the undeniable right to live out our lives without being assaulted by others?" He argued that "sanctity" is marked by relationship to God, and everyone has sanctity no matter if he or she has "value" or "dignity" in the eyes of others. Every human life has an equal claim on our respect.

Even accepting this basic assumption does not make our lives simple, Smedes admitted. The gift of discernment is needed in the complexities of specific cases. People who share a common view of the sanctity of human life, for example, may disagree about capital punishment. That disagreement is a matter of our discernment of the issues, not the principle of the sanctity of life.

One speaker who seemed to question the extent of the Bible's relevance to the issue of abortion was promptly challenged—and perhaps too quickly dismissed. Abortion was not, it seemed, an issue on which conference members were willing to consider alternative views.

But on other issues, particularly those that focused on war and peace, much greater divergence was expected and accepted. A basic question, though, that was never sharply focused was how people who agree to a high view of Scripture can legitimately hold divergent positions on some important ethical issues and not on others.

The wide range of backgrounds and the diversity of theological perspectives seemed less troubling at mealtime discussions and the informal fellowship times. Adding much to the richness of the interchange was the presence over several days of elder statesmen such as John Perkins of Voice of Calvary, Ted Engstrom of World Vision and Vernon Grounds of Conservative Baptist Seminary. *Paul W. Nisly, Messiah College, Grantham, Pa.*

Honduran women bake bread to supplement diets

Women in Oculi, Honduras, gather around an earthen oven to inspect bread and cookies. "It is easy to see why the children are excited," one said. "They haven't had anything special like this to eat since we left our homes over a year ago." The women plan to bake each Saturday to supplement diets of tortillas and beans. Mennonite Central Committee provides flour and powdered milk. Each woman brings eggs, margarine or firewood. A local cousin of one of the displaced women loans her pans and oven. Workers from the Social Action Commission of the Honduran Mennonite Church provide encouragement.

Paul M. Schrock

A re-entry retreat for overseas workers will be held Sept. 18-20 at Laurelville Mennonite Church Center, Mt. Pleasant, Pa. Sponsored by Mennonite Central Committee, Mennonite Board of Missions and the Commission on Overseas Mission, the retreat will help participants readjust to life in North America after overseas assignments. Roelf Kuitse, associate director of the Mission Training Center at Associated Mennonite Biblical Seminaries, Elkhart, Ind., will discuss "Understanding Cultural Change."

The National Rifle Association is taking aim at a congressional ban on the sale of new machine guns, according to Howard Kurtz in the *Washington Post.* The 3 million-member NRA now wants to allow the sale of the South African Riot Gun (right), which can fire 12 rounds of ammunition in two or three seconds. The International Association of Chiefs of Police is opposing the plan. "Machine guns were not created for lawful sporting or hunting purposes," the group said. "They exist for one reason only: to destroy human beings in large numbers in short periods of time."

Health ethics review committee holds last session

Goshen, Ind. (MMA)—"Where does MMA go from here?" was the question addressed June 6 as the health ethics review committee met for the last time.

During the past two years the committee—sponsored by Mennonite Mutual Aid—has met several times to report on and discuss medical ethics issues. The committee initiated the seven health ethics hearings held throughout the United States in 1986 and early 1987. Committee members also collaborated with MMA and Mennonite Publishing House to plan a study guide addressing medical ethics issues such as prolonging life, organ transplants and cost containment.

At this final meeting, seven committee members, two guests and three MMA staff met at MMA's Goshen office for a morning of reporting and an afternoon session of brainstorming ideas for future health ethics work.

"In the morning reporting session," Charlotte Schrag Sprunger, committee coordinator, says, "a number of people said they were dealing with AIDS in their professions." Due to this increased awareness of AIDS, the committee decided to include some information on AIDS in the upcoming health ethics study guide.

The committee reviewed a set of guidelines—to be included in the study guide—for families or congregations to use in making health ethics decisions.

A planning guide for health ethics hearings was also reviewed. This guide will help people organize hearings for their communities, with MMA providing resource people.

In the afternoon session the committee had suggestions for MMA as it continues addressing health ethics concerns. Some possible projects include developing a video and a library of resources available to churches, doing a follow-up to the study guide and setting up a hot line.

"Health ethics is a continuing concern in our society and in the church. I am grateful for the service provided us by the health ethics review committee over the past two years," says James D. Kratz, MMA president.

Vyron Schmidt, vice president of MMA's Fraternal and Congregational Services, will manage MMA's ethics program.

Committee members are Robert D. Cain, Greenville, Ohio, administrator of the Brethren Home; LeRoy Friesen, Elkhart, Ind., professor of peace studies at Associated Mennonite Biblical Seminaries; Anne Hershberger, Goshen, Ind., associate professor of nursing at Goshen College; Ron Ropp, Bloomington, Ill., vice president of Illinois Pastoral Services Institute; Evelyn Rouner, Colwich, Kan., retired professor of family and child studies; Robert Shreiner, Perkasie, Pa., pastor at Blooming Glen Mennonite Church; Carol Suter, Bluffton, Ohio, attorney, and development director for the General Conference Mennonite Church; and Marjorie Gerbrandt Wiens, Fresno, Calif., cardiologist.

Helen Alderfer, coordinator of the study guide, attended this final session to report on publication progress.

MMA staff present were Willard Krabill, physician and consultant; Jerry Troyer, vice president of Mutual Aid Services; and Charlotte Schrag Sprunger. Ron Litwiller, former MMA vice president of Mutual Aid Services and former committee chairperson, also was present for the afternoon session. He closed the meeting with a time of recognition for the committee members, expressing appreciation for their contributions and presenting each with the book *On Moral Medicine. Sandra Shenk Lapp*

Mennonites from low-income congregations can receive assistance in paying their medical plan premiums through Flexible Premium Aid from Mennonite Mutual Aid Association, Goshen, Ind.

A new program in MMAA's Mutual Aid Sharing Fund, Flexible Premium Aid offers two options for premium payment. One option asks the congregation to participate in sharing the medical costs. However, if the congregation is unable to contribute, MMA and the member will share the premium payments. Eligibility guidelines apply in ways similar to MMA's other premium assistance programs.

"It is still preferred that MMA and congregations together share in making premium assistance available for special needs," says MMA President James D. Kratz. "There are, however, situations where congregations can contribute very little, if anything, toward members' needs. This new program addresses those situations."

For congregations that are able to contribute one-third of the member's health care premiums, Special Premium Needs, another fraternal program, is available.

As a fraternal benefit society, Mennonite Mutual Aid Association can use funds for mutual aid projects instead of paying taxes. Flexible Premium Aid is one of several aid programs in MMAA's Fraternal Activities. *Sandra Shenk Lapp*

A law aimed at eliminating blatant discrimination against Indian women has created new inequalities, says the Canadian Advisory Council on the Status of Women. Changes to the Indian Act to allow women who have lost their status to regain it will still discriminate against the grandchildren of these women, who will still lose their status if they marry non-Indians.

Producer Michael Hostetler and project consultant Myron Augsburger (right) discuss plans for Pilgrim Aflame.

After three years of fund-raising and screenplay development, Sisters & Brothers, Inc., has announced a five-phase program for the completion of the *Pilgrim Aflame* film project. The plan calls for continued fund-raising, with actual shooting scheduled to begin in March 1988. $148,097 is still needed to meet the production costs of $358,483. The dramatic film will be based on the life of Michael Sattler, a Catholic prior who left the monastery and eventually joined the Anabaptist movement. Project consultant is Myron Augsburger, who wrote the novel *Pilgrim Aflame.*

CPT steering committee formed

Newton, Kan. (GCMC)—Will we still be hearing about Christian Peacemaker Teams 10 years from now? That's a question that was asked of workshop participants at the joint meeting of the Indiana-Michigan Mennonite Conference (MC) and the Central District Conference (GC).

Most thought they probably would. But who, they asked, is going to take care of the details?

A new CPT steering committee, consisting of representatives from each of the sponsoring Mennonite and Brethren denominations as well as four members at large, will hopefully be able to address this question.

The committee's function, at least at this point, will be to provide information to individuals or congregations who are interested in CPTs, receive suggestions for their implementation and set guidelines in areas such as volunteer orientation.

The following members may be contacted for further information, as appropriate to the individual's denominational membership: Edgar Metzler (Mennonite Church), Box 1245, Elkhart, IN 46517; Harry Huebner (General Conference Mennonite Church), 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4; Harold Jantz (Mennonite Brethren), 862 Kildonan Drive, Winnipeg, MB R3C 1K2; Eber Dourte (Brethren in Christ), Route 4, Mountain Road, Dillsbury, PA 17019; Charles Boyer (Church of the Brethren), 1451 Dundee Ave., Elgin, IL 60120.

Members at large are Dorothy Friesen, Chicago; Ruth Stolzfus Yost, Columbus, Ohio: Hedy Sawadsky, Amarillo, Texas; Francis Jackson, Philadelphia.

A proposal supporting the establishment of CPTs was passed by Mennonite and Brethren in Christ representatives in Chicago last December. People who are interested in making donations to CPTs can send their checks to Edgar Metzler, Box 1245, Elkhart, IN 46517. The checks should be made out to Christian Peacemaker Teams.
Carla Reimer

Pastor needed for **Coaldale Mennonite Church**. Applications for this full-time position are being accepted. Starting date is negotiable.

Please address applications to: John T. Klassen, Church Chairman, Box 1643, Coaldale, AB T0K 0L0, (403) 345-4094.

Business AS Mission

MEDA's theme for Convention 87

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For the second time a Philadelphia jury has deadlocked in a trial of four peace activists, including two suspended Roman Catholic priests, who were accused of damaging aircraft at a military base. After deliberating nearly seven hours, the jury announced recently that it was hopelessly deadlocked. An earlier jury had failed to reach a verdict after deliberating nine hours in April. The so-called Epiphany Plowshares action was the 20th such demonstration since 1980. The four defendants are the first Plowshares activists not to be convicted for such actions.

Scientists have developed a material that conducts electricity in new ways. Electric current can pass through it without any drop in power due to resistance, and electrical magnets made from it are much stronger than any ever made before. Because of this discovery scientists are talking seriously about high-speed trains that never touch the ground, new sources of cheap electricity made from hydrogen, medical devices that can literally see inside the body, batteries that can store huge amounts of electricity for long periods—even automobiles that move on air, reports Ivan J. Kauffman in *Making Peace.*

Officials of the U.S. Indian Health Service fear the rapid spread of AIDS on U.S. reservations and say that the virus has the potential to wipe out some tribes. While the number of confirmed cases on the reservations is still low, the rapid increase of such cases over the last six months is cause for concern. As in Africa and other areas, the poorest people are the ones to suffer the most from this incurable disease.

Wilderness Wind Camp offers adventure in canoeing

This summer marks the first season for a new Mennonite camp. Located on the edge of the Boundary Waters Canoe Area in northern Minnesota, Wilderness Wind Camp is the base camp for 11 canoe trips this summer.

Not a residential camp, Wilderness Wind offers a place of orientation and preparation for trips into the wilderness. According to Tim Lehman, camp director, scheduled canoe trips are from three to six days in the wilderness. Participants spend one or two days at the base camp learning basic paddling skills, water safety, map and compass reading, wilderness ethics, and food and equipment preparation.

At a time when many Mennonite residential camps cannot afford to specialize in wilderness trips, Wilderness Wind provides qualified, experienced leaders and equipment rental at reasonable rates. The program at Wilderness Wind will supplement other Mennonite camp programs. Wilderness Wind facilities are open to youth groups, church groups, families and other residential camps; in short, anyone who is interested in a wilderness experience. Currently Wilderness Wind operates only in the summer months.

Some participating groups—Bethel College, North Newton, Kan.; Goshen (Ind.) College; St. John Mennonite Church, Pandora, Ohio; Bethel Mennonite Church, Mountain Lake, Minn.—this summer will combine work and fun. The 12-acre base camp includes two cabins and a small cottage, all in need of repair. Several groups will paint, clean and repair buildings before taking a canoe trip. Because of the Boundary Water Canoe Area stipulations, group size must be limited to 10 people, including leaders.

Wilderness Wind's purpose includes an emphasis on spiritual renewal, stewardship of the environment, outdoor education in the context of Christian wilderness camping. According to Lehman, even the name, Wilderness Wind, uses intentional biblical imagery. The term "wilderness" stands for a place to meet God, as did the Israelites, or a place for spiritual testing, as with Jesus. The term "wind" in the Bible can represent God's Spirit blowing where it will. Wilderness Wind's program is dedicated to a merger of theology, ethics and spirituality.

Wilderness Wind Camp is a member of the Mennonite Camping Association. For more information write Tim Lehman, Route 5, Box 41B, Newton, KS 67114. Through August write Wilderness Wind Camp, HC 2, Box 5746, Ely, MN 55731. *Paula Diller Lehman*

THEY ALL JOINED TOGETHER CONSTANTLY IN PRAYER. (Acts 1:14)

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Freedom and Peace, a Polish underground movement, and other sources report that several hundred Jehovah's Witnesses are serving prison sentences for conscientious objection. Keston College, which monitors religion in communist countries, reports that Polish authorities may be rethinking the issue of conscientious objection.

Members of Parliament should vote against the restoration of capital punishment because it is unwarranted and undesirable, says Citizens for Public Justice, a Christian public advocacy organization. Instead, MPs and other sectors of Canadian society need to focus on ways of fostering reconciliation within society. Evidence shows that capital punishment is not effective in preventing murders, reducing violence, bringing healing to the relatives of murder victims or in attaining the other goals mentioned by death penalty advocates, says CPJ.

Many natives are waiving their right to a parole hearing after completing one-sixth of their sentence because they are intimidated by having to go through the process, says Kathy Louis, one of two natives on the National Parole Board. Of 372 eligible natives across Canada, only 85 received full parole last year. Many others never even applied for parole because they were intimidated by white authority figures or had been told by their case management workers they had no chance of getting it.

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deaths

Doug Good passed away June 13. Memorial services were at Hereford Church, Bally, Pa., where he was pastor.

Chiyo Sakakibara, 88, who spent a lifetime in education and politics in Japan, died in Tokyo April 28. In 1927 she married Gan Sakakibara, Japan's foremost Anabaptist scholar, who survives. In 1947 she was elected as a representative to the national Diet (Japan's parliament) and served as vice minister of law. Also surviving are one son, three daughters (all residing in North America) and eight grandchildren.

Menno Schrag, 83, editor of *Mennonite Weekly Review* from 1935-1969, died June 12 at his home in Newton, Kan. From 1946-74, he was manager of Herald Publishing Company, the non-profit organization that publishes the *Review*. He is survived by his wife, Gertrude; two sons, Robert of Newton, and James of Smithville, Ohio; a daughter, Elisabeth Pauls of Newton; a brother, Sam of Pretty Prairie, Kan., and eight grandchildren.

workers

Charlotte Baker-Shenk, Sojourners Fellowship, Washington, D.C., began April 27 as special projects coordinator for the Deaf Ministries Department of Mennonite Board of Missions, Elkhart, Ind. One of her major responsibilities is developing resource materials for adult deaf people to use in Sunday schools and Bible studies. She is also editor of the *Signing* newsletter.

Herman D. Bontrager, Akron (Pa.) Church, has begun as secretary of the Mennonite Central Committee Peace Office (formerly the MCC Peace Section), which is part of MCC Overseas Services.

Schrag

Bontrager

C. Eicher

P. Eicher

Abe and *Chris Gingerich Buhler*, Commission on Overseas Mission workers in Brazil since 1983, have returned to Burns Lake, B.C., with their children, Jeremy, Melissa and Rebekah, for North America Assignment. While in Brazil, they were involved in church planting ministries.

Cornelius Driedger, leading minister at North Leamington (Ont.) United Mennonite Church, is beginning his final three-year term before his retirement from the ministry.

Henry W. and *Helen Redekop Dueck*, COM missionaries in Bolivia, returned to Canada in June on NAA. They taught at the Evangelical University of Bolivia in Santa Cruz. They are members of Charleswood Church in Winnipeg.

Cindy and *Phil Eicher*, First Church, Berne, Ind., began on June 8 one-year voluntary service terms in Philadelphia with Eastern Mennonite Board of Missions, Salunga, Pa. He is working in construction and she in community outreach. Cindy received a degree from Indiana University in Fort Wayne. Phil received a degree from Indiana State University in Terre Haute.

Helen Ens, a COM missionary in Mexico since 1955, arrived in Canada on NAA in late June. She is a member of Blumenort Church, Rosetown, Man.

Philip and *Kim Vu Friesen*, COM workers in Taiwan since 1978, returned with their children, Michelle and Josiah, in June for NAA. Phil taught music composition and Kim taught psychology at the Taiwan Theological College.

Anne Garber, COM missionary, left June 27 for Burkina Faso. She had been on an extended North America Assignment since mid-1985 in order to complete her doctoral dissertation in linguistics. She will resume work in the Senufo village of Kotoura, where she will analyze the local dialect in preparation for Bible translation. She is a member of First Church, Urbana, Ill.

Dan and *Rose Waltner Graber*, Eicher Emmanuel Church, Wayland, Iowa, and Hively Avenue Church, Elkhart, Ind., respectively, returned to Recife, Brazil, with their two children June 28, where they are COM missionaries. They are involved in church planting.

Steve and *Judy Dickerson Harder*, COM missionaries to Burkina Faso,

About 40 people, most of them deacons, from about nine Conference of Mennonites in Manitoba congregations gathered at Canadian Mennonite Bible College, Winnipeg, April 11 for a workshop conducted by Abraham and Dorothy Schmitt. The sessions were divided into four sections: "When a Congregation Cares," "Implications for Hurting Persons," "Applications to Each Type and Size of Congregation" and "How Does This Apply to Caring Within the Congregation?"

Two Australian studies and a major international citizens' group say that intensely violent, sexually sadistic and pro-war videocassette and TV entertainment is becoming a serious international problem. The group calls for national and international hearings and legislation requiring more stringent TV and film ratings, warnings and public service announcements. Thomas Radecki, psychiatrist and research director of the International Coalition Against Violent Entertainment, said, "The impact of violent entertainment is so gradual that the average person will never notice his [or her] shifts in attitudes and behavior."

Canadian officials attending a recent United Nations conference on the depletion of the ozone believe that there may be an international agreement within one year to restrict the chemicals that cause the depletion. The ozone is an atmospheric layer that prevents the sun's harmful ultraviolet radiation from reaching the earth.

RECORD

Garber

Loewen

Myers

returned to North America with their three children in June, having completed their term of service.

Harold Hochstetler, Eugene, Ore., began July 1 as conference minister of the northern half of the Pacific District Conference. Don Yoder will continue serving the southern half. Harold is also serving as conference minister for the Pacific Coast Conference (MC).

Stanley Johnson is the transition pastor at Grace Church, Dallas, Ore.

Ulli Klemm was licensed as a pastor March 29 at Manor Community Church, Chicago, where he is serving.

Eva Klink, Fort Collins (Colo.) Church, received the Master of Divinity degree May 29 from Iliff School of Theology in Denver.

Randy Lepp has resigned his teaching position at Rosthern (Sask.) Junior College. He will become assistant pastor in August at Leamington (Ont.) United Mennonite Church.

Eleanor Loewen, Charleswood Church, Winnipeg, began a three-month teaching term July 6 at Union Biblical Seminary, Pune, India. This is a joint appointment of COM of the General Conference, Newton, Kan., and Mennonite Board of Missions, Elkhart, Ind.

David Manning became pastor at Friedensberg Bible Church, Avon, S.D., last September.

David Myers, former pastor at Whitestone Church, Hesston, Kan., will begin Aug. 17 as pastor at First Church, Oak Park, Ill.

Ana Luiza Neufeld and *Nelson Torres* were licensed for pastoral leadership March 22 at the Pinheirinho Mennonite Church in Curitiba, Brazil. Neufeld becomes the first Mennonite woman licensed for pastoral ministry in Brazil.

Martha Neufeld, Hively Avenue Church, Elkhart, Ind., began July 1 as the Elkhart girls' Lifeline director for Michiana Youth for Christ. Lifeline is a recreational/counseling program with teenagers who are referred by the juvenile justice system, child welfare and other child-care agencies.

Faye Ode, a graduate student at the University of Toronto, has been selected to receive the second Japanese-Mennonite Scholarship awarded by MCC Canada. Ode, who is currently completing a thesis for her master's degree in the department of East Asian studies, will receive a $1,000 prize in recognition of her work to ensure the rights of minority-group Canadians.

Doug Penner has joined the staff of Prairie View as a career specialist and organization consultant with Growth Associates in Newton, Kan.

Valdo Petter began July 1 as pastor at West Zion Church, Moundridge, Kan.

Jim Pike has been installed as pastor at Swiss Church, Alsen, N.D.

Barry Schmell, pastor at Pleasant Oaks Church, Middlebury, Ind., was ordained June 7.

Lorna Schwartzentruber began May 1 as interim dean of students for one year at Conrad Grebel College, Waterloo, Ont.

Fred Swartzendruber began this month as youth minister at Akron (Pa.) Church.

Barbara Unruh will begin Aug. 1 as assistant pastor at Bethel College Church, North Newton, Kan.

Ruth Vogt, First Church, Winnipeg, will begin as editor of *Mennonite Mirror* in September.

Janet Klaassen Voth has been elected to the Bethel College, North Newton, Kan., board of directors, effective in October, replacing *Mary Ann Preheim*, who completes 12 years of service on the board this fall.

A. Wayne Wiens, professor of biology at Bethel College, North Newton, Kan., was named recipient of the 1987 Ralph P. Schrag Distinguished Teaching Award at commencement May 24.

Mark Wiens, associate pastor at Silverwood Church, Goshen, Ind., has resigned effective Aug. 14.

Ronald E. Yoder was appointed May 18 as executive secretary/treasurer of the Council of International Ministries (the umbrella agency of Mennonite and Brethren in Christ mission and service agencies), replacing Wilbert R. Shenk.

In our midst

On Sept. 7, 1986, we dedicated a new handicapped-accessible entry to our church. The ribbon cutting was done by church member Andrew Derksen, seated in the wheelchair he uses. This is one way to say, "All are welcome."

It is expressed in other ways. At the last two Christmas Eve programs, the quiet entry of the Christ Child has been celebrated by booming vibrations of a set of drums presided over by Norman, a boy blind from infancy who has grown up in our midst. His steps in church have been guided by family and friends as he participated in Sunday school, junior choir and as vocal soloist and in organ concert. We have given support to Norman, but we have also received richly from him.

Sitting in the pews near the front of the church is Brian, a young autistic boy who experiences worship in his own way. He has unique rapport with our pastor, David Letkemann, and seems to sense the message, responding spontaneously to the Spirit of it. When the pastor greets the worshipers as they leave the sanctuary, Brian stands beside him. People speak a few words to him as well as they go by.

In accepting each person as we are, we learn to care for each other, and we are receiving the blessings of the varied gifts of each. *Erna Goertzen, Route 1, Carstairs, AB T0M 0N0, member, Bergthal Mennonite Church, Didsbury, Alta.*

May 15

No holding back

When I was 60, I asked the Lord, "What's it all about? You show me the way. I want to know why you saved me when I was a child. I had double pneumonia and the doctor gave me up, and you, Lord, pulled me through. You show me what it means to let the Holy Spirit lead me, and I will follow."

When I accepted Christ and really wanted to live with the mind of Christ in me, it was a different ball game. Because he wanted company, I can commune with him and praise him. When God nudges you, however it may come, listen. When you give your life to Jesus there is no holding back. For 2½ years I have been fasting for a man who is in a coma. I haven't taken a dinner bucket to work or had anything at break. I promised my Lord I wouldn't until the man talks. I use the money I used to spend on breaks on some worthy cause, and the Lord has blessed me. *Charles W. Schmidt, Box 122, Hesston, KS 67062*

May 20

Independence and self-esteem

I always like to listen to Paul Harvey's "The Rest of the Story." Somehow I know that the person that grew up on the wrong side of the tracks, fought constantly through school with students and teachers would become President of the United States . . . a star professional athlete . . . a famous doctor.

That's what I like about Indian Creek Foundation. Success stories. Sterling, diagnosed at an IQ of 37, is now working in a good-paying job. Bev and Fred, married and living on their own, met in the Indian Creek program.

I work for Indian Creek Foundation, an agency that provides comprehensive services for people with developmental disabilities. Living in a group home is not enough for people to be part of a community. They must be plugged in vocationally and spiritually as well. Then success stories begin to happen.

Work gives self-confidence and income. We have three programs, sheltered employment, a Mobile Workforce that goes onto a job site, and competitive employment. We work closely with Mennonite churches and other local churches. These connections have been crucial in establishing a feeling of community and acceptance.

The result: independence, self-esteem, success—that's what I like to see the most. *Dave Treber, Box 225, Harleysville, PA 19438-0225, director of public relations/congregational services for Indian Creek Foundation*

May 24

Take it seriously

When I read through *The Mennonite* that discussed the Saskatoon resolution on sexuality (May 12 issue), I was troubled. When we say we can accept gay/lesbian people among us and that we reach out to them as brother/sister, do we really mean that? It seems to me that when we truly love and accept someone, we take seriously their deep yearnings for partnership and companionship that all of us know.

When the Mennonite church requires all gay/lesbian people to be celibate, we encourage those people who do not have the gift of celibacy to lead a life of promiscuity or to deny who they are and get married. I have listened to the anguish of gay men's wives who discover the impossibility of remaining married to their gay husbands whom they deeply love. The suffering of the gay person, the unsuspecting spouse and their children is incalculable when the gay man at mid-life moves toward personal integration and authenticity.

I firmly support Dan Flickinger's position that "we not put an undue burden" on the gays/lesbians among us, that we expect the same lifestyle of all members of Christ's body: long-term, committed relationships of love and fidelity between two people. *Rhoda M. Schrag, 2320 Knapp, Ames, IA 50010*

May 29

Bored and sleepy

The critique of *LA Law* (May 26 issue) is certainly insightful, but I think it misses the point. Like most successful TV programs, *LA Law* is stupid, shallow and superficial. However, most soap operas are. *LA Law* is simply a more sophisticated assault on the sensibilities of the viewing public.

Since the purpose of public-funded TV is to either bore us to death or put us to sleep, the commercial networks are left with the real function of television as it has evolved, i.e. entertainment. *LA Law* is at least that; it's fast paced and capitalizes on the short attention span of the viewer by not belaboring any vignette with any detail. I fail to see that the program has any redeeming merit other than titillating the viewer and selling products.

I must confess: I enjoy sleazy soap operas. *LA Law* is a masterpiece of the genre. *John Burton, 12999 W. 20th Ave., Lakewood, CO 80401*

May 29

Keep it coming

I find *The Mennonite* informative and inspiring. *Helen Unrau, 206-175 Hunter St. W., Hamilton, ON L8P 1R4*

May 30

Seen as human beings

I admire Dan Flickinger for his openness in sharing with us how he feels about being a homosexual (May 12 issue). Hopefully, "if we have ears to hear," it will move us a step or two closer in accepting homosexuals as human beings created by God. At least that is what I hear Dan pleading for.

A fundamental question has not been adequately addressed—perhaps because no one really knows. Is homosexuality an inherited nature or an acquired nature? Are homosexuals born with that as their fundamental nature or do they acquire that nature in their early years? I conclude from the creation account in Genesis that God's intention for human beings is heterosexual. "So he created man in his own image, male and female created he them. . . ." God's highest intention for human beings is to fully develop. Yet many people through no choice or fault of their own are born handicapped or retarded, without the ability to fully develop. Does this mean they are less than human? Until recent years they were considered abnormal, but thank God we now see them as human beings, different but part of God's creation. No one has the answer as to why some are that way, but not having the answer does not mean we treat them as less than human.

Can we develop this same attitude toward homosexuals? Dan accepts his homosexuality as God-given, and he does not apologize for it. He no doubt has experienced much pain in coming to that conclusion. I believe there are many homosexuals who have not yet been able to accept themselves as such. For example, when a close friend of ours shared with us that he is homosexual he said, "Mother Nature made a mistake when she made me."

A friend came to me several years ago and told me he was a homosexual. How was I to respond? Tell him, "Our friendship ends" or, "I don't understand it, but our friendship runs deeper than sexual orientation"? I chose the latter.

I have moved from regarding a homosexual as someone weird, not quite human and therefore to be ignored or avoided, to trying to see them as human beings made in God's image, without understanding why they are that way. This does not mean that I approve of anything and everything a homosexual person does anymore than I approve of other people's behavior that is not Christian. God's standards for moral behavior apply equally to all of us, regardless of our physical condition or sexual orientation. *Verney Unruh, 4 Min Chuan Road, Meilun, Hualien, 97047, Taiwan ROC*

June 4

A path of recovery

We have recently joined the Atwater (Calif.) Mennonite Church, and after orientation we expect to become activated in a fellowship ministry that has been part of our lives for a number of years.

Since reading the May 12 issue and getting into the new quarterly lesson on about the same theme, having researched the apostasy of the church and having a print-out ministry, this has stirred my spiritual adrenalin. Having counseled with our pastor, we discussed human sexuality in the Christian life. This age-old problem has ever deluded the spiritual life with carnality. Several years ago, after many years of research on the subject, it became apparent to me that there must be a religious influence that was affecting human sexuality.

It is certainly high time that such subjects should be dealt with [as at Saskatoon '86]. As long as we have known the Mennonite churches, many of these subjects have either been ignored or covered over. Spiritual progress has been nullified, since there has been so much of covering up of sins.

A true God-sent revival as is outlined in 2 Chronicles 7:14 is the only path of recovery that I see. Casting stones is not the solution. Becoming active in studying God's Word and making a practical application of the Word as the Holy Spirit gives us the truth, could promote the much-needed revival in our time. *George E. Friesen, 7923 W. Walnut, Winton, CA 95388*

June 10

A heavy burden

In his response to the Dutch Mennonite Bible study group (June 9 issue), Vern Preheim says that the General Conference's sexuality statement denies the practice of sexuality to another large segment of people—single, non-gay people—as well as gay people. That makes it appear as if both groups (gay people and single non-gay people) are being treated equally. There is, however, an important difference.

The statement does not quash the hopes of a single person who is not gay of perhaps someday finding a life companion. It is, however, this hope that General Conference in effect withholds from gay people. Refusing anyone the hope of ever finding a life partner can evoke severe spiritual and emotional consequences. This is a heavy burden to be placed on anyone, gay or not, if that person has not been given the gift of celibacy.

It would be far better to think of gay people who are in committed relationships and married people as one group and gay people without partners and single non-gay people as a second group. The issues facing those within each group are virtually identical—and so the ethical considerations should also be the same. It seems both illogical and a betrayal of justice to place all gay people in the same category with single non-gay people when determining acceptable sexual conduct. *Jim Derstine, 1325 15th St., N.W., #908, Washington, DC 20005*

June 10

Thanks for reviews

Thank you for publishing the review of *L.A. Law* written by Barth Hague (May 26 issue). Our church periodicals lack informed critique on the secular media. Regrettable or otherwise, TV and movies are a part of our lives. Your reviews make me conscious of the many subtle messages they contain. Please run these reviews on a regular basis. *Don Rheinheimer, 730 Prestwick, San Antonio, TX 78233*

June 21

Perceiving handicaps

It is interesting to read about the many ways people perceive handicaps and the responses to them [June 23 issue]. I believe this magazine is one way God speaks to and through people. *Arlene Wiens, Route 2, Box 126A, Newton, KS 67114*

June 24

Letters to The Mennonite *intended for print must be signed. You may, however, request that your name not be printed.*

We receive requests for The Mennonite *from people overseas who cannot afford the price of a subscription. Donations to provide these subscriptions are welcome. Send to* The Mennonite, *Box 347, Newton, KS 67114.*

RESOURCES

Power of the People, edited by Robert Cooney and Helen Michalowski (Peace Press, 3828 Willat Ave., Culver City, CA 90230, 1977), is a history of active non-violence in the United States. It costs $9.95.

The September-October 1986 issue of **Peace Section Newsletter** (MCC, Box M, Akron, PA 17501) focuses on "Native Peoples in North America." It includes "Gentle Hope for a Harsh World" by Menno Wiebe, "Sovereignty and Self-Determination" by Steven K. Linscheid and a Hopi response to "The Hopi-Navajo Land Dispute" by Elmer G. Myron.

"Honduras" by the Washington Office on Latin America, 110 Maryland Ave., N.E., Washington, DC 20002, and **Central America: a Briefing Book** by Central American Historical Institute, Intercultural Center, Georgetown University, Washington, DC 20057 (April 1987, $4) are recommended by Evangelicals for Social Action for information on the U.S. military buildup and growing concern in Honduras.

The first two books in the new Bethel College Cornelius H. Wedel Historical Series have been published. **Authority and Identity: the Dynamics of the General Conference Mennonite Church** by Rodney J. Sawatsky and **Dialogue with a Heritage: Cornelius H. Wedel and the Beginnings of Bethel College** by James C. Juhnke are available in hardbound and softbound from the Mennonite Library and Archives, Bethel College, North Newton, KS 67117.

God's Hand Upon My Life (1986), the autobiography of Abram J. Friesen, includes illustrations, maps and 70 photographs and is available for $12 ($10 U.S.) from the author at 202-31955 Old Yale Road, Clearbrook, BC V2T 4N1.

To those North Americans who ask, "How can one be a Christian in a socialist society?" Sergio Arce asks, "How can one be a Christian in a capitalist society?" in his book **The Church and Socialism: Reflections from a Cuban Context** (Circus Publications, Box 37, Times Square Station, New York, NY 10108). It costs $6.95.

When a Congregation Cares Video (Herald Press, 1986) introduces the caring team model presented in the book *When a Congregation Cares* by Abraham and Dorothy Schmitt. A packet combining the four-part 45-minute video and the book sells for $69.50 ($97.30 in Canada).

Another packet from Abraham and Dorothy Schmitt is the **Renewing Family Life Video** (Herald Press, 1986) and the book *Renewing Family Life.* The combination packet of the six-part 66-minute video and the book plus a 16-page leader's guide sells for $89.95 ($125.95 in Canada).

Salem's First Century: Worship & Witness by James O. Lehman was written at the request of Salem Mennonite Church as it prepared for its 100th anniversary in June 1986. The book may be ordered for $12, plus $1 handling from the church at Box 7, Kidron, OH 44636.

Making connections between the Old Testament stories and our own stories is the aim of Conrad L'Heureux in **Life Journey and the Old Testament** (Paulist Press, 1986). It costs $8.95.

Building United Judgment: a Handbook for Consensus Decision Making (Center for Conflict Resolution, 1987) outlines the techniques and skills that groups can apply to make the principles of consensus work effectively. It costs $6.

Hectór Valencia, General Conference Mennonite Church missionary in Bogotá, Colombia, and director of the department of publications of the Evangelical Mennonite Churches of Colombia, has written the pamphlet **Who Are the Mennonites?** in Spanish.

—compiled by Gordon Houser

The Lombard Mennonite Peace Center (LMPC), a program of the Lombard Mennonite Church, announces the availability of a full-time ministry position as LMPC assistant, beginning **after Sept. 1**.

Duties will include assisting in all the various activities of the peace center: presenting educational programs in churches of all denominations on the full range of peace and justice issues; coordinating programming for Friends for Peace, an ecumenical network of churches and other organizations; fund-raising; coordinating arrangements for a peace literature display; newsletter editing and other communications activities; conciliation and mediation work; assisting with general office tasks.

Interested candidates may submit the following items to LMPC for consideration: application, resume, references, undergraduate and graduate transcripts, a personal statement summarizing one's commitment to peacemaking and recounting the gifts one would bring to the position. Materials may be sent to LMPC, 528 E. Madison, Lombard, IL 60148. Call (312) 627-5310 for further information.

Mennonite Central Committee Canada invites applications for the position of **director of mental health program**.

Qualifications:
- faith commitment to Jesus Christ
- good understanding of MCC Canada constituency
- strong organizational, communications and leadership skills
- ability to relate to mental health professionals
- graduate training and experience in a relevant field

Voluntary service preferred but salary considered

Address inquires to Harold Koslowsky or Dave Dyck, MCC Canada, 134 Plaza Drive, Winnipeg, MB R3T 5K9, (204) 261-6381.

The **Chicago Mennonite Learning Center**, an alternative elementary school in Chicago, needs qualified teachers for the 1987-88 school year.

Positions available are:
1. Kindergarten teacher
2. Grades 1-2 teacher
3. Grades 3-4 teacher
4. Administrative assistant.

For more information contact Deloss Schertz, Chicago Mennonite Learning Center, 3835 S. Washtenaw, Chicago, IL 60632, (312) 376-6785 or (312) 866-9732.

Goshen College seeks applicants for the position of campus minister beginning **July 1, 1988**. Qualifications include an active Christian faith and an intellectual commitment to theology, worship and the faith community grounded in an Anabaptist understanding of faithfulness to God. Also important are skills in preaching, teaching, administration and pastoral care and prior work in ministry as pastor or teacher. A Ph.D. or Th.D. in an area related to campus ministries is preferred; an M.Div. with campus ministries experience is acceptable.

Rank and salary are commensurate with qualifications. Send a letter of application, resume and the names of three references to Norman Kauffmann, Dean of Student Development, Goshen College, Goshen, IN 46526. Applications will be accepted until **Aug. 15, 1987.** An equal opportunity employer.

FBI abuses against natives call for action

Gordon Houser

The evidence is alarming, disturbing. The kind of reading that leaves you frozen in your tracks. Can this be? you ask. Of course it can. But why has no one done anything about it? Some have, but not enough to make a significant impact. The onus returns to us, to me, and the question that haunts: What about me? What do I do?

The June issue of *The Other Side* provokes these thoughts. In one article, "The FBI's Secret War Against the American Indian Movement," Ward Churchill and Jim Vander Wall call for a congressional investigation into the role and conduct of the Federal Bureau of Investigation and its program of activities directed against the American Indian Movement at the Pine Ridge Sioux Indian Reservation, S.D., from 1972-76. Substantial evidence suggests, they claim, that during this period the FBI, as a matter of policy, engaged in anti-AIM activities that are contrary to the laws of the United States and repugnant to principles of basic human dignity.

FBI activities at Pine Ridge fit into a pattern of a COINTELPRO (Counter Intelligence Programs) operations. These were campaigns of domestic surveillance and harassment directed against dissenting political organizations throughout the 1950s and '60s. The Church Committee on U.S. intelligence activities in the early 1970s exposed and condemned such operations as incompatible with basic democratic values. The FBI subsequently announced it would terminate COINTELPRO-type operations.

However, the FBI's activities against AIM demonstrate the same procedural pattern and political purpose. In the words of one FBI agent working in the operation, "They [the Indians] are a conquered nation, and when you are conquered, the people you are conquered by dictate your future. . . . [The FBI must function] as a colonial police force."

This "colonizer versus colonized" schema was realized through a variety of coordinated activities over a four-year period with the apparent purpose of "neutralizing" the anti-colonial dissent represented by AIM, say Churchill and Vander Wall.

Paul M. Schrock

Lawrence Hart joins in the call for a congressional investigation into FBI abuses at Pine Ridge Sioux Indian Reservation.

Along with an exceptionally high concentration of personnel at Pine Ridge, the FBI helped support and coordinate a "private army" to attain its political objectives. The Guardians of the Oglala Nation (GOONs) were expressedly anti-AIM in their purpose and armed with U.S. military rifles and ammunition.

Other COINTELPRO-related techniques were employed. FBI disinformation was common and has been documented, including false allegations of murder, torture and planned assassinations by AIM members, false reports of heavily armed military bunkers at the reservation, and false charges of communist ties. The authors call for the FBI to release all documents pertinent to any disinformation campaigns.

In its efforts to criminally convict AIM members, the FBI resorted to systematic fabrication of evidence. The most well-known case was that of Myrtle Poor Bear. In three contradictory affidavits prepared by FBI special agents, she swore to Bureau agents that she saw Leonard Peltier and others planning to kill BIA police. She later recanted under oath and said that the agents had coerced her signature, even threatening to kill her.

In dismissing charges against AIM leaders Russell Means and Dennis Banks in 1974, one federal judge said, "It's hard for me to believe that the FBI, which I have revered for so long, has stooped so low. . . . The waters of justice have been polluted." Again, the authors call on the FBI to release all pertinent documents, many of which are still classified as potential threats to the national security.

On June 26, 1975, a firefight at the village of Oglala at the Pine Ridge reservation began when two FBI agents, ostensibly seeking to arrest an AIM member accused of theft, opened fire on an AIM compound. The people inside returned fire, believing they were under attack by GOONs.

In the wake of the June 26 firefight, the FBI moved into Pine Ridge in military-invasion style, conducted warrantless searches, breaking and entering, intimidation and destruction of private property. Evidence also exists that the firefight was provoked as a diversion from illegal negotiations of reservation land rights, which eventually transferred title of 76,200 acres (with uranium deposits) to the federal government. All FBI documents related to the Oglala incident, the subsequent occupation tactics and the land negotiations need to be released and reviewed, say the authors.

In light of this evidence—and I've only provided a partial overview—the authors call for a congressional investigation, and *The Other Side* calls on people to contact their representatives and urge them to work for an investigation. People outside the United States may certainly join by writing their government leaders to exert pressure on the U.S. Congress to conduct an investigation.

Among the Christian leaders joining in this Call to Action is Lawrence Hart, a Cheyenne chief and an ordained Mennonite minister from Clinton, Okla., who writes, "The events at Pine Ridge are a tragic repeat of much that has happened to native peoples over the years in their relations with U.S. government."

Because of the native brothers and sisters in our conference family, because of friends of mine who are Hopi or Cheyenne, this call has a particularly sharp ring in my ears. Do you hear it, too?

books

Atonement and mission

Understanding the Atonement for the Mission of the Church *by John Driver (Herald Press, 1986, 286 pages)*

Reviewed by Gayle Gerber Koontz, Associated Mennonite Biblical Seminaries, 3003 Benham Ave., Elkhart, IN 46517

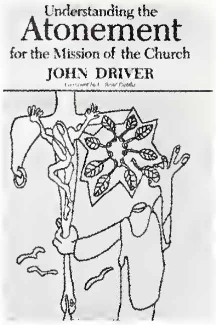
How does God through Christ combat sin and bring about deliverance? And what difference does a radical evangelical approach to the atonement make in the way the church sees its mission?

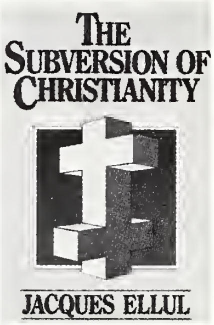
This useful thematic study by a Mennonite missionary and theologian lifts up two frequently neglected aspects of the work of Christ. Driver emphasizes that biblical understandings of atonement rotate around the messianic community of peace (the church) rather than centering around the individual. He also points out that the biblical picture of salvation is cosmic, not only social and personal in scope.

Driver briefly reviews and critiques three classical views of the atoning work of Christ, suggesting that each has biblical roots and that we might celebrate the different contributions each makes.

More than half of the text explores the rich plurality of images the Bible offers for understanding the atonement. Driver concludes that "this pluralism of motifs calls us to embrace the whole Christ as the source of our salvation, and not merely his death," as many Protestants and Catholics have assumed.

His final chapter on the missiological implications of this "pluralistic" way of understanding the atonement is brief but suggestive. Among the clear consequences he notes are these: The atonement "cannot be experienced outside a reconciled community"; "peace and justice are rooted in the atoning work of Christ"; missionaries are free to use any of the biblical images to communicate the atoning work of Christ rather than being tied to a juridical image; the dynamic role of the Holy Spirit is essential to the work of Christ; and to evangelize is to "lay one's life on the line in behalf of the enemy."





Driver's book does not evidence as much sensitivity to language and thinking inclusive of women as one might expect and hope in a 1986 publication (occasional generic use of "brotherhood"; a segment on adoption-sonship that seems unaware of female images of God in the Old Testament). And portions of his initial discussion of "images" in relation to the "real meanings" of the work of Christ may draw criticism from the philosophically sophisticated as well as from the literal minded. Nevertheless, pastors, missionaries, Bible school teachers, church leaders and seminary students should welcome Driver's book as a valuable reference tool in their ongoing work.

Authentic faith

The Subversion of Christianity *by Jacques Ellul (Eerdmans, 1986, 212 pages)*

Reviewed by Leonard Nolt, 3016 Arthur St., Boise, ID 83703

In this his 40th book, Jacques Ellul reveals some of the ways in which New Testament Christianity has been undermined in the past 2,000 years. Anything that old is bound to change, and not necessarily for the better. Myriads of influences have left their mark on the church. Enemies have attacked it at every opportunity. The process continues today. Each time we turn around a new "ism" threatens to knock our spiritual feet out from under us. It may be difficult to recognize some of the subversions pinpointed by the author in this reflective work. Ellul causes a few raised eyebrows when he implies that the tendency of churches to omit women from leadership positions is a result of Islamic influence. However, such keen historical insights deserve our serious consideration. The influences of Islam as well as politics, moralism and nihilism all undergo close scrutiny by Ellul, who puts more time and effort into defining problems than presenting solutions.

I expected Ellul to name some contemporary groups who profess Christianity but act in ways that are not Christlike, such as white supremacists who promote racism or "Christian" reconstructionists who want to bring back Old Testament slavery. Identifying those organizations seems to be a timely response to the confusion they impose on marginal believers. Instead the author wisely gives his work the timelessness it deserves by subtly challenging the reader to examine his own faith, making this book a helpful antidote against threats to the church in any age.

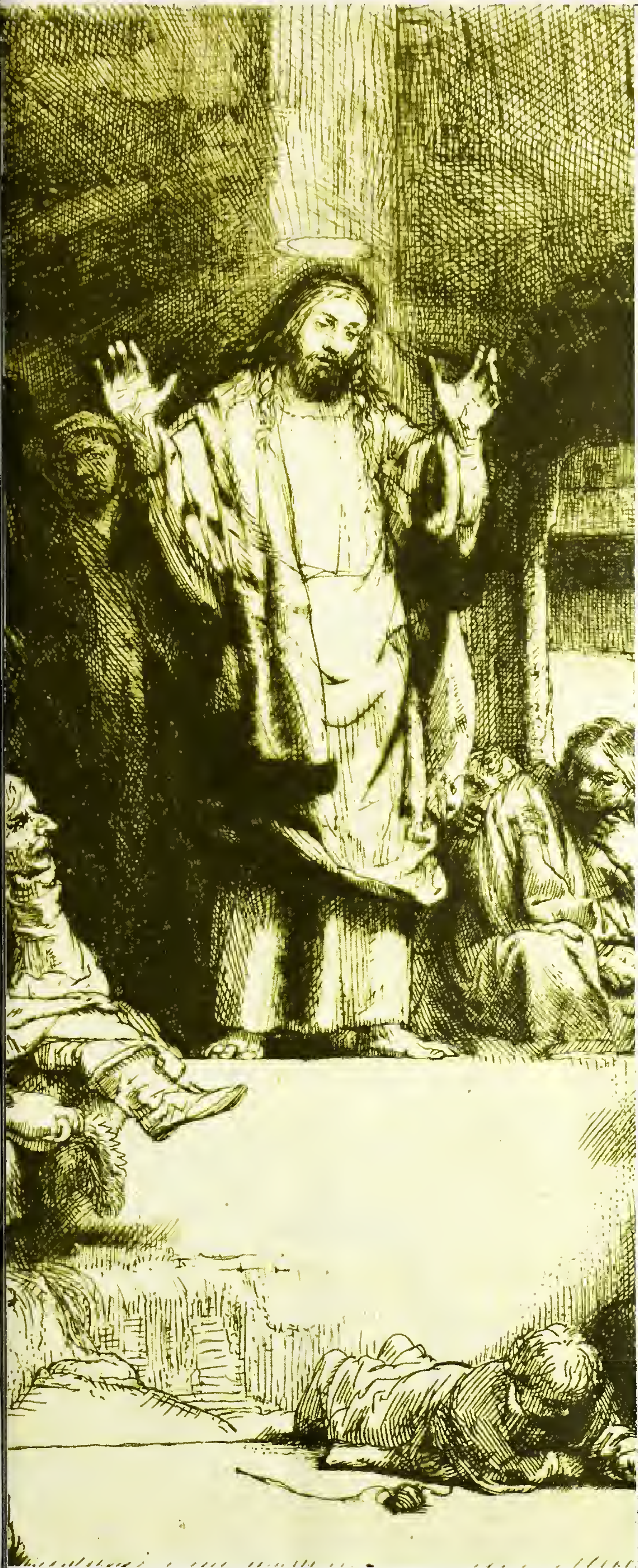
Ellul concludes on an upbeat note. Not all is lost. Wherever Christianity has been undermined to the point that it is no longer recognizable, or Christians persecuted into non-existence, a spark still survives, smolders for a time, then flares up into a new blaze of hope for this sinful world.

Exchange of counsel

Pastoral Counseling Across Cultures *by David W. Augsburger (Westminster Press, 1986, 405 pages)*

Reviewed by Glendon Klaassen, Latin America secretary for the Commission on Overseas Mission, Box 347, Newton, KS 67114

Anyone working cross-culturally may benefit from reading this book. Understanding oneself better in one's culture as well as learning from the people of another culture is a key to strengthening meaningful relationships and accomplishing cross-cultural tasks. With different values, faith and worldviews, understanding people of another culture is not easy, but it is necessary. Augsburger helps the reader appreciate the richness of new cultures, gives helpful pointers showing the uniqueness of other cultures and shows that rewards of understanding and relationships await those willing to risk the exchange. Much of the book is fascinating, but it's not easy reading as the author probes the many facets of human life. "This should be read by all Christian workers in today's multicultural world," says James Kraakevik, director of the Billy Graham Center. Augsburger is professor of pastoral counseling at Associated Mennonite Biblical Seminaries in Elkhart, Ind., and draws from his experiences in a dozen or more countries.



National Gallery of Art, Washington

I am challenged to see Jesus in the eyes of everyone I meet. (The picture is Rembrandt van Rijn's "Christ preaching.")

People are a gift to me

Marlene Permanand

My faith and values help me bring an extra measure of care and compassion to my clients. Jesus is my example. About three years ago a song at a Mennonite Marriage Encounter meeting challenged me to see Jesus in the eyes of everyone I meet. The people I encounter give me a most precious gift: coming face-to-face with Jesus.

I know that my basic philosophy about interpersonal relationships has significantly altered in the past few years. The Bible refers to Jesus' encounters with the ill, the weary, the poor—those thought undesirable by society. I have walked with people who suffer, who live in poor socioeconomic circumstances, or who live what we might consider sinful or unsavory lifestyles. Joining them, getting to know both the good and bad, has brought me the gift of gradually increasing understanding, acceptance or tolerance. I have become less critical and judgmental. I know Jesus wouldn't turn his back on any of them. This would have been longer in coming had I not worked with people in distress. Certainly, I would not have had such a variety of contacts were I still safely ensconced in the quiet Mennonite community where I grew up.

The suffering of others can also help us put our own suffering into perspective. I'll illustrate this with a story from my work. An elderly couple live in subsidized housing and struggle to make ends meet on just under $800 per month. I admire them. They manage. They express deep and lasting devotion and love to each other. They believe that as long as they have each other life holds great meaning. Both suffer chronic mental illness and have seen each other through the ups and downs. They challenge me to redefine my wants and needs, to be less quickly complaintive or dissatisfied and to draw me back to the priority of relationships that Jesus calls us to.

I received a precious handmade card that read, "Dear Marlene, A very special thank you for the encouragement and hope you gave me during my illness. For being a confidant in a time of need. You are appreciated more than you will ever know." We all need such affirmation from time to time. It is important to feel needed and to feel we can contribute in some meaningful way to the goodness of the world.

Marlene Permanand, a community mental health nurse, lives at 22 Dumore Bay, Winnipeg, MB R3R 1W4. She is a member of Charleswood Mennonite Church.

EDITORIAL

Energy to do what needs to be done

When you read this, the 85th annual session of the Conference of Mennonites in Canada (CMC) will be history. The campus of Columbia Bible College, Clearbrook, B.C., provided facilities for the July 2-7 event. Clearbrook Community Centre, Mennonite Educational Institute and Camp Squeah also served as meeting places. Representatives of CMC's 58,886 members will have spent five days on the theme "Thy will be done on earth."

What is CMC about? What are its 154 congregations (427 clergy, says the 1986 Yearbook of American and Canadian Churches) in six provinces involved with? They span the space from Petitcodiac, New Brunswick, to Black Creek, Vancouver Island.

Chairperson Walter Franz (Altona, Man.) reports, "[In] the last several decades . . . our whole way of thinking has been shaped by the idea of growth and extension. The Lord's Prayer invites us to acknowledge a heavenly Father whose will encompasses all people. . . ."

Franz goes on to describe the tension between resources to be had and work to do. They don't always match. He adds, "We have made budget revisions and program cutbacks in order to live within our means."

Through thick and thin, "the glue which holds this scattered . . . collection of churches together," says CMC executive secretary Larry Kehler (Winnipeg, former editor of *The Mennonite*, 1970-1975), "is a desire to do the will of God in the nation where God has placed us and beyond. We are not always in agreement on which activities should receive priority, but we have been gifted with an underlying level of trust which helps us—at least most of us—to stay together even in times of disagreement and through the processes of trying to discern the shape of our work together."

Those of our conference who live south of the 49th parallel join brothers and sisters north of the line in that discernment. Specifics will always elude and challenge us: How many staff people? How much travel? A new church planting? An additional professor?

But the general discernment, our overall marching orders, are easy: Tell the world that Jesus saves.

When I sat with CMC's Native Ministries Board at last March's Council of Boards in Winnipeg, I heard the question, "Where does Native Ministries get its 'electricity' " to tell the world? John Funk (quoted also elsewhere in this issue) answered thus: "The energy comes from out there [in the field of mission], sitting with Jeremiah and his friends. For example, a typical Bible study is seven speakers, over three hours, studying with the old, old pattern of coming to consensus."

Did you hear that? "Out there" and in the study of the Scriptures. Discerning is hard work and hardly lends itself to conference schedules. Delegates to CMC's 85th will have done their level best; a report will be in a forthcoming issue of *The Mennonite*.

Meanwhile, take it to your heart. Take it to your next church committee meeting. Take it to your next Sunday school preparation. Take it with you when you're on holiday. The energy is out there, often lodged in people we presume to serve.

I have an example. This week an unexpectedly long phone conversation (I only needed an address) with a pastor in California left me spinning, evaluating, chastised, inspired, encouraged—in short, generally energized and newly reminded of what my job is. I thank God for that gift.

Together we discern how to participate in and be energized by the coming of God's kingdom on earth. *mts*

84th Annual Sessions of the
CONFERENCE OF MENNONITES IN CANADA
CMC
July 2-7, 1987
Clearbrook Community Centre
Clearbrook, British Columbia

Gerald Loewen

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST
102:14 JULY 28, 1987

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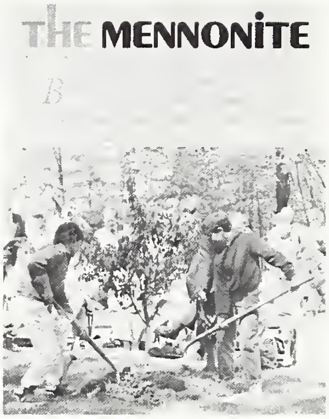
Bring to our world of strife
thy sovereign word of peace,
That war may haunt the earth no more
and desolation cease.


Grade four children from Bluffton, Ohio, plant a peace tree on April 30 as part of dedication ceremonies for Bluffton College's Lion and the Lamb Peace Arts Center. For the story, turn to page 332.

prologue

I am struck by the testimony of Thomas C. Whalen Jr. in a recent *Central District Reporter*. Whalen writes on the occasion of joining Salem Mennonite Church, Kidron, Ohio. One thing that drew him, he says, "was the Anabaptist vision of pacifism." He called his testimony "My Encounter with the Prince of Peace."

He goes on, "I can't explain war to you. It must be lived to be understood. Any other explanation is just a head game. I can't picture Jesus with a Star Wars plan in one hand and an M-16 rifle in the other. He commanded us to love our enemies. I force myself to answer three questions. Who is the enemy? Who told me that they are the enemy? Why are they the enemy? Then I ask myself, What would Jesus do? I don't pretend to have all the answers, but the important thing is that now I know Someone who does. With the nurturing of a caring church and God's guidance I know that my growth will continue in his light."

Thomas Whalen, I pledge myself to join you in that growth. *mts*

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Credit: Cover photo by Charles Nalliah, words by Robert B. Y. Scott, 1937 (#88 in the *Mennonite Hymnal*)

THE MENNONITE

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Godless communism, godless capitalism

Marv Gutwin

In the movie *The Longest Day*, allied troops are waiting to embark on the great D-Day invasion of France but are held back because of the foul weather. General Eisenhower murmurs, "Sometimes I wonder whose side God is on." Immediately the scene changes to an office in the German high command. An officer is bemoaning the news that the telephone lines are down and the weather is causing difficulty. Bitterly he comments, "Sometimes I wonder whose side God is on."

Well, whose side is God on?

In the events of the world, and in the political creations of humankind, it is often difficult to sort out who God might be favoring. Confusion arises when the economic/political philosophies of capitalism and communism are discussed, and it occurs in the language we use. For example, *communism* derives from our word "commune." It suggests the concept of being "at one," or of holding property "in common," and takes on a holy context in the act we celebrate to remember our Lord's death—communion. *Capitalism* is an economic system in which the means of production are owned privately by individuals and are concentrated on making profits. *Marxism* refers to that body of ideas and actions that were expounded by Karl Marx in the last century. The word *totalitarianism*, however, is a much more general word. It suggests a governmental system in which a single party has control and allows no others to exist. In the world of words—especially religious or political words—we are obligated to make ourselves aware of the discreet meaning of the language we use if we wish to use it to any effect.

Confusion also occurs in the ways that the facts of history are related and interpreted. Do most people who feel passionately about the conflict between communism and capitalism know, for example, that the excesses of capitalism in industrial England drove Marx to investigate its dismal historical record and to develop his own "manifesto"? Are most people aware that the ideas of communism were developed in the West and that the British Museum provided Marx with most of his data?

An interesting anecdote recounts how a group of Russian intellectuals, hoping to receive some encouragement from Marx, journeyed to England to ask him if he might assist them in preparing for the development of communism in Russia. Marx, old and perhaps limited in his vision of the immediate future, gave them no comfort. A communist revolution could not occur in Russia for at least the better part of a century, he said. The economic development of the country had not progressed far enough to allow it. The group left disappointed. Great changes would have to take place—either in Russia or in Marxism—before they saw their revolution.

Capitalism and communism rarely exist in their purest forms.

In fact, great changes did occur, but it was Marxism that changed. The twisting of Marxism by Lenin in the Russian Revolution of 1917 created not a communist state but a totalitarian one. In declaring that "religion is the opiate of the people," Lenin assured the fact that the world would see him and his regime as "godless." The Western powers, by invading the country in the civil war that followed, further assured the world of a lasting enmity between the new "Union" and the West.

Confusion in economics also clouds the issue. Unfortunately, capitalism and communism rarely exist in their purest forms. Capitalism is perhaps closest to its real definition in the entrepreneurial spirit that fuels much of American business, but unadulterated communism can only be illustrated today in isolated examples such as the Hutterite colonies of western Canada or the kibbutzim of Israel.

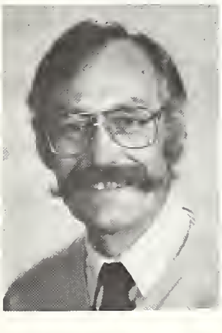
Ironically, the purest form of communism may be the examples from the past, like we see in the New Testament, where the early community of Christians held all things in common. Today, unfortunately, what passes for communism can only be found in countries where the ruling regimes are totalitarian and their economics, although socialist, only approximate the communism that Marx espoused. On the other hand, capitalism was (and often is now) seen as tied to greedy, grasping imperialism. Unfortunately, it is often tied to the Christian missionary movement as well, as in 19th-century Africa, and as in Vietnam in the 1960s and '70s, where missionaries were obliged to leave the country at the same time that American military forces withdrew. Capitalists, in some cases, see their profits as an indication of God's favor, and occasionally see the rich as God's "chosen."

Amidst this confusion we may do well to search for instruction in the Scriptures. We have examples of both the capitalist and communist styles of economic systems in the Bible. Many rich capitalists are identified without reproach, yet we see that the early disciples lived in communion.

Whose side is God on, the capitalists or the communists? Have we been instructed in the area of politics? Should we lean left? Right? Whom should we obey? To quote the apostle Peter, "Is it right in God's eyes for us to obey you (the officials) rather than God? Judge for yourselves. We cannot give up speaking of the things we have seen and heard" (Acts 4:19-20).

Our allegiance, as Peter says, rightly belongs to God, and in all accounts God seems to be on the side of the poor, the meek, the downtrodden. What the oppressed of the world need is not capitalism and its emptiness or selfishness, nor communism and its "godlessness." What they need is God's love and generosity flowing through us and proclaimed clearly by us.

Perhaps the question we pose should not be, Whose side is God on? but Whose side are we on? As the gospel hymn says, "We are on the Lord's side; Savior, we are thine!" We can claim no other allegiance.



Marv Gutwin, 61 Red River Road, Saskatoon, SK S7K 1G2, is a member of Nutana Park Church, Saskatoon, and a history teacher. He and his wife spent two years in Nigeria with the Canadian International Development Agency.

Petra Kelly, in searching for signs of some way out of the dark morass of military expenditures, found an example in the Mennonites.

Conscience is contagious

Marian C. Franz

When one person gives voice to the leading of conscience, that expression causes other people to examine their consciences.

This truth is constantly apparent as I speak about the U.S. Peace Tax Fund Bill* to members of the U.S. Congress and their legislative assistants. This truth was also underscored in surprising ways at the First International Conference of Peace Tax Campaigns held in Tübingen, West Germany, Sept. 18-21, 1986.

In the national capitals. When you in the local areas and we in Washington and Ottawa continue to press the issue of conscience, our single acts have widespread reverberations. Often members of government and their legislative assistants feel compelled to examine their consciences. In my experience, as we explain why people cannot pay the military portion of their taxes, the member of government or the aide feels compelled to explain why their conscience does not agree with ours (something we did not come there to ask) or to admit that our witness has caused them to listen to their conscience in a new way.

Among religious bodies. The fact that a sincere expression of conscientious conviction is infectious is demonstrated by the burgeoning examples of conscientious statements among religious bodies. In North America a new "peace church" is emerging that spans virtually every denomination, confession and constituency. Most of the major church bodies and bishops' conferences have made statements, many surprisingly forceful, against nuclear weapons and the spiraling arms race. At the congregational and parish level, Bible study, prayer and discussion around the nuclear question is occurring across Canada and the United States. Old distinctions between pacifists and just-war proponents are breaking down. The threat of nuclear war has raised, for an increasing number of Christians, a crisis of conscience.

At the corporate level. Until now in our history, conscientious objection was considered only an individual matter. Conscientious objection to paying taxes for military force was a matter between the individual and God, the individual and conscience, the individual and the courts, the individual and revenue collection agencies. Now another dimension has been added to the picture. It is called corporate military tax resistance.

Even in the face of large maximum penalities ($25,000 fine for each person and/or 10 years in prison), religious bodies are beginning to ask if they as corporate entities can any longer in good conscience withhold taxes from the salaries of those employees who ask for reasons of conscience that they not be withheld. To date such corporate action has been taken only by small groups in historic peace churches (e.g. the General Conference Mennonite Church; Philadelphia Yearly Meeting, a six-state region of Quakers; and the Friends World Committee on Consultation). But that action is now under consideration by some of the largest denominations.

When we mention such corporate actions and considerations in Congressional offices, new interest is sparked. Conscientious objection as a matter of individual conscience is one thing, but when it occurs on a corporate level it draws a different quality of attention.

At an international level. The Canadian and U.S. Peace Tax Fund efforts are a small campaign as lobbies go. Yet small seeds continue to sprout and blossom. The exact wording of the U.S. Peace Tax Fund Bill now appears in legislation introduced in the parliaments of several nations. How could David Bassett, a Quaker physician from Ann Arbor, Mich., who drafted the U.S. peace tax legislation with law faculty, have dreamed that one day he would attend an international conference of peace tax campaigns?

After five years as executive director of the National Campaign for a Peace Tax Fund in the United States, I was thrilled to attend the first inter-

Wolfgang Krauss

E. Pearson

Marian C. Franz and Petra Kelly (right)

L. Coffin

national conference of peace tax campaigns and war tax resisters in Tübingen last fall. One hundred participants from 15 countries gathered for the conference. They came together at the invitation of five German groups, including the Deutsches Mennonitisches Friedens Komitee (German Mennonite Peace Committee).

In workshops, panel discussions, and plenary sessions many participants expressed openly and in moving ways the Christian basis for their beliefs and actions. While the religious and political backgrounds of the participants varied, there was little diversity in their conviction of conscience. All found it a clear violation of conscience to pay the military portion of their taxes. All saw the connection between the 4 million people who starve each year and swollen military budgets. All noted that what the world spends in just 10 days for military expenditures could not only feed all the hungry on earth for a year but also provide them with clean water, housing and education. Even the setting for the conference was a reminder of why we had gathered. From the Tübingen church where we met, we could see a hospital for brain-damaged people from World War II, now under conversion into a training center for the triage method of treating the victims of the next war.

I was struck by how many of the participants had known the trauma of war firsthand. The majority were Europeans and had lived under bombs and/or had grown up with family members missing because of World War II.

Antje Spannenberg was one of the generation of children who had plagued their parents with the question, "How could you have allowed Hitler to come into and remain in power? Why didn't you stop him?" Now Antje's children are asking her, "How can you allow a world full of weapons so dreadful and dangerous?"

Antje spoke for many of the "grosser angst" (great fear) of Europeans over the NATO decision to implant U.S. Pershing II and cruise missiles on European soil, thus shortening the nuclear fuse. In a private moment she told me of her vacillating feelings for Americans. "I was a 'CARE packet kind' (CARE package child)," she said, "and would not be healthy today if North Americans had not fed my family after World War II. We have always thought America was so wonderful for saving our lives. Now we wonder why your nation builds the bombs that imperil our lives."

Ursula Windsor, a refugee from Nazi Germany now living in England and married to Britisher Arthur Windsor, admits, "I know if enough of us had resisted we could have stopped Hitler. For some it would not have been difficult; for others, a great sacrifice. Whether simple or difficult, there came a time when it was too late."

Ursula knew that truth from experience. "I have watched my favorite possessions being taken out of my home as the British Inland Revenue Service claimed them in lieu of taxes we have not paid because we believe that Jesus forbids us to pay for war."

Her husband, Arthur, went to prison for three weeks. On the day of Arthur's release he was met at the prison gate by a member of the British Parliament who escorted him to the British House of Commons. With Arthur in the gallery, the member of Parliament introduced the British Peace Tax Fund into Parliament. On that day, for the first time, it received 10 minutes of official debate.

Wolfgang Krauss is head of the German Mennonite Peace Committee and founder of a printing press where he publishes a magazine called *Gott und Kaiser* and translates and prints North American Mennonite peace literature into German. He told me of his family's chilling experience following the nuclear accident at Chernobyl. Though hundreds of miles away, they found so much radiation in their garden in West Germany that, weeks after, they had to remove several inches of radioactive soil from its surface. The cesium in the soil has a radioactive life of 90 years.

Susumu Ishitani, peace tax representative from Japan, was in Nagasaki when the atomic bomb fell. He said, "It was hard for me to imagine so many people vaporized in an instant or suffering until death asking for water or calling the names of their parents or brothers and sisters in the hell-like fire. This kind of situation should not come to any people, children of any place or any country of the world in the future."

Susumu says he lives each moment under the mushroom cloud. "As a survivor of the Nagasaki A-bomb and a Christian, I know we must not turn our anger against the Americans or the Russians. We must turn it against the systems that allow preparations for more war, not against the people. Remember that prayer is a positive force as we love our enemies."

Military tax resistance. Are there conscientious objectors to taxes for military purposes in other countries, and do some refuse to pay the military portion of their taxes to their governments? Yes. Some withhold all, some the military portion and some a symbolic portion from their taxes. For some these actions are a political strategy; for many they are based on religious commitment.

Reports from the various countries echoed a refrain. In the Netherlands 5.72 guilders is a symbolic amount withheld by many. In Germany 5.72 Deutsche Marks is a symbolic amount. The number represents the 572 Pershing II and cruise missiles on European soil and expresses abhorrence for the fact that they shorten the nuclear fuse to six minutes.

Around military bases where these missiles are housed is a heavy U.S. military presence. One person told of his town of 60,000, of which 10,000 are U.S. military personnel and their dependents. "We do not feel free. With such a heavy foreign military presence

Speakers at the first international conference of peace tax campaigns and war tax resisters

Marian C. Franz

**The U.S. Peace Tax Fund Bill (HR 2041, S 1018, U.S. Congress, 100th session) provides a means for alternate service for tax dollars. If enacted, it would give to those who are conscientious objectors to war (those who feel that for deeply held religious and/or moral reasons they cannot pay the military portion of their taxes) a way for them to pay 100 percent of their taxes with the military percentage going into a separate fund for peace-enhancing programs, a U.S. Peace Tax Fund. In Canada, since the 1982 adoption of a new constitution, which guarantees freedom of conscience, effort has focused on action through the courts.*

Verney Unruh

A Mennonite survivor remembers the bomb

Mr. and Mrs. Kokubo survived the A-bomb in Hiroshima and later became Mennonites. The following account is based on their testimonies in the book, The Light Still Flashes, *which contains the stories of 40 A-bomb survivors living in Miyazaki prefecture, and on an interview with Mrs. Kokubu by COM worker Anna Dyck.*

Mrs. Setsuko Kokubu was on an errand in Hiroshima, Japan, shortly after 8 a.m. on Aug. 6, 1945. The sun was already hot, so she tried to walk in the shade of buildings as she led her 4-year-old daughter by the hand.

People in the city were nervous and jittery. Only two major cities of Japan, Kyoto and Hiroshima, had not been bombed by B-san, as the Japanese called the American B-29s. Everyone expected an attack, and a rumor had started that the Americans were saving something special for the city. There had been an air-raid warning at 7, but everyone relaxed and went about their daily tasks when the all-clear sounded at 8.

Shortly before 8:15 there was the sound of a single plane. Most people assumed it was a weather or reconnaissance plane. Those who looked up saw something like a small parachute falling away from the plane, drifting down toward them.

Suddenly there was a blinding flash of light, brighter than a thousand suns, followed by a shattering explosion. Mrs. Kokubu was thrown to the ground. Before she knew what was happening the building beside them collapsed on her. When she regained her senses she realized she was unhurt except for one leg pinned under a timber. By a miracle her daughter was free and uninjured.

Mrs. Kokubu soon became aware of others under the collapsed building in the same predicament. Then she heard a child's voice cry out, "Mother, hurry and get out. The fire is coming closer." To be burned alive was unthinkable, so she mustered all her strength and forced her leg free. In the process it was scraped to the bone; she also sprained her thumb. Fear of the fire made her forget the pain as she snatched her girl and raced away.

The two reached their rented house a short distance away. The fire was spreading their way, so she grabbed a few valuable items and placed them in the bathtub, hoping they'd be safe. When they tried to leave, the fire was already so near they could not bear the heat. Only by pouring water over themselves did they manage to escape through the flames.

Many people fled toward the nearby river. Some had the clothes burned off their bodies. Some faces were swollen beyond recognition. All were in shock.

Mrs. Kokubu worried about their 8-year-old boy, Kazuhiko, who had gone to school that morning. What had happened to him? Her anxiety increased when she saw a 7-year-old boy with blistered feet, hands and face, who called, "Mother, where are you? Mother, where are you?" She led him to an emergency relief station. By then his eyes were swollen shut.

People swarmed to the relief station seeking treatment. Help was totally inadequate. Many left untreated. Others collapsed on the ground.

Mrs. Kokubu was surprised to meet their landlord. He offered to take them out of the city to his relatives. She accepted and they started out. But she wondered, Would their family ever see each other again?

Her husband, Tomohiko Kokubu, was employed at a munitions factory about a kilometer away from the center of the bomb blast. At that fateful moment he happened to be in the washroom, which was in a semi-basement of the building. He too saw the blinding flash of light. In the next instant the ceiling came crashing down. Unbelievably he escaped unharmed. But there were dozens of injured workers. He helped as best he could, fought fires that had started and continued without a break until late in the afternoon.

About 4 p.m. he left the factory site and went home. Since fires were still raging all around, he had to take a roundabout way. As he passed the train station he noticed a troop train stopped. Many soldiers were still standing, hands clutching the charred leather ceiling straps—dead. Dead, dying and wounded were scattered everywhere. Streets and houses were unrecognizable. Where might home be?

It was getting dark. From somewhere their landlord appeared. He reported that Mrs. Kokubu and the daughter were safe at his relatives' place. After a couple of hours he found them. It was an emotional reunion after a 13-hour separation. But where was their boy?

Mr. Kokubu went out alone in search of him. Calling his name as he went he also kept praying, "Just let him be

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Conscience is contagious

we feel like an occupied country."

Legislative efforts. Has any country succeeded in passing peace tax legislation that would make it legal to have the military portion of their citizens' taxes go into a separate fund? Not yet.

Countries working for legislation are the Federal Republic of Germany, Great Britain, Belgium, the Netherlands, New Zealand, Finland, Australia and the United States. Switzerland and Spain have no organized effort for legal recognition of conscientious objection to military taxes. France has a fund in which tax-resisted dollars are collected, as does Italy.

The Peace Tax campaigns of Canada and Japan, rather than promoting peace tax legislation, are challenging their governments in the courts based on constitutional guarantees of freedom of conscience (Canada) and constitutional stipulations that not more than 1 percent of the gross national product be used for military force (Japan).

Other judicial efforts. Attempts to establish through the courts the legal right to redirect taxes from military purposes have been pursued in many countries. Except in Italy, these efforts have been without success. The standard response of governments to nonpayment of the military portion of taxes (if they respond at all) includes trials, confiscation of property, fines and interest fees, and—in rare instances—prison.

The standard response of the courts to tax resisters who are brought to trial is that the issues raised present a "political question" that the courts cannot address or that constitutional guarantees of freedom of conscience and/or religion do not outweigh the duty of a citizen to pay taxes.

The greatest success and surprise story was that de facto recognition of conscientious objection to military taxes exists in Italy. Fifty war tax resisters have been prosecuted in six legal cases and have been acquitted in every case. They based their case on the fact that freedom of conscience is guaranteed in the Italian constitution. Participants from Italy reported at Tübingen that four years ago they knew of only 20 who did not pay the military portion of their taxes for reasons of conscience. That number is alive, please, just let him be alive." But he was nowhere to be found.

The next morning Mr. Kokubu went back to the factory. Mrs. Kokubu met a neighbor whose daughter was also missing. They decided to set out together and look for their children. They stopped at each emergency relief station. At one station Mrs. Kokubu received treatment for her wounded leg, which she had hardly noticed in her concern for her son.

At each of the stations bodies of the dead had been placed side by side. Those who had been identified were marked with their names. Others were simply left unmarked. With trembling hands the mothers lifted the coverings to look. They were relieved not to find their children there.

From one station to the next they plodded, past rubble, over bridges. In the devastation they lost sense of direction. Unexpectedly on one of the bridges they met the schoolteacher with a group of children huddled around her. Among them was the neighbor's daughter. Tears flowed as mother and daughter were reunited.

The neighbor lady insisted on accompanying Mrs. Kokubu as they continued to search for Kazuhiko. Corpses were strewn everywhere. Among them were many wounded and dying, pleading for help. First-aid staff and soldiers treated those they could and ignored the ones who seemed beyond hope. Those who realized they were being left begged, "Please take me, please take me."

After hours of searching, Mrs. Kokubu, who was pregnant, sank down in utter exhaustion. A bicycle passed her. A girl on the back, behind her father, saw her and called out, "Mrs. Kokubu, I saw Kazuhiko."

With new hope she got up and they continued on. They reached a school as it was getting dark. At the gate stood Mr. Kokubu. He reported that he had met the person who had led their boy to safety.

They stayed at the school that night. Word came from the town office that a register of missing children would be posted the following morning.

On Aug. 8, just before 10 a.m., they made their way to the town hall. Anxious parents crowded around. With great relief the Kokubus saw their boy's name on a list and the address where he was staying.

It was 3 in the afternoon before they found the place. As they approached the house they saw a boy sleeping on the outer veranda. With a loud voice Mrs. Kokubu called, "Kazuhiko." He sat up, startled, then came running into their open arms. After more than two anguish-filled days and nights they were all together again.

The next day the Kokubus left the devastated city and returned to the home of Mrs. Kokubu's mother in southern Kyushu. They had lost everything. Relatives made a house available to them near Takajo in Miyazaki prefecture. There they began a new life, but it was a daily struggle. For years they suffered the effects of radiation sickness from the bomb. Another son and daughter were born. In 1959, after several temporary jobs, they opened a small restaurant that provided a more stable livelihood.

Shortly after, Mennonite missionaries began Bible studies in Takajo and later held a tent evangelistic meeting. Through these the Kokubus were introduced to Christ and later committed their lives to him. Mr. Kokubu was baptized in 1964, she in 1968, and they became members of the Takajo Mennonite Church. Mr. Kokubu died of stomach cancer in 1978.

Reflecting on her life, Mrs. Kokubu says, "In all our illnesses and troubles there was always someone who loved and cared. And we are thankful. Looking back, I cannot help but see how the Lord God led and fulfilled his will in our lives."

Regarding the A-bomb experience, she says, "We need to tell the world that every year there are still those who are suffering and dying from the effects of the bomb. Unless one has experienced it, one cannot really know the horror of it. This loss of life is so meaningless, without any purpose. It is those who have absolutely no relationship to the war itself who become the innocent victims. War must be abolished at all costs. It is a cursed thing. There must never be a third A-bomb holocaust."

Setsuko and Tomohiko Kokubu, members of Takajo Mennonite Church

Anna Dyck

Verney Unruh, #4 Min Chuan Road, Meilun, Hwalien 97047, Taiwan, ROC, is a General Conference Mennonite missionary. From 1951-66 he and his wife, Belva, were missionaries in Japan.

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now 3,500 and growing. War tax resisters are no longer prosecuted in Italy.

I listened with anticipation to the featured speaker, Petra Kelly, founder of the Green party, and member of the West German Bundestag (Parliament). Referring to the Hitler years, she said, "Because we can recall the painful experiences of fascism in this country, especially when it comes to military violence, we cannot retreat into obedience by our citizens in relation to the state. In the domain of conscience there is a higher duty. The special status of human conscience and the fundamental right not to kill is set apart from other issues. Therefore governments should make allowance for tax redirection that they would make in no other cases."

Then came the surprise. Kelly said that in searching for signs of some way out of the dark morass of military expenditures, she finds an example in the Mennonites.

She said, "An example for me is the [General Conference] Mennonite Church. A group of members decided the following: 'The employees of the church administration are given the power to be true to the high demands of Christ's Law of Love, in that they can resist withholding taxes from employees that have requested it and therefore open up the possibility to resist for reasons of conscience to pay for the preparation of war.' "

She continued, "This example should give us all courage, but it is also a clear signal of that which happens in many Christian churches and can give us hope."

I thought back to the long struggle of conscience that culminated in the 1983 conference decision cited by Kelly. At the time we were not thinking of what the rest of the world would think of us, but only whether our action was consistent with obedience to Christ. I certainly did not expect to hear it quoted three years later by a member of a foreign parliament, at a conference of 15 countries.

Conscience is contagious.

Marian C. Franz, 2121 Decatur Place, NW, Washington, DC 20008, is executive director of the U.S. Peace Tax Fund and a member of Hyattsville (Md.) Mennonite Church.

Strategic Defense Initiative: hope or

Barry R. Hieb

Strategic Defense Initiative (SDI, popularly known as Star Wars) has come to play an important part in U.S. nuclear policy. What is this SDI project? Does it hold so much promise that it was worth sacrificing the Reykjavik agreements? Will SDI ultimately make the world safe from nuclear holocaust or a more dangerous place in which to live?

SDI and nuclear weapons are intimately related. By today's standards the bombs which devastated Hiroshima and Nagasaki were relatively small. The current nuclear arsenals of both the United States and the Soviet Union contain weapons which are 10, 100 and even 1,000 times as powerful.

Following World War II, the United States began to stockpile nuclear weapons to serve as a deterrent against any potential aggressor. A few years later the Soviets developed the technology required for nuclear weapons production and began their own stockpile. The United States developed the hydrogen bomb, and the Soviet Union followed suit within a few years. The two "superpowers" have since engaged in an essentially unlimited build-up of their "defensive" nuclear arsenals. The United States and the Soviet Union each have generated enough nuclear weapons to kill every person in the world at least six times over.

Peace between the superpowers (defined as the absence of overt, direct, unlimited conflict) has been maintained through the Mutually Assured Destruction (MAD) capability of our nuclear arsenals. The Strategic Defense Initiative must be considered against this backdrop of nuclear blackmail.

SDI: the proposal

SDI was formally proposed by President Reagan in a nationally televised address on March 23, 1983. He called upon scientists and technicians to devise a system to render intercontinental ballistic missiles "impotent and obsolete." This is an excellent goal, but there are different methods to accomplish it.

The flight of an ICBM begins in what is called the boost phase, which lasts one to two minutes. During this period the rocket engine lifts the missile out of the atmosphere and increases its velocity. At the end of the boost phase the rocket nose cone opens, and up to 10 independently targeted warheads are released. In addition the rocket may release up to several hundred decoys designed to fool defenses. This cloud of objects then coasts through space for 15-20 minutes during what is called the mid-course phase. The final, re-entry phase begins when the objects re-enter the atmosphere over the target area. At this point the light decoys burn up. The warheads, which are heavy, penetrate the atmosphere and explode.

SDI proposes to defeat this sequence of events in what is termed a "layered defense." One portion, "boost-phase intercept," is critical for two reasons. First, the missile engine is producing a great deal of heat, which makes it relatively easy to track. Second, if the missile is destroyed in this phase, up to 10 warheads and hundreds of decoys will be eliminated. However, some of the missiles will escape boost-phase destruction. The second phase of SDI is thus designed to perform mid-course interception. Here SDI must discriminate between actual and dummy warheads. Once again, some warheads are expected to escape this phase so that a third, terminal-phase interception system will attempt to intercept warheads in the re-entry phase as they approach their targets at speeds in excess of 15,000 miles per hour.

The Mennonite Central Committee Peace Section passed a resolution "rejecting outright" the Strategic Defense Initiative . . . at its December 1986 meetings in Fresno, Calif. MCC's statement is rooted in "a faith commitment to Jesus Christ" and warns against "a misplaced trust."

Plans for SDI involve developing a wide variety of systems using new, untested and in many cases undeveloped technologies. Systems under consideration include ground-based and space-based lasers, particle beam weapons, X-ray lasers powered by small nuclear explosions, magnetic rail guns, high-performance interceptor rockets, a new generation of radars, global communications networks and advanced computer systems. These systems would be positioned across the

The $1 trillion spent by the world on armaments in 1986 is an amount equal to a stack of $1,000 bills piled 67 miles high. The United States and the Soviet Union spent around $300 billion each. Christians who believe that war, poverty and hunger are not God's will should speak out. We need to join with the 54 Nobel laureates in the sciences who have addressed an appeal to President Reagan and Premier Gorbachev to ban all space weapons. We must support the 7,000 faculty members and graduate students who have signed the letter pledge not to accept or solicit funds related to SDI research. We should vote for legislators who are more concerned about the poor than about "Star Wars." Art Meyer, Mennonite Central Committee (U.S.) Development Education

hoax?

United States, in the world's oceans and in outer space. All of these proposed devices would require extensive testing in order to have any hope of functioning effectively.

SDI: the problem

SDI would protect from an all-out nuclear attack by an adversary and also against an isolated missile attack. The system would not offer protection against nuclear weapons delivered by means other than ICBMs, such as bombers, cruise missiles, submarines, saboteurs or other unconventional delivery techniques.

Strong controversy exists in the scientific community about the merits of SDI. Issues include feasibility, effectiveness, economics, alternatives and political/military implications. As Christians, I believe, we need to add ethical and moral issues.

Virtually every major component of the SDI system involves technological requirements that are beyond the world's current scientific capabilities. SDI requires major breakthroughs: sensors, computers, communications, lasers, energy production, computer programming, particle accelerators and nuclear weaponry. Many scientists argue that the chance of being able to construct a functional system is virtually nil.

Because of the awesome destructive power of nuclear weapons and the huge size of the Soviet arsenal, if SDI is 99 percent effective in stopping incoming warheads, the remaining 1 percent would still devastate the United States. The SDI system would need to be virtually perfect—a condition which many scientists believe is impossible to achieve.

Research and development of SDI is estimated to cost a minimum of $60 billion. The cost of actually producing and deploying a functional system is estimated from $500 billion to well in excess of $1.5 trillion. The United States would decimate virtually every other government project—education, transportation, support for business, medical care, support for agriculture, even funds for conventional defense projects—for at least a decade to pay the bill.

A mutually verifiable, progressive, nuclear disarmament, coupled with appropriate reductions in conventional forces, holds the potential to provide as much security as could be expected from SDI. Mutual disarmament appears to be easier to implement than SDI, would be vastly less expensive and would offer the hope of providing some measure of protection from nuclear war to all of the world's nations.

George Kistiakowsky, a Harvard physical chemist who ended 20 years of involvement with the weapons program with an appointment as Presidential Science Adviser under Dwight Eisenhower, has spent the last 20 years of his life trying, in his words, "to undo what I have done." Cold warriors like George Kennan and Robert McNamara are now calling for a declaration of a "no first use policy" by the United States. Should these warnings be heeded? As I enter my later 60s, I am inclined to believe that the wisdom of age should be respected.
J. Richard Weaver, professor of physics and chemistry, 1950-1987, Bluffton College

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The United States views SDI as a defensive system, but Soviet military planners are forced by military worst-case logic to assume that SDI could be used offensively. SDI threatens the mutuality of Mutual Assured Destruction. Russians will be forced to embark on a massive military build-up to ensure deterrent capability, triggering a more drastic increase in the arms race.

As Christians living under the mandate to love our enemies and do good to those who persecute us, SDI presents dilemmas. Attempting to achieve peace and safety through computers, lasers or interceptor rockets is not consistent with what the Bible says about achieving God's shalom. SDI attempts to keep North America safe from nuclear warheads while offering no protection to other portions of the world. Is it consistent with Christian beliefs to devote a huge portion of resources to the SDI program? This question deserves extensive discussion and prayer in our churches.

We Mennonites have an opportunity to make a significant contribution to the SDI debate by carefully examining the pros and cons from the perspective of our faith and our understanding of the Bible. I hope that Mennonites will strive to inform themselves about the plans for SDI and the consequences of those plans. With informed opinions we need to witness to our beliefs in the ongoing debate over SDI.

SDI: my position

In my opinion, SDI is fatally flawed and tragically misguided. I see little prospect for its technological feasibility. Thus far the chief effect of SDI has been to thwart arms-control agreements and to escalate the arms race, as evidenced by the United States' decision to violate the unratified SALT II treaty. Mutually verified disarmament offers much better prospects for both short-term and long-term security. I hope Mennonites play a significant and informed role in bringing true peace to the world, using the approach of love and non-violence. We have the Bible's assurance that this approach is more powerful than any weapons the world can devise.

Barry R. Hieb, M.D., lives at #15 Pinecrest, Westborough, MA 01581. He is a member of the Mennonite Congregation of Boston.

Many South Africans believe Japanese companies are blunting the impact of economic sanctions by grabbing the business left behind by firms leaving the country, according to Allan Boesak, a prominent South African religious leader. Boesak, president of the World Alliance of Reformed Churches, leveled the charge in Tokyo during a recent five-day visit to Japan sponsored by 35 church, union and activist groups.

For the first time, the United Nations' Commission on Human Rights has declared conscientious objection to war a basic human right. It is calling on all nations to exempt COs from military conscription and recommends the introduction of alternative service for those who cannot serve non-combatantly. It also specifically objects to imprisonment for COs. Led by the Quaker United Nations Office, a substantial lobbying effort that included Mennonite Central Committee participation was launched. This resulted in a proposed resolution that was introduced to the commission in 1985.

President Kikunga ousted

Zaire church faces division over leadership

A special assembly of the Mennonite Church in Zaire (CMZ) convened at Kikwit May 28-31 to face leadership questions that have divided the Mennonite community for the past two years.

Thirty-three of CMZ's 39 districts were represented. Delegates dealt with issues concerning the church's central administration based in Tshikapa. Though reconciliation and healing of church divisions were sought, a major action was a call to discipline the current church president, Mbonza Kikunga, for his mishandling of the powers of his office. In a bold move the body elected a new president, Rev. Tshibulenu, and a new vice president, Rev. Kabasele. The present church treasurer, Tshimowa Bisosa, was retained by re-election.

The failure of the administration to convene a General Assembly before a March deadline, as required by the bylaws of the church, gave regional representatives reason to call the special sessions.

The authority of the Kikwit delegates to act is being challenged by Mbonza, who in turn called a regular General Assembly for the last week of June in Tshikapa. Mbonza contends that the Kikwit meeting represented a dissident faction and is out of order and not legal. It is reported, however, that the national Protestant body, the Church of Christ in Zaire (ECZ), to which the individual denominational communities, including CMZ, belong, is supporting the legality and actions of the Kikwit assembly. Validation is being awaited from Zaire's Justice Department.

Africa Inter-Mennonite Mission

Zaire has the largest Mennonite population outside North America, 92,583 in 1986.

Mbonza Kikunga served as president of CMZ since 1981, but controversy has swirled around his style of leadership for several years. Critics charge ethnic and regional favoritism, autocratic rather than pastoral rule and the use of civil authorities in church disputes. These feelings came to the fore in April 1985 after Mbonza's re-election and the extension of his term to six years. This was at a General Assembly held in Mbonza's home area, Nyanga. Questions were raised about what many perceived to be pressure tactics that stifled dissent. These election results were not officially validated by governmental authorities because of the irregularities, though the Administration, by necessity, continued to function on the basis of the Nyanga outcome. A number of church districts threatened secession from the 50,000-member CMZ if leadership did not change.

Africa Inter-Mennonite Mission has 35 missionaries relating to CMZ. Recently the missionaries' role has been difficult and sometimes precarious since they serve at the invitation of the national church community. Since a fusion agreement in 1971 the mission does not exist as a separate structure within Zaire. The present arrangement was last negotiated in December 1984 between AIMM and CMZ. That agreement will now have to be re-examined in view of these recent actions. The dilemma faced by both missionary personnel and the AIMM board is how best to serve the total church in Zaire and what implications this has for relating to a central administration embroiled in controversy. *Robert Gerhart*

In its annual report to the General Conference Mennonite Church, the American Bible Society states that "plans are being made for the development of a special Scripture portion for use by the various military branches of the armed forces." ABS staff are currently working with the national military chaplains "to bring together the appropriate Scriptures." Mennonites rank as the third highest per capita givers to ABS. Last year they gave $80,561.

Canadian war veterans who recently toured the Soviet Union are attacking Canada's decision to acquire a "hunter-killer" submarine fleet. Bill Doole, a retired newspaper editor from Guelph, Ont., said Canadian veterans are "shocked and disappointed" with the decision announced by Defense Minister Perrin Beatty. "I can only conclude that he (Beatty) has fallen victim to the ill-considered advice of the militarists," Doole said. The Canadian veterans' group, Veterans Against Nuclear War, believes that Canada should be putting its defense dollars into an international peacekeeping force directed by the United Nations.

Schools should end the "curricular silence on religion," according to the 80,000-member Association for Supervision and Curriculum Development. The educators' group in July joined a growing chorus of complaints from liberals and conservatives about the failure to teach religious traditions in U.S. public schools.

Church growth and renewal high priority at PDC

Aberdeen, Idaho (GCMC)—Many Americans would agree that the church is in desperate need of renewal, especially in the wake of the recent PTL scandal. And while Mennonite churches do not face problems of that dimension, they have others they must overcome, said Henry J. Schmidt, keynote speaker here for the 88th sessions of the Pacific District Conference June 25-28.

In three separate addresses Schmidt, an associate professor at Mennonite Brethren Biblical Seminary, Fresno, Calif., told the 87 delegates how they could build the church.

"Any church has the danger of becoming myopic," he said, noting that 80 percent of the churches in the United States have reached their peak and are on the way to decline. Institutionalization, inflexibility and individualism can prevent a church from keeping its vision alive, he said.

If the church is to be renewed, he said, it must "recapture the vision of who God is. The dynamic of any growing church comes not because it is people-centered but God-centered."

The church also needs to broaden its definition of ministry. "We are called to be Christians in the world," said Schmidt. "The work of God should occur not only on Sundays but seven days a week."

Church growth also was the focus of the home missions committee report. Committee chairman Alan Whaley noted that while the number of churches in the PDC had increased from 22 to 27 between 1975-1985, the actual number of members had declined from 3,173 to 2,738 during the same time period.

However, although the home missions committee wants the PDC to "remain on the cutting edge of church growth. . .we also want churches to know what they want before they receive subsidies from us," said Whaley. The committee proposed that in the future churches applying for subsidies should be Anabaptist, able to support PDC to some degree, self-supporting in five (instead of seven) years and committed to a plan of growth.

Carla Reimer

Harold Hochstettler (right) is installed as quarter-time conference minister for PDC by president James Wenger.

"We cannot continually give money to churches that are not growing. It promotes a weak district if half of the churches are supporting the other half," said Whaley.

Hardly any discussion followed the home missions report, which delegates accepted unanimously. However, some members of Spokane (Wash.) Mennonite Fellowship, First Mennonite Church, San Francisco, and Mennonite Covenant Fellowship, Clackamas, Ore., did voice their concerns to Whalely in private sessions.

Mary Stueben, pastor at Spokane Fellowship, said she feels uneasy about "adopting a model that is looking toward building mega-churches. What happens when you don't see the numbers changing but you see other efforts that are going into the church? New churches, especially urban ones, will be unable to meet these demands."

Cooperation between the General Conference Mennonite Church and the Mennonite Church was also discussed. Elmer Friesen, Portland, reported on the first meeting of a committee consisting of representatives from PDC and two Mennonite Church conferences, Southwest and Pacific Coast. The group's purpose is to search for more areas of cooperation among the three conferences as well as to work toward integration, said Friesen.

Delegates unanimously approved a resolution affirming the work of this inter-Mennonite committee, including its recommendation that the three conferences meet together for a joint session in 1990.

In other action the delegates unanimously passed a $113,710 budget that is a 1.8 percent decrease over what was actually spent last year. The budget includes $9,000 for church planting, with the monies to come from the General Conference development plan. Although PDC spent only $115,748 of the $127,393 it budgeted for last year, receipts still fell short by 8.5 percent.

Harold Hochstettler was installed as quarter-time conference minister for Idaho, Oregon and Washington. Hochstettler is also conference minister for the Pacific Coast Conference. Don Yoder will continue to be the conference minister for Arizona and California on a quarter-time basis.

Near the close of the business sessions, some raised concerns about the farming communities of the PDC.

At the suggestion of the delegate body, this concern was addressed further at a Mennonite Men meeting following the business session. MM leadership was then given the responsibility of appointing a task force that could begin to address the needs of PDC farmers. *Carla Reimer*

As a result of Amsterdam '86, 25 mini-Amsterdams, sponsored by the Billy Graham Evangelistic Association, will be held in the Spanish-speaking world. These congresses involve thousands of leaders, challenging them to win their nations for Christ. According to *Newsweek*, 400 Latin Americans convert to Jesus Christ every hour.

Approximately 75 adults and children gathered April 3-5 for the Mid-Texas Mennonite Retreat at the John Knox Campgrounds in Fisher, Texas. Congregations represented included Austin Mennonite Fellowship, Dallas Mennonite Fellowship, Fort Worth Mennonite Church, Houston Mennonite Church, United Mennonite Church of Premont and San Antonio Mennonite Fellowship. Judson and Sharon Chubbock of New Covenant Mennonite Church, Urbana, Ill., hosted the weekend, sharing song and leadership in worship.

Two classes of female teachers are nearing completion of a 10-month course on how to teach the first five years of elementary school. The instructor at Tribhuwan University, Pokhara, Nepal, is Mark Keller, a Mennonite Board of Missions worker serving with United Mission to Nepal. Following the course, these teachers will return to their remote rural schools and give instruction to hundreds of Nepali children. Mark and Darlene Keller are members of Faith Mennonite Church in Newton, Kan.

Campaign committee evaluates GC development plan

Clearbrook, B.C. (GCMC)—"What do we do now?" was the question on the minds of campaign committee members when they gathered here at Columbia Bible College July 2 to discuss the future direction for A Call to Kingdom Commitments.

Although the major thrust of the development plan was over, only 29.4 percent of the $17.5 million goal had been pledged to date. It took seven hours of intense discussion and deliberation to find some answers to the question.

Treasurers Ted Stuckey, Newton, Kan., and Edgar Rempel, Winnipeg, reported that as of June 28 over 12,000 members from 218 congregations had pledged $5,149,987, with $2,144,369 coming from Canada and $3,005,618 from the United States. Of the total, $893,645 had been committed through the advance gift phase of the campaign and $4,256,342 through the congregational phase.

Reactions to the figures were mixed. "I will use the word 'disappointed' to say how I feel," said Edwin Teichroew, Winnipeg. "We could have done better."

But Al Heer, Paso Robles, Calif., responded by reminding members that there was more to the development plan than just dollars. "To many this was the most exciting thing in their congregation's recent history," he said, noting that over 9,000 people had made commitments to prayer and 5,000 to service.

A lengthy agenda included five major items: (1) predictions for the final outcome of the financial campaign, (2) plans for raising more money from selected donors and congregations, (3) when fund raising for A Call to Kingdom Commitments should end, (4) how funds should be distributed and (5) whether the campaign committee should continue to exist.

Citing the predictions of the conference fund-raising consultant, development plan director Carol Suter suggested that raising an additional $6 million might be possible. "It's a matter of potential," she said. "The potential is out there."

Canadian campaign director Rudy Regehr thought that raising an additional $1.5 million was more realistic. He suggested that $500,000 might be raised from each of the following groups: U.S. congregations, Canadian congregations and selected donors. "To go beyond that would require the kind of campaign we've said we don't want to do," he said.

Suter proposed three options for working with selected donors: (1) visit candidates who were missed or made no pledges at all, (2) visit those who made commitments but might want to give more and (3) solicit corporate gifts.

Point two drew the most response. "I would definitely discourage returning to people to ask for more unless they requested follow-up," said Gerd Bartel, Delta, B.C. But Jake Fransen, Smithville, Ont., countered by saying there was a case for "giving people another opportunity—if it's sensitively done." A motion was passed to give discretion to Suter to work with the donors.

For continued work with congregations, Suter suggested that (1) the 101 churches that still plan to participate would do so, (2) a dialogue with non-participating congregations take place to "ask where things are," (3) letters be sent out in 1988 to individuals who had made one-year commitments, (4) an annual challenge be made to participants to increase their giving and (5) congregations be encouraged to celebrate what they've accomplished.

Several committee members responded favorably to point five. Members also agreed that any further solicitation must be tactfully done and letters carefully worded. They cautioned that donor wishes must be respected. A resolution to follow the five points "in principle" was passed.

There was no action to set an earlier date of closure for the campaign other than the original date planned—the end of the triennium in 1989.

Likewise, the committee left unchanged the original rules governing the distribution of funds. Designated gifts will be assigned to the projects chosen by the donors. Fifty percent of the undesignated income will be prorated and 50 percent will be distributed "where most needed."

Considering that it will be difficult to begin funding all projects immediately with limited funds, the following motion was passed: "Moved that we allow the entities (conferences and commissions) submitting the projects to borrow undesignated funds from low-priority projects so that (high) priority projects receive adequate funds to proceed."

Regarding campaign expenses, the committee passed a motion to pay half by the end of 1987 and the balance in 1988. To date $445,000 has been spent to carry out the campaign. Committee members also agreed that they should continue to meet, with the possibility of assembling early next spring to evaluate the campaign further.

In the end the mood of the committee was upbeat. George Ens, Winkler, Man., said, "The [development plan] is the best vehicle we as the General Conference, the Conference of Mennonites in Canada, districts and provinces have had in our history. How else could we have raised $5 million?" *Dave Linscheid, General Conference director of communications*

The Iran-Iraq war, in which over a million people have died, continues because some 40 countries and many dealers are competing to supply the combatants with weapons. That is one of the points in the analysis of the international arms trade featured in the May issue of *South* magazine. The total international arms trade is believed to have declined from $50 billion in 1982 to $30 billion in 1986, but this is only because more countries now manufacture weapons. These include Brazil, Israel, India, Taiwan, North and South Korea, and China.

Canadian and American missionaries serving with the General Conference Mennonite Church in Japan sent Prime Minister Mulroney and President Reagan a letter following a meeting on March 25. The letter says, in part, "Having witnessed both the immediate and long-term effects of atomic destruction in Hiroshima and Nagasaki and being aware that the vastly increased potential in a nuclear confrontation would destroy not only selected human targets but the entire earth as a habitat for humanity, we therefore urge that negotiations proceed rapidly to achieve total nuclear disarmament. . . ."

Approximately 50 people gathered in front of the NATO Headquarters in Heidelberg, West Germany, for an Easter morning worship service. The ecumenical service, organized by the Heidelberg Mennonite Church and the local Christian peace council, was held on a small parking lot in front of the guardhouse, a part of NATO property.

Choice Books plans 25-year celebration

Harrisonburg, Va. (MBM)—Choice Books, the bookrack ministry coordinated by Mennonite Board of Missions for 18 districts across North America and the Caribbean, will mark 25 years of ministry during its annual rally here Aug. 19-22. Several speakers will develop the theme "Pursuing Excellence—in People, Product, Purpose."

Urie Bender, a Mennonite minister from Baden, Ont., an early leader in the Choice Books program and former literature secretary for MBM, will be the featured speaker during a banquet Friday evening, Aug. 21.

Dennis Koehn of Goshen, Ind., will lead a series of seminars Thursday on "Pursuing Excellence in People." Since 1983, he has operated a professional management consultation service, Koehn Consulting.

Lawrence and Shirlee Yoder of Harrisonburg, former missionaries to Indonesia and teachers, will lead a seminar on "Excellence in Product." Rick Stiffney, vice president for Home Ministries of MBM, and Kenneth J. Weaver, director of MBM Media Ministries, will lead a seminar on "Excellence in Purpose."

The seminars and banquet will bring together former and current supervisors and management committee members of Choice Books, as well as book reviewers and MBM staff in the Harrisonburg office.

The first racks in the bookrack ministry were placed in 1962 by Mennonite minister Eugene Garber of Cedar Rapids, Iowa. Since then the program has sold more than 9 million books.

J. Mark Martin of Harrisonburg had begun experimenting with religious books in the secular marketplace as early as 1956 using bookstalls outside grocery stores in the Harrisonburg area. As he developed his program of placing paperbacks with a Christian message in secular stores, he adopted the name, Life Line Books. It became the name of the total program in 1966 and continued until 1973.

Choice Books has set a goal of selling a million books per year by Dec. 31, 1989. *J. Allen Brubaker*

Springridge Mennonite Church, Pincher Creek, Alta., invites enquiries for the full-time position of **pastor**. Direct enquiries to: Pastoral Search Committee, Box 69, Pincher Creek, AB T0K 1W0, or phone Loren Dyck, (403) 627-5189.

Business as Mission

MEDA's theme for Convention 87

Everyone knows business puts bread on the table. But is that all? What about the Bread of Life? Can business also be a form of mission?

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We promise a time of inspiration and renewal. A time to be challenged and to affirm each other in the Christian way.

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Beginning Aug. 1, Day One Ministries, which works to help homosexuals find healing from their homosexuality, will be at 1213 Chew St., Allentown, PA 18102.

Friendship Evangelism Seminars will be held at the following locations in coming months: Grace Mennonite Church, Enid, Okla., Sept. 11-12; Forks Mennonite Church, Middlebury, Ind., Oct. 23-24; Ephrata (Pa.) Mennonite Church, Nov. 13-14. For more information contact Don Yoder, Commission on Home Ministries, 10614 N. 40th Ave., Phoenix, AZ 85029, (602) 843-4036. The Friendship Evangelism program is sponsored by the Mennonite Church and the General Conference Mennonite Church.

The second Aid to Christian Teaching event will be held at the International Friendship House, Winona Lake, Ind., Oct. 15-18. ACT is designed for people involved in church education, from Sunday school teachers to pastors to education committee members. For more information contact the Commission on Education, Box 347, Newton, KS 67114, (316) 283-5100. ACT is a program of the General Conference Mennonite Church in cooperation with other Mennonite bodies.

Fifty attend SYAS seminar in Boston

Boston (MBM/GCMC)—"I came here to have a chance to grow spiritually, to learn, to meet, to reconnect and connect with young adults," said Steve Pardini. "I did all those things."

Steve traveled from Waynesboro, Va., to attend the Student and Young Adult Services seminar here June 5-7, sponsored by the Mennonite Board of Missions of the Mennonite Church and the Commission on Education of the General Conference Mennonite Church.

The retreat, entitled "Dancing in the Streets," drew 50 students and young adults from Boston, Philadelphia, New York, Washington and other East Coast cities. From the recent college graduates to those who'd been part of the work world for many years, they travelled to Lasell Junior College to hear speakers discuss topics relating to the lives of young urban Anabaptists and attend workshops covering such issues as worship, relating to families, and sexuality.

Friday night Ivan Emke of Ottawa, who edits the parody newsletter *Mennonite Distorter*, drew on the experiences of ethnic Mennonites to lead a humorous coffeeshop.

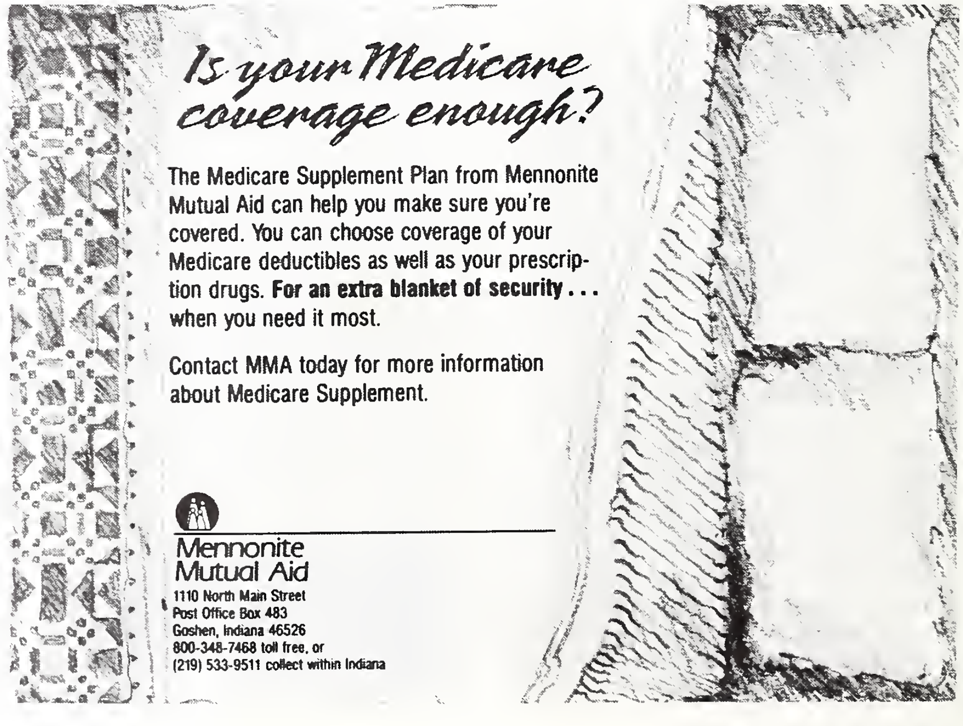
Vic Hunter, pastor at Evergreen Christian Church in Colorado, provided the input for Saturday morning on "Interpreters and Mediators: New Temples of Being and Doing in the Urban Church." He called the gathering to struggle with the question, How can we find authentic human experiences in an authentic Christian community with an authentic mission in the city?

Michael Banks, pastor at Burnside Mennonite Church in the Bronx, N.Y., spoke on "Restoration, Transformation, Exploration: a Call to Wholeness in the Urban Context." He discussed how his congregation deals with the troubled people who come to them for help, ranging from a homosexual afraid of AIDS to a crack (cocaine) addict. He reminded participants, "The motivation for what we are doing comes out of a genuine response to the kingdom of God, and that only happens when we are seeking the kingdom of God." He encouraged his listeners to make a greater effort to draw minorities into the church.

Curtis Heisey, a graduate student in Boston, said that this speech and others "precipitated some issues that could be discussed informally while hiking around Boston. It was a unique opportunity to explore issues of faith in an urban setting with people who are going through the same things I am." The afternoon provided such a time of tourism and fellowship as people made new friends and renewed old acquaintances while strolling through the historic city.

A special Pentecostal worship service Sunday morning ended the formal activities of the weekend. Bob and Marianne Zuercher planned the worship, which included communion, and Stanley and Deloris Friesen gave the sermon, "Saints, yet Sinners." They told the story of their lives, including a time in Africa, which illustrated the idea that we must always hold onto our vision, but that reality may contrast sharply with it.

Following communion, people lit candles in honor of those who had been a source of wisdom and inspiration in their lives. *Rosanna Landis, Washington, seminar participant and former voluntary service worker with Mennonite Board of Missions*



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The flow of refugees seeking asylum in Canada is a boon to that country, says Pamela Wallin, a columnist for the Steinbach (Man.) *Carillon.* Among the reasons she cites are to help maintain the present standard of living, to help fill the gap created by the departure each year of 50,000 skilled Canadians to greener financial pastures, falling birth rates and aging population. She also writes, "Immigrants spend fewer weeks on unemployment in any given year than born-and-bred Canadians."

A telephone call to Best Western International to inquire about lodging at one of the chain's 3,300 properties in almost 40 countries probably will be answered by an inmate at the Arizona Center for Women in Phoenix. The Best Western facility is located inside the state prison and all of the agents are inmates. Since mid-1981, when the cooperation between the corporation and prison system was launched, Best Western has employed 175 prisoners who get the same $4.50 per hour wage employees at other Best Western reservation centers receive.

Hispanic pastors from the Mennonite Church and the General Conference Mennonite Church held their first joint meeting at Goshen (Ind.) College June 1-5. "The purpose of this meeting was to motivate us to do (more) evangelism," said Marco Guete, pastor at Comunidad de Fe in Chicago. Seventy pastors attended the event.

Laos calls for metal detectors

The Lao government would like Mennonite Central Committee to provide 10 metal detectors for clearing agricultural areas of thousands of small bombs that remain hidden in the soil since U.S. bombing there in the late 1960s and early 1970s. These bombs still cause injury and death as they explode when farmers till the soil. The program also calls for training Laotians to use the detectors. Larry Kehler of Winnipeg, who visited Laos when MCC was experimenting with a "bombie-beating" tractor, said he favored this program aimed at "getting God's creation back to the use of which it was intended." MCC member Siegfried Bartel of Agassiz, B.C., wondered if peacemaking teams could find a role in such a program. In the photo (right) Bhona Van of Xieng Khouang Committee for Social and Veterans' Affairs examines a guava bomb.

Mennonite Central Committee

Eleven spend summer in VS or Youth Venture

Elkhart, Ind. (MBM/GCMC)—Eleven people are in Summer Voluntary Service or Mennonite Youth Venture (a joint program of Mennonite Board of Missions and General Conference Mennonite Church).

Pictured (left to right in the photo at right) are (first row) Annette Kauffman, West Liberty, Ohio, summer camp counselor in Albany, Ore.; Carla Wenger, Wayland, Iowa, teacher aide for migrant day-care ministry in La Jara, Colo.; Carol Shoup, Dalton, Ohio, summer camp counselor in Albany, Ore.; Carol Blackford, Congerville, Ill., summer recreation leader in Mashulaville, Miss.; and Suzanne Schiller, Gloucester, Ont., summer camp counselor in Albany, Ore.; (second row) Kathy Summers, Gap, Pa., assistant in the deaf ministries program at Orrville, Ohio; Laura Martin (Youth Venture leader), Osler, Sask., going to the Philadelphia area; David Moser (Youth Venture leader), Berne, Ind., to Arvada, Colo.; Ron Kelley, Eureka, Ill., summer recreation leader in Mashulaville, Miss.; and Pam Branson (Youth Venture leader), Newton, Kan., to Arvada, Colo. Not pictured is Saul Murcia (Youth Venture leader), Goshen, Ind., going to Bogotá, Colombia.

Pam Branson and David Moser were Youth Venture leaders for three weeks in late June and early July for youth working with developmentally handicapped children at Wheat Ridge Training School, Arvada, Colo.

Saul Murcia is a Youth Venture leader for two weeks in August as youth do minor construction and general cleaning at the Cachipay Retreat Center in Bogotá, Colombia, and visit various Mennonite congregations there. Laura Martin was a Youth Venture leader for three weeks in late June and early July for youth serving in the Philadelphia area, working with children at Crossroads Community Center, assisting as counselors at Camp Men-O-Lan and helping at Rockhill Mennonite Community Home for the Aged. Phil Richard

Phil Richard

Mennonite Renewal Services held its annual meeting April 20-23 at Reba Place Fellowship, Evanston, Ill. MRS believes that God desires to release ministry gifts given in Ephesians 4:11, sometimes called the "five-fold ministry gifts." The group also decided to officially incorporate the Church of the Brethren renewal organization. MRS invites individuals, fellowships and congregations to affiliate with it.

Jake Letkemann, executive director of Mennonite Central Committee Manitoba, has been a salaried worker with MCC for five years. Since April 1, Letkemann has been participating in Sabbatical Voluntary Service, a program by which people in regular jobs voluntarily give up their salaries for a year to live on the same basis as MCC voluntary service workers—living expenses plus a small monthly stipend. The excess funds earned are then channeled into MCC programs. Letkemann said he was growing uncomfortable with working as a salaried administrator side by side with others serving on a VS allowance.

Jubilee Partners, Box 68, Comer, GA 30629, is a Christian community that is trying to bring healing and understanding between Nicaraguans and North Americans by fitting war-scarred amputees with new prosthesis equipment. On Oct. 20, 1986, a contra land mine blew up a truck carrying 51 civilians. Six were killed and 43 injured, with 12 losing a limb. Among the amputees were 7-year-old Elda; her father, Amancio Sanchez, a Pentecostal minister, and her aunt Carmen. Jubilee Partners works with CEPAD, a Christian service organization in Nicaragua, to fit amputees like Elda with new limbs.

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calendar

Mennonite Marriage Encounters

Sept. 25-27—El Dorado, Kan.
Oct. 23-25—Milton, Ont.
Nov. 6-8—Plymouth Meeting, Pa.
Nov. 13-15—Montpelier, Ohio
Nov. 13-15—Vancouver
Jan. 13-15, 1988—North Canton, Ohio
Jan. 29-31—Spencer, Ind.
Feb. 5-7—Concordia, Kan.
Feb. 5-7—Saskatoon
Feb.12-14—Oklahoma City
Feb. 19-21—Peoria, Ill.
Feb. 19-21—Salem, Ore.
March 4-6—Niagara Falls, Ont.
March 11-13—Winona Lake, Ind.
March 11-13—Aurora, Neb.
April 8-10—Spruce Lake, Pa.

For registration information contact Mennonite Marriage Encounter, Box 347, Newton, KS 67114, (316) 283-5100.

Bohner

Diller

Friesen

Harder

Euphrats

workers

Peter Bartel, First Church, Winnipeg, has been appointed for a three-year term to the Canadian Mennonite Bible College board by the Conference of Mennonites in Canada.

Abe Bergen, CMC youth and young adult ministries worker, was ordained May 31.

Don Bergen has resigned as assistant pastor at Sherbrooke Church, Vancouver, effective Sept. 1.

Jake Bergman has completed a two-year term as pastor at Selkirk (Man.) Christian Fellowship.

Claudia Bohner, Landeskirche, Gomaringen, West Germany, has accepted a one-year Mennonite Voluntary Service term on staff at the day-care center in Cincinnati. She has a teacher's degree in special education. Her parents are Mechthild and Willy Bohner of Gomaringen.

Rachel Diller, First Church, Bluffton, Ohio, began a two-year MVS term June 24 as a community service worker at Welcome Inn in Hamilton, Ont. She received a bachelor's degree in history from Bluffton College.

Victor Dyck, Burnaby, B.C., has been appointed to the Mennonite Foundation of Canada as a representative of the Conference of Mennonites in British Columbia. He replaces *Jacob J. Redekop* of Abbotsford, B.C.

Janet and *Shawn Euphrat*, First Church, Bluffton, Ohio, will begin on Aug. 8 one-year MVS terms as teachers at Hopi Mission School in Kykotsmovi, Ariz. Both received bachelor's degrees from Bluffton College, she in biology and he in speech. They have one child, Gregory. Her parents are Mary and Maurice Kaufmann of Bluff-

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The Lombard Mennonite Peace Center (LMPC), a program of the Lombard Mennonite Church, announces the availability of a full-time ministry position as LMPC assistant, beginning **after Sept. 1.**

Duties will include assisting in all the various activities of the peace center: presenting educational programs in churches of all denominations on the full range of peace and justice issues; coordinating programming for Friends for Peace, an ecumenical network of churches and other organizations; fund-raising; coordinating arrangements for a peace literature display; newsletter editing and other communications activities; conciliation and mediation work; assisting with general office tasks.

Interested candidates may submit the following items to LMPC for consideration: application, resume, references, undergraduate and graduate transcripts, a personal statement summarizing one's commitment to peacemaking and recounting the gifts one would bring to the position. Materials may be sent to LMPC, 528 E. Madison, Lombard, IL 60148. Call (312) 627-5310 for further information.

The Christian Urgent Action Network for Emergency Support is an organization designed to foster the safe release of abducted human rights workers and other victims in the Philippines. Coordinated by Gene Stoltzfus, former Mennonite Central Committee worker in the Philippines, CUANES reports that human rights abuses are still present in the Philippines despite reform. Those interested in participating in CUANES may write Stoltzfus at 1821 Cullerton, Chicago, IL 60608.

The first North American Conference on Christianity and Ecology will be held Aug. 19-22 at Epworth Forest Conference Center in North Webster, Ind. The conference is sponsored by more than 50 religious organizations. Several Mennonites will lead workshops, including David Kline, Amish farmer-ecologist from Fredericksburg, Ohio; Katherine Aeschleman, professor at Goshen (Ind.) College; John Stoner of Mennonite Central Committee U.S. Peace Section, and Art Meyer, MCC U.S. Development Education staff person. To register contact Registrar NACCE, Box 14305, San Francisco, CA 94114, (415) 626-6064.

Zion Mennonite Church, Souderton, Pa., celebrated its centennial with a "homecoming Sunday" on May 31. The congregation is holding a yearlong series of events to commemorate the anniversary, including concerts and a march from its old church building to its new one. The homecoming Sunday brought together many former members. Former pastor Ellis Graber, who served from 1944-59, gave the sermon.

RECORD

ton. His mother is Alice Stoecklin of Redmond, Wash.

Janet Friesen, Hesston (Kan.) Church, began June 29 a two-year MVS term as a child protective-service worker for the Department of Social Services in Beatrice, Neb. She has a bachelor's degree in psychology from William Woods College in Fulton, Mo.

Judy Harder, Bergthal Church, Didsbury, Alta., will begin a two-year Overseas Mission Volunteer term at the end of August. She will teach missionary children in Burkina Faso under the auspices of the Commission on Overseas Mission and AIMM.

Presten Fry and *Jeff* and *Kathy Steely* are the first students to participate in the new Ministry Inquiry Program, sponsored by the student's home congregation, area conference, college and General Conference. The program offers an intense, close-range exposure to pastoral ministry through a three-month, full-time involvement in the church with a supervising pastor. The Steelys are ministry interns at Faith Church, Newton, Kan.; Fry is at Salem Church, Freeman, S.D.

David Epp-Stobbe will serve another three years on the Congregational Resources Board of the Conference of Mennonites in Canada.

First Mennonite Church, 11125-76 Ave., Edmonton, AB T6G 0J9, is searching for a **pastor** beginning August or later. Experience and seminary training are preferred. Please send your inquiry to the search committee.

Goshen College seeks applicants for the position of campus minister beginning **July 1, 1988**. Qualifications include an active Christian faith and an intellectual commitment to theology, worship and the faith community grounded in an Anabaptist understanding of faithfulness to God. Also important are skills in preaching, teaching, administration and pastoral care and prior work in ministry as pastor or teacher. A Ph.D. or Th.D. in an area related to campus ministries is preferred; an M.Div. with campus ministries experience is acceptable.

Rank and salary are commensurate with qualifications. Send a letter of application, resume and the names of three references to Norman Kauffmann, Dean of Student Development, Goshen College, Goshen, IN 46526. Applications will be accepted until **Aug. 15, 1987**. An equal opportunity employer.

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LETTERS

Washed and justified

I am amused by people who try to rationalize that the practice of homosexuality is not sin. The Bible says in 1 Corinthians 6:9-10, "Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders nor thieves nor the greedy nor the drunkards nor slanderers nor swindlers will inherit the kingdom of God." I am amused for the same reason that "he that sitteth in the heavens shall laugh" because the people are "imagining a vain thing" (Psalm 2) when they think that "no pronouncement can be derived from the Bible, living in a totally different time and culture" (Letters, June 9 issue).

Jesus said, "Heaven and earth will pass away, but my words will never pass away" (Matthew 24:35). Jesus told us that time and culture will not change his Word. If time and culture removes "homosexuality" from the list of sins in 1 Corinthians 6, then let me choose to remove thieves from that list as well. Now I will choose to be a "Christian thief." Ridiculous? Right. That's why "he that sitteth in the heavens shall laugh."

God loves homosexuals and thieves. That is why he died for them. I am a former thief who has been "washed, sanctified and justified in the name of the Lord Jesus Christ" (1 Corinthians 6:11). I have repented of being a thief. Christ forgave me, changed me and made me a new creation. The same can happen to all sinners who will repent, and that includes homosexuals as well as thieves like me: "For as many as received him he gave the power and right to become children of God" (John 1:12). *Timothy Kliewer, pastor, First Mennonite Church, 2343 Park St., Paso Robles, CA 93446*

June 12

Make contact

People ask if it is too late to make a peace comforter. The answer is "most definitely not too late." Our hope is that as people send comforters they will then make contact with the recipients of their comforter.

The first two comforters going into the Soviet Union were made by people in the Pulaski (Iowa) Mennonite Church and the Bethesda Mennonite Church in Henderson, Neb. They were to be taken in by professors from Wheaton (Ill.) College. They were to have arrived in the Soviet Union on June 21. *Marvin Hostetler, co-pastor, First Mennonite Church, 7300 Holdrege, Lincoln, NE 68505*

June 17

A **Terry, Mont., CPS Reunion** is scheduled for **July 23-24, 1988**, on the Bluffton College campus at Bluffton, Ohio. More details in six months.

Central District Conference invites applications for a half-time **youth ministry** opening in the eastern half of the district (Ohio, Indiana and Michigan). Send application letter to Central District Conference, Box 1328, Bluffton College, Bluffton, OH 45817.

Faith Housing and Job Training, Inc., a not-for-profit housing rehab program, seeks a contractor/builder with broad residential rehabbing skills and ability to train an assistant. This program is associated with **Community Mennonite Church of Markham, Ill.** Salary is negotiable with a starting date around **Sept. 1.**

Contact Vince Albrecht at (312) 957-8050 (day) or (312) 331-6151 (evenings) or send resume to Faith Housing and Job Training, Inc., 155th and Furlington, Harvey, IL 60426.

FILM

'The duality of man'

Full Metal Jacket, *directed and produced by Stanley Kubrick, written by Stanley Kubrick, Michael Herr and Gustav Hasford*

Reviewed by Gordon Houser, assistant editor

Stanley Kubrick, one of cinema's best directors, has perhaps the best track record of anti-war films. Early in his career he made the moving *Paths of Glory*, then the black-comic *Dr. Strangelove*. In *Full Metal Jacket*, named for a deadly, high-power bullet casing, he shows the descent of civilization into the sardonic fire of hell.

Kubrick's method is not to preach but to observe, to present a group of marines as they go through boot camp, then head to Vietnam, where they are sucked into the terror and numbness of war during the 1968 Tet Offensive. The Marine drill sargent (played by Lee Ermey, who was himself a drill sargent) barks at his men, "When I finish with you, you will be a weapon, a minister of death, praying for war." The Marines' training, which contains a barage of swearwords and vulgarities, also includes outright blasphemy toward religious belief. Later, on the battlefield, a general says, "I don't expect much of my men, only that they obey me as they would the Word of God."

One recruit, nicknamed Gomer Pyle, changes from a smiling dunce to a mad killer. Another, Private Joker (Matthew Modine), who provides narration at selected points, is assigned to a journalism unit in Vietnam. On his helmet are the words "Born to Kill," on his lapel a peace symbol. When confronted by a general about his contradictory apparel, he explains, "It's a comment on the duality of man, a Jungian concept."

Joker is himself an observer, but in the end he must face the conscious choice to kill—not in anger or self-defense, but face to face with his victim, the logical result of what the institutions he serves are about. Humanity's duality, the urge toward healing and destruction, is one of Kubrick's chief subjects and is starkly drawn in this scene.

Kubrick's chilling portrayal of the brutality of war, while less overtly emotional than *Platoon*, is a powerful film, better written, more artistically conceived and more far-reaching in its impact.

Note: The film contains many vulgarities and swearwords, as did boot camp and the war, plus adult themes and bloody violence.

Faith, love and concern behind the scene

Anne Neufeld Rupp

The backdrop (Colossians 1:3-29). Have you attended a drama or school play recently? Sometimes you will find a scene, called a backdrop, at the rear of the stage, against which the action is played. Let's look at 1:3-29 as a four-section backdrop for chapters 2-3.

Paul is writing to the Colossian church and the Christians in it. He is genuinely appreciative of this church, because he has heard from Epaphras (1:8) about their faith and love. They have integrated their faith in Christ with their relationships (compare 1 John 4:7-21).

> *Paul is appreciative of this church. Its members have integrated their faith in Christ with their relationship.*

Paul's prayer concerns indicate that things are not all rosy. His intercessory prayer is direct, none of this "bless the Colossians and take care of them, God" verbiage. He knows what their situation is (which he will refer to in chapter 2), and he speaks to that.

There is a threefold emphasis here that repudiates faith as merely emotional or rational, Christianity as a series of do's and don'ts, and self-sufficient Christian living.

1. Paul prays that they may be given the capacity to understand and to apply that understanding. The ability to do this comes out of being filled, being endowed with the knowledge of God's will. Christians can only make wise decisions when emptied of self and filled with God.

2. The second part of Paul's prayer grows out of the first. A life lived worthy of the Lord, bearing fruit and growing in the faith emanates from the follower of Christ who is being "filled."

3. The third part of Paul's intercession is a benediction that asks that they may be strengthened in all power. The word power in Greek is "dunamais," from which we get our word dynamite.

The "dunamais" Paul refers to here is that of the Holy Spirit, who empowers the church and each Christian in it to live life in a conquering, triumphant way, regardless of circumstances. The result of this patient fortitude that weathers suffering, difficulty and persecution is a deep-rooted, persistent joy that affects the Christian's attitude to and outlook on life.

Paul is writing to show that Christ is pre-eminent. By describing Christ as outranking all else he is already repudiating some teachings that have crept into the church.

Verses 12-14 show us what God has done through Jesus Christ.

1. God has made us (note Paul's inclusive statement) to be his sons and daughters. This is grace.

2. God has transferred us. "Transfer" means "deported," in ancient language referring to a despot who exiles a conquered people. Paul turns that around and says that God has rescued his people from the tyrant and transferred us back to our homeland.

3. Through Christ God has effected a full deliverance and forgiveness of sins. The tarnish of darkness is wiped away, and in Christ there is light and life.

Verses 15-23 show us Christ, first in relation to the universe. He is the firstborn, the Creator, superior to all powers, one who existed before any other created being, one who holds everything together. The laws of the universe are in his hands.

Christ is also in relation to the church. He is the head, the beginning, the first to be resurrected, which places him before and above all. God's fullness (compare 1:9) dwells (makes its habitat) in him and effects a reconciliation with all—God, humanity (including the estranged gentiles) and nature—by his death (blood of his cross).

This reconciliation, harmony and wholeness between God, humanity and nature is shalom, biblical peace. God's original shalom intent at creation (Genesis 1, 2), destroyed by disobedience (Genesis 3), is again possible through Jesus Christ and life in his kingdom.

At times, as in Corinthians and Galatians, Paul's authority is questioned. If the Colossians are to take his words about the church and Jesus Christ seriously, he must again assert his authority as minister and apostle. He affirms his commitment (1:24, 29), his calling (1:25) and his message (1:26-28). Will they receive it?

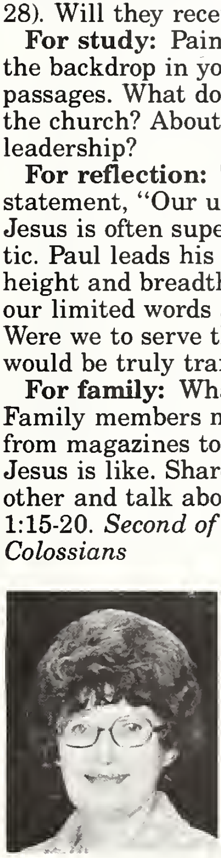
Schoenfeld Collection, from Three Lions

"Paul in Meditation," attributed to Rembrandt van Rijn

For study: Paint the four scenes of the backdrop in your mind. Study the passages. What does Paul say about the church? About Christ? About leadership?

For reflection: Think about this statement, "Our understanding of Jesus is often superficial and simplistic. Paul leads his readers to the depth, height and breadth of a Christ beyond our limited words and comprehension. Were we to serve this Lord, our lives would be truly transformed."

For family: What is Jesus like? Family members may cut pictures from magazines to symbolize what Jesus is like. Share them with each other and talk about what Paul says in 1:15-20. *Second of five studies on Colossians*



Anne N. Rupp, Box 8, Goessel, KS 67053, is co-pastor at Alexanderwohl Mennonite Church.

Let the children

Joseph M. Helfrich

"The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the lion and the fatling together, and a little child shall lead them" (Isaiah 11:6).

The prophet writes his vision of a world in which natural enemies fear each other no longer; where peace, not violence, reigns. Elizabeth Hostetler, director of teacher education at Bluffton (Ohio) College (and a member of First Mennonite Church, Lima, Ohio), has a similar vision. It has led her to initiate The Lion and the Lamb Peace Arts Center at the college.

In April 1986 the board of trustees approved the creation of the center, which, according to Hostetler, is a place for study and promotion of international understanding through the arts and literature for children. A year later it was dedicated.

The inspiration for the center has developed out of a lifetime of experiences, Hostetler says. "We cannot live in a world where there is constant hate and tension. We have to try to come up with a positive method of dealing with tension."

Hostetler's concern for world peace began while in college and continued while living overseas in the late 1960s. The Vietnam War, racial rioting in the United States and the assassination of Martin Luther King Jr. made it, she says, almost frightening to pick up a newspaper.

"I had the sense of extreme need to keep the world from blowing apart," she continues. "I realized there were people I loved, living in another place, that could be destroyed out of anger and hatred and distrust that was felt on this side of the world as well as on that side."

Hostetler also became concerned about the American attitude that "we're number one." She resolved to do something to change that attitude. The best place to start, she says, is with children.

"When we work with children, they're open. They haven't yet formed all of their opinions about everything there is to know in life. Children are willing, curious, anxious to learn, not afraid to ask questions, not afraid to be honest. If we start with children and help them deal creatively with life, they will intuitively respond to life creatively."

The Lion and the Lamb Peace Arts Center is a collection of artwork and children's literature geared toward peacemaking. "The arts are an excellent place to explore your feelings, to express your feelings, to let things happen, to discover," she says.

Peace is not the absence of conflict but the way we deal with conflict, says Hostetler. "The Lion and the Lamb Peace Arts Center is a peace center, not an anti-war center. Themes regarding conflict have guided our choice of books for children. Children come away from a book in our collection with direction and a sense of hope. They need to believe there is hope for their world."

Hostetler has investigated areas that cause the most conflict in our world: distribution of wealth, protection of the environment, human relationships. The children's literature collection at the peace arts center has books dealing with all of these aspects, but they're subtle. For example, there is a book in the collection entitled *School of Names*, in which the author looks at the world as a child would, learning names of different animals, plants and objects. According to Hostetler, "By the time you've read that book, you get the feeling that if you'd gone to all the trouble to learn all their names, you'd never do anything to destroy them. Nature becomes personalized."

The Lion and the Lamb Center has a large selection of children's books on positive human relationships and what can be done when those relationships break down. The center also has a growing collection of original illustrations from children's literature. There is no artwork in the center, however, that is designed to sicken or shock. The artwork, like the literature, simply carries messages about dealing with conflict.

Hostetler is "absolutely thrilled" to have the illustrations from *Sadako and the Thousand Paper Cranes*, a book about a child who suffers from leukemia after the bombing of Hiroshima. As she's dying, people rally around her and try to deal with her death. The only piece missing in this particular set by Ronald Himler is the cover art, which is in the peace museum in Hiroshima.

Larry Formica

Elizabeth A. Hostetler at the shelves in The Lion and the Lamb Peace Arts Center

The center focuses on reaching children but has something for everyone. People can come and do research. It also takes items into schools and churches of the community. "We want to reach out to parents because they have the most influence," says Hostetler.

Plans are in process to organize a traveling drama troupe that would dramatize children's stories. Weekend programs on the Bluffton College campus have begun, called "Passport to Understanding."

"Our first passport program," says Hostetler, "was a Spanish language and culture immersion weekend. Twenty students from high schools came and used Spanish all weekend and learned about Mexico." Other weekends she foresees focus on drama and music.

Among the principles for The Lion and the Lamb Peace Arts Center is, "We believe that people have universally and historically expressed themselves through the arts as a way of allowing the truth to speak to them." Hostetler adds, "Children, given a chance and given the information, will look and understand."

Joseph M. Helfrich graduated this year from Bluffton College with a major in communications. His address is 6654 W. Kanagy Road, West Liberty, OH 43357.

The first of four articles on Christianity and the environment

Creation and war

Walter Bergen

Creation is a place where we know life, where we know God. This often eludes us amidst the pop cans and skyscrapers.

God's garden of delight is full of life. Left alone, God's garden produces life in variety and abundance. Here in the Pacific Northwest salmon by the million have begun their annual migration. To watch this mighty migration each summer and fall is to see again the mystery of life in God's garden.

We cannot separate revelation from creation. "The Word became flesh and dwelt among us." We know God as Spirit, dwelling in creation. We know God through the senses and objects and life of Creation.

Creation is also the place of rejection and brokenness. Humanity rejected God in Creation. In Creation God witnessed the outcome of Cain's anger, the murder of Abel. The earth was outraged at the spilling of Abel's innocent blood.

We inherit this legacy. The simple rejection of God in the garden was a rebellion that has grown. We are now at a point where humanity has the power to destroy life on earth. Our governments are masters of war.

Sin caused Adam and Eve to live out of harmony with Creation. We, too, have become exploiters of God's garden, rebelling against God's plan of stewardship. We have become greedy, harsh taskmasters of the garden. God's garden groans under the weight of our collective sin.

The degradation of our environment (pollution, depletion of the ozone layer, the cutting of rain forests, the destruction of farmland) has its roots in our broken relationship with God.

Our preparation for war is rooted in our sin. The justification of this madness has its roots in our broken relationship with God.

In our quest for power we confuse what we need with what we want. Our nations are prepared to go to war to protect our right to consume this earth's precious resources.

Contrary to what our political leaders would have us believe, wars are fought not for high ideals but for access to raw materials and new markets. Wars are fought for power and wealth. Wars are fought over a larger share of the earth's turf.

Where can a Christian take a stand, make a difference? Several years ago a prophet among us, Doris Janzen Longacre, wrote the book *Living More with Less.* It was a good beginning, teaching us how to live and eat responsibly in a needy world.

Let us deepen our commitment to a simple, sincere discipleship. Each act of simplicity and faithfulness is a step toward global change. Jesus taught us that.

Let us consider our lives of faith in Christ from a global perspective. A child born in North America uses 50 times as much of the earth's resources as a child born in India. Surely there are ways to raise our children more simply.

Let's look at our church buildings. A recent study showed that less than a dozen churches utilize solar energy in the United States. Surely solar energy represents a responsible stewardship of God-given resources.

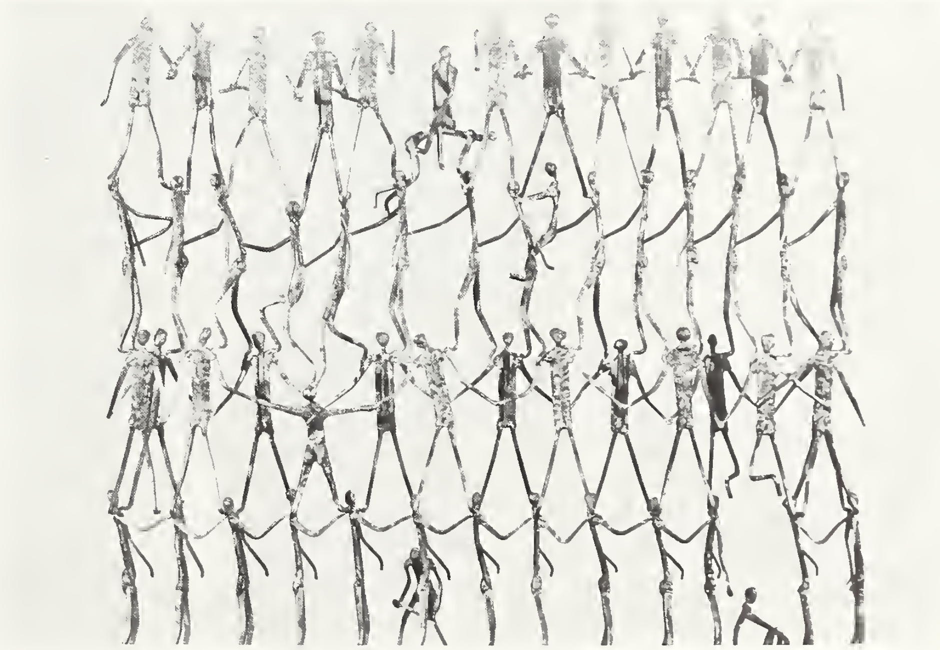
If we are to be children of God proclaiming the good news of Jesus Christ into the 21st century, we must explore the meaning of the gospel in a world that is becoming smaller, more crowded and whose resources are being taxed to the limit.

Let us understand the relationship between our consumer ethic and our preparation for war. Let us walk the way of repentance and salvation into the next century and thus be faithful stewards of God's message of salvation and of God's Creation.

The church that lives and proclaims the full gospel of peace with God through Jesus Christ will become a city on a hill, a beacon of hope. A church sanctifying its words with obedient deeds, including ecological harmony, will cause people to exclaim, "Surely, the God of Abraham and Isaac, Sarah and Rebekah is in their midst. Let us go up and seek the Lord."

Walter Bergen, 4000 W. 11th, Vancouver, BC V6R 2L3, is a member of Emmanuel Mennonite Church, Clearbrook, B.C., and resident director of the Menno Simons Centre.

Each individual act of simplicity and faithfulness is a step toward global change. (This sculpture by Clark B. Fitzgerald is entitled "The Fabric of Human Involvement.")



Loris Habegger

RESOURCES

The Different Drum (Simon & Schuster, 1987) is the new book by M. Scott Peck, author of the best-selling book *The Road Less Traveled.* Subtitled "Community Making and Peace," his new book established the meaning and importance of community and how it can lead to world peace.

Wilmington College of Ohio, affiliated with the Society of Friends, has a Peace Resource Center. The PRC includes a **Hiroshima/Nagasaki Memorial Collection**. Other resources include books like *Working for Peace: a Handbook of Practical Psychology and Other Tools* and *Plowing Under the Farmers: the Impact of the Pentagon Tax on American Agriculture.* Contact the PRC at Box 1183, Wilmington, OH 45177, (513) 382-5338.

Prepare for Peace: a Peace Study for Children (Faith and Life Press, 1986) by Ruth Obold is a curriculum designed specifically to teach peace to children at three age levels—grades 1-3, 4-6 and 7-8. It costs $6.25.

Common Cause, a citizens' lobby, is enlisting people in a **Campaign to Stop Star Wars**. Write Fred Wertheimer, Common Cause, Washington, DC 20036.

Militarism: the Media Connection is a special issue of *Media&Values* that focuses on militarism in media. The 24-page magazine promotes reflection and action on the impact of today's mass media. It is available by subscription for $14 per year from Media&Values, 1962 S. Shenandoah, Los Angeles, CA 90034, (213) 559-2944.

The Center for Defense Information, 1500 Massachusetts Ave., NW, Washington, DC 20005, (202) 862-0700, publishes **The Defense Monitor**, which monitors U.S. government military expenditures.

Nuclear Holocaust and Christian Hope (Paulist Press, 1982) by Ronald J. Sider and Richard K. Taylor looks at the possible damage of a nuclear exchange, reviews the use of nuclear weapons in light of biblical and theological perspectives, presents steps Christians can take to become peacemakers and explores whether a nonmilitary defense is possible. It costs $6.95.

Our 20th-century lives, say Tad Guzie and Noreen Monroe Guzie in **About Men & Women: How Your 'Great Story' Shapes Your Destiny** (Paulist Press, 1986), are lived out according to some ancient archetypal patterns. If we understand these "great stories," we will know more about ourselves and the patterns that shape our lives. The book costs $7.95.

Three Mennonite Poets (Good Books, 1986) contains selected work from three writers who represent a variety of styles, perspectives and family and cultural backgrounds. Their strong denominator is a rooting in the heritage of the Anabaptists. The poets are Jean Janzen, Yorifumi Yaguchi and David Waltner-Toews. It costs $13.95 (hardcover), $8.95 (paperback).

The story of Benjamin Weir and his captivity in Lebanon and the story of Carol Weir and her attempt to get the U.S. government involved in his release is told in **Hostage Bound, Hostage Free** (Westminster Press, 1987) by Ben and Carol Weir (with Dennis Benson). The book costs $12.95.

In **I Wish Someone Understood My Divorce** (Augsburg, 1986) Harold Ivan Smith writes out of his experiences and his nationwide ministry to single and divorced people to help readers find healing and growth. It costs $7.95.

Results of a study of the profile of today's Mennonite young adults is available from Student and Young Adult Services of the Mennonite Board of Missions. A questionnaire developed by SYAS and the Commission on Education of the General Conference Mennonite Church was sent to young adults in late 1985, with 1,932 responses. Copies of the study are available for $5 from SYAS, MBM, Box 370, Elkhart, IN 46515-0370.

World Scriptures: An Introduction to Comparative Religions (Paulist Press, 1987) by Kenneth Kramer is a guidebook to the primary source materials of the classical, living religions of the world. It costs $12.95.

A 10th series of **Choice** radio programs has been produced by Mennonite Board of Missions to help listeners find strength to face tough times. The 65 one-minute programs are available to congregations from Lois Hertzler, MBM Media Ministries, 1251 Virginia Ave., Harrisonburg, VA 22801.

It Can Happen Today! (Herald Press, 1986) is a study in 13 lessons of principles of church growth from the book of Acts and is intended for both personal and group study. It costs $5.95 ($8.35 in Canada). *It Can Happen Today! Teacher's Manual* (Herald Press) by G. Edwin Bontrager and Nathan D. Showalter costs $14.95 ($20.95 in Canada).

The third edition of **All God's People** produced on videocassette by Mennonite Board of Missions is available for placement on television stations or for use in congregations. For information on rental or purchase, write MBM Media Ministries, 1251 Virginia Ave., Harrisonburg, VA 22801.

Peace: a Dream Unfolding (Sierra Club Books, 1986) collects selections from literature, philosophy, science, medicine and religion, from ancient times to the present, tracing the origins, historical development and flowering of today's global peace movement. The book includes more than 200 illustrations in color and black-and-white and costs $35 in hardbound, $18.95 in paperback.

The following slide sets may be booked, rent free, through the Commission on Overseas Mission by contacting Jeannie Zehr, Box 347, Newton, KS 67114, (316) 283-5100: *General*—"Filling the Earth with God's Glory," "Visions for the '80s," "Missionary Women—Instruments in God's Hands," *Africa*—"There Is a River," "Many Gifts, but One Spirit," "Partnership Fivefold," "Up Close: Mennonite Ministries in Botswana," "Up Close: Bible Teaching in Lesotho," "Upper Volta: Building the Church," "Zaire: an Introduction," "Another Day, a New Day," "Botswana Ministry: Henry and Naomi Unrau," *Asia*—"Taiwan: Hope for Success," "Hong Kong: a City that Glitters," "Hong Kong," "Japan," "Glimpses of the Far East," *Latin America*—"Colombia: a Church Comes of Age," "Come Visit Brazil," "Taguatinga Church," "But What Do Missionaries Do?" "One Man's Family," "Let's Have a Retreat," *for children*—"A Year in Colombia," "Mateus of Brazil."

The Mommy Book (Zondervan, 1986) by Karen Hull is based on the collective experience of 49 mothers who are raising 115 children among them. It costs $7.95.

-compiled by Gordon Houser

Rest in peace?

David E. Ortman

A brisk wind spun around the church. It caught a leaf floating from the autumn sky and spun it back up to the church roof. As if on cue the belfry responded. Bells rang, punctuating the air.

Voices blended in four-part harmony and weaved together a familiar refrain. "And crown thy good, with brotherhood from sea to shining sea," Martha sang softly, then continued her intermittent weeping. Her thoughts flashed back to John coloring in the kitchen and chasing the neighbor's cat. She sobbed. This beautiful woman, who had given her love and attention to her son, now buried her head in Frank's shoulder.

Frank comforted his wife. Uncomfortable, he shifted from foot to foot, trying to look strong in front of the crowd, while neighbors gathered in the churchyard in front of the monument to be dedicated. He listened to the minister give the invocation.

"Almighty God and deliverer of us all," the minister began, "we come before thee with words of praise and the worship of grateful hearts for the guidance thou hast given us in the present time and to our forebears in times past."

Frank fished for his handkerchief and dabbed his own eyes. He remembered how proud he had been when his son was born. He had called up his sister and told her that she was an "uncle."

"May the blessings thou hast so abundantly bestowed upon us be used for the welfare of our people and the well-being of all thy children," the minister continued. "Sustained by thy presence may we do our work this day and moved by thy Spirit may we realize anew that right is stronger than wrong, good is better than evil, love will overcome hate, and truth will triumph over falsehood."

Martha blew her nose loudly.

"Grant that moral values may live in our hearts and strengthen us to be truehearted and wholehearted in our endeavors on behalf of our land and other lands and all lands, for thine is the kingdom and the power and the glory forever."

The minister gave a short pause before the Amen, administered it and congratulated himself on his selection of the prayer from the *Congressional Record* for that day.

Martha grabbed at her shawl as another gust spun around the church, coming from back where her son, six feet tall, was buried six feet under, facing east. Her son, born in this town, raised in this town, drafted in this town, sent to fight for peace in a land war in South America.

Snapping to attention, Frank drew himself straight-and watched as two lads brought the flag out from the church and solemnly ran it up the pole, then down to half-mast. A brief moment, then it unfurled as the wind caught it and the minister continued, "The world will little note nor long remember what was said here today. But both the memory of and the monument to Lt. Col. John Hodges will symbolize to future generations that there are things worth dying for. Ideas and ideals that transcend life itself."

Frank raised his head a little higher.

"To give of oneself is the essence of life. To give oneself is to contribute to that which has no life of its own, idealism that can survive only by the sacrifices of those who embrace and partake of that idealism. Our country will need more such idealism and sacrifices if it is to continue."

Somewhere a dog barked.

"We must not let this idealism be tainted, twisted around to serve other, less noble ends. That is why Congress in its wisdom declared it unlawful to kill for one's country. We need to remind ourselves, as Congress did, that while there are many things worth dying for, there are none worth killing for. I am proud to introduce to you Major General Scott, who will read the citation for bravery accorded Lt. Col. John Hodges and who will dedicate the monument."

The minister turned, nodded to the Major General to come to the podium and stepped to the back of the small wooden platform. Major General Scott grasped the sides of the podium and gazed woodenly out across the churchyard.

"Lt. Col. John Hodges," he began, "who as part of a Peacekeeping Patrol, upon the 16th of January of this year, being properly unarmed, did not resist an attack and thereby suffered fatal wounds at the hands of unknown forces. For his willingness to offer his life for his country while inflicting no harm on his attackers, Lt. Col. Hodges is hereby granted a Citation of Bravery of the First Order for service to his country. In his memory and to his character we dedicate this monument."

The minister returned to the podium and pronounced the benediction. Urged on by the wind and a gathering storm, the neighbors melted away, leaving Frank and Martha to linger in the churchyard, beside the monument, reading the inscription below the name of their son, Lt. Col. John Hodges—DIED FOR HIS COUNTRY.

David E. Ortman, 4512 University Way N.E., Seattle, WA 98105, attends Seattle Mennonite Fellowship.

Editorial

Remember Me as you cross the line

Several members of my congregation met recently to discuss our approaches to biblical interpretation. We noted some differences, but we agreed that the overarching goal of interpretation, indeed of life, is to discern how best to obey the command to "love the Lord your God with all your heart and with all your soul and with all your strength . . . and your neighbor as yourself" (Deuteronomy 6:5, Leviticus 19:18). This, Jesus said, is the supreme commandment. The Israelites were instructed to remember God's commandments, to impress them on their children (Deuteronomy 6:6, 7).

As we live our lives, then, as we work and play, as we make decisions, as we worship, we may ask, How do I best love God and my neighbor? Or further, What helps or hinders me from loving God?

Certain events can focus these questions for us. A Faith and Resistance Retreat, held May 23-25 in Newton and Wichita, Kan., helped sharpen this concern for me. About 130 people from several states and from various denominations attended the retreat. We discussed the presence of nuclear weapons in the world and their threat to God's creation. We discussed how we should respond to this threat, and on the final day of the retreat we met outside the gate to McConnell Air Force Base in Wichita.

Jim Dubert of Ames, Iowa, is dragged away to a waiting bus at McConnell Air Force Base in Wichita, Kan.

Mennonite Weekly Review

Discussions with base authorities had been held over the preceding months, and the civil disobedience action and response was planned thoroughly and agreed upon by both sides. Base personnel had even painted a white line across the road to make tangible the barrier that separated our calling from theirs.

As retreat participants divided into "affinity groups" to discuss who would cross the line to be arrested and who would stay behind as a support, I thought of why I wanted to cross. Some participants, I imagine, approached the action politically, as one means of working for peace. It was certainly that. But my motivation was more of a religious one. The greater threat of nuclear weapons, I felt, was the threat of spiritual death. No clearer example of widespread idolatry exists, I believe, than the worship of these weapons of death—"gods of metal" (Leviticus 19:4)—for our security and well-being. I had to oppose that idolatry in myself by stepping across the line.

Our Newton group decided to make a statement, then kneel at the line in silent prayer before some of us crossed. On that Memorial Day we said in unison, "We are here to honor the victims of war. We pray that there will be no more. We bow to show our allegiance to the God of love rather than to gods of metal."

The event went smoothly. Relations with air force personnel were eerily cordial. The 68 of us who crossed (except for one child) were given ban-and-bar letters for the next two years, as had been discussed with the planners. They processed us through quickly, efficiently. I'm aware that our action will not necessarily alter the production of nuclear weapons. Yet for me it was a memorial, an act of worship, an act of love for the One who rules.

As I crossed the line I heard the echo of the words our Lord spoke the night before he died, as he broke the bread: "Remember me." *gh*

THE MENNONITE
WM EDITION
WM
window to mission
AUGUST-SEPTEMBER 1987

THE OPEN WINDOW

"They're too hard to keep clean." This phrase is commonly heard in reference to white sheets, towels or items of clothing. But clean, after all, is clean, whatever the color. Isn't it? I suppose what people really mean by this comment is that it is more difficult to keep white things *looking* clean. Those who have done it for years know that it takes continuing effort and some know-how. Whoever lacks time or incentive or skill can simply use colored items which are perfectly acceptable—even fashionable. Of course, a colored item may be as clean as a white one, but its color obscures that, allowing the washer to relax if she/he wishes.

A life committed to Christ, like a white garment, requires continued effort and know-how if it is to be acceptable. Our own conscientious measuring by biblical standards must be coupled with knowledge and experience with the "miracle cleanser"—Christ's pardon. The colored sheets of halfhearted commitment offer only respectability. It is sincere, visible discipleship which brings glory to God.

Modern technology allows us to dry our clothes without opening them to the scrutiny of clothesline gazers. What devices have we invented to keep our lives from exposure before others?

". . . if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness" (1 John 1:7,9, RSV).

Anette Eisenbeis

COVER

Crossing lines of age and experience, the same gift of grace comes to each of us, yet molds itself to meet our individual needs.

WM

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"I'm Sorry, What Can I Do?"

Lois Kenagy

Tommy and I sat at the kitchen table in his mother's mobile home. "Have you told your aunt that you are sorry?" I asked.

"I've never been able to say 'I'm sorry' to anyone," Tommy replied.

As a little boy, Tommy was Aunt Lillian's darling, the joy of her life. Now as an adult he had betrayed her trust.

Lillian was married to Mark, the son of a wealthy factory owner. Life was good. She had children, a fine husband, a beautiful home and almost anything money could buy. Lillian was generous toward her extended family. Now her generosity had been betrayed.

While she and Mark were in Florida, Tommy and a friend came to the house to play pool. The young woman who was house sitting let them in. When they left she discovered the door to Mark's safe was open. Later it was determined that five guns were taken, one of them an antique with family sentimental value.

The sitter called Mark and Lillian in Florida to report the theft. Furious, Mark called the police. Tommy and his friend were arrested and put in jail.

The jail was overcrowded and Tommy was released to await trial. He was scared. A stiff fine and up to five years in prison was possible.

Furious that someone in the family was responsible for Tommy going to jail, his mother and grandmother turned their full wrath on Lillian when she returned from Florida.

Mark was angry with Lillian. It was her nephew who stole their property. Mark would have nothing to do with any member of Lillian's family.

Meanwhile, I was in conversation with local judges about the Victim Offender Reconciliation Program (VORP) which we were ready to implement in Linn County. Judge Goode asked us to work on Tommy's case before it came to trial.

My first contact was with Mark, the victim. Mark was angry. He wanted nothing to do with Tommy and never wanted to see him again. He was angry at law enforcement officials for not holding Tommy in jail. Would Mark talk with me? No! Would he allow Lillian to talk with me? If she wished.

I phoned Lillian. Yes, she was willing to meet and talk about the event. She was not optimistic about the outcome, yet ready to clutch at any straw.

Tommy had no phone. His mother took my message and Tommy returned my call. Yes, if the judge asked him to meet with me, he would.

Sitting at his mother's kitchen table, he told me the story of drinking with his friends at the tavern, and then going out to Lillian and Mark's house to play pool. The house sitter was a friend. She allowed them to go in. After playing pool for a while, they noticed the unlocked door to the safe. There were the guns. Sure they could sell them, they took all five. After their arrest, three guns were recovered. Tommy assumed his friend sold the other two.

I then met with Lillian in her home. She was distressed—angry with Tommy, yet worried about the direction his life was taking. She felt caught in a huge conflict. Her husband was angry. Never again could any of her family set foot inside their home. The closeness she loved was gone.

Her mother and sister blamed her for the family problems. After all, if she hadn't reported Tommy, he wouldn't be in trouble with the law. Her attempts to communicate with Tommy were un-successful. She was desperate for a solution.

Preparation for the mediation was complete. I heard the stories of both the victim and the offender. Now all three of us would meet together.

We met again around Tommy's mother's kitchen table. Lillian asked Tommy what happened. As the story unfolded she asked questions about the details and about motives. "Why did you do it?"

Tommy was hard pressed to answer. They had been drinking. They enjoyed playing pool. The safe was open, the guns too tempting to resist. At the time he was sure Mark and Lillian could afford the loss.

Then Lillian told of her panic and anger, about Mark's anger with her, Tommy and the whole family. She was distraught.

As Tommy listened, tears streamed down his face. His spontaneous response was "I'm sorry, I'm sorry. What can I do? I only want to see our family back together again."

How could all this be made right? Tommy could not recover the two missing guns. He had no money to repay their value.

Lillian asked that Tommy find a way to apologize to Mark. He agreed to write a letter of apology within six days. She wanted him to get his life straightened out. Before the trial, Tommy must work out a plan for completing his GED (high school equivalency test), and report the plan to his probation officer. She wanted him to clean up his house and yard (inspection in 10 days). She would then report to VORP whether or not Tommy completed this agreement.

Tommy agreed; Lillian promised to stay in touch. Tearfully, they hugged each other. Both thanked VORP for providing the setting where healing could happen.

Tommy completed the work before the trial, and was given probation instead of prison.

And Both Were Free

Dave Gustafson

"Meet with the offender?" said the angry voice on the other end of the phone. "You must be joking—I want to see him dead and buried."

Sherry Regier, the Langley Victim Offender Reconciliation Program case manager had, earlier that day, received a request for help from the friend of a young man charged with breaking and entering. Normally, referrals to our program come directly through Criminal Justice System sources: the prosecutor, the probation office or the courts. In this case, we had no formal referral—just a plea for help from a young Mennonite man who had befriended the offender, David Gray, as his prison inmate sponsor a number of years earlier.

David, imprisoned for 18 months on earlier charges, responded to his sponsor's ministry and friendship, stayed out of trouble, found meaningful friendships, full-time employment, had marriage and family plans and, for the first time in his life, knew love and stability.

Then one night, after a disagreement with his fiancee, and concerned that all he had worked for might be tumbling

down, David returned to one of his old haunts for a drink. He awoke in a jail cell, unable to remember the events that put him there.

Intoxicated, he had tried to walk home, had become disoriented in the dark, rainy night and had done serious damage breaking into a home in search of a place to sleep. He had been found there by the returning homeowner (we'll call him Mr. Capp).

Now David faced charges carrying a maximum penalty, in Canada, of up to 14 years imprisonment. Given his earlier record, it was almost certain that he would be sent to prison again.

We wondered just what our feeble efforts might accomplish. Because of his sponsor's faith in him, we agreed to do whatever we could. Now Sherry had the angry victim on the phone, hoping to persuade him to agree to a meeting with the offender, which she would mediate. After 45 minutes, Mr. Capp agreed to come. "Just out of curiosity," he said. "It must be worth 30 minutes of my time."

Even after seven years of working with VORP, I am amazed at what happens when people sit down face-to-face to work at their conflicts. In this case, Mr. Capp expressed curiosity about David's upbringing and his family life. David spoke openly, without trying to avoid personal responsibility for his actions. Mr. Capp began to thaw. Before the meeting was over he said gently, "David, I started out wanting you punished—no, I started out wanting you shot—but my feelings have changed—I don't want to see you go to jail."

Sherry and I wrote a letter to be entered into court by the defense attorney. The letter described David's attitude and the depth of healing and reconciliation that began at the meeting. It outlined the details of David's offer to repay Mr. Capp for the damages to his property, and Mr. Capp's acceptance of the offer.

The case was set over for two more weeks. It did not look promising. We contacted Mr. Capp again, asking if he was willing to write a letter to the court himself. He responded, that if we thought it would help, he would even be willing to take time off work to return to court with us, to speak in David's behalf.

There was tension in the courtroom on the morning of David's trial. The judge listened carefully to each of the submissions. He appeared especially moved by the submission of David's M-2 sponsor who spoke eloquently and at length about the growth in grace and maturity he had seen in David over the duration of their friendship.

The time came for sentencing. David was ordered to stand. The judge began, "Young man, my head tells me that I shouldn't listen to my heart—that I should sentence you to a stiff prison term to deter you and others from similar crimes—but my heart tells me that there are many people who believe in you—and I can't see how the community would be served by sending you to prison, when, for the first time in your life, things seem to be going well for you. I'm going to ignore what my head tells me, and take a chance on you."

David knew of God's forgiveness but had never experienced pardon at the hands of another person. The Mystery took on flesh that morning in the courtroom for this struggling new Christian. David knew the grace of pardon. David was free. So was a smiling Mr. Capp.

PROGRAM RESOURCES

"Gift of Grace—Many Faces" *is our 1987-88 Women in Mission program theme. The following Bible Study program-lessons will appear in* Window to Mission *during the coming year. Program committees should save these for their files.*

AUGUST/SEPTEMBER 1987
Program 1: "Grace as Pardon" becomes a reality in varied situations, as illustrated by examples of Christ's sensitivity and forgiveness.

OCTOBER/NOVEMBER 1987
Program 2: "Grace as Burden" examines some of the joys, sorrows and dilemmas encountered in choosing lifestyles and in taking responsibility.

DECEMBER 1987/JANUARY 1988
Program 3: "Grace as Surprise and Astonishment" is portrayed in the beautiful stories surrounding the annunciation and the Advent of Christ.

FEBRUARY/MARCH 1988
Program 4: "Grace as Power" is evident in Bible stories where the touch of Christ transforms peoples' lives into positive influences.

APRIL/MAY 1988
Program 5: "Grace as Contradiction" helps us realize the many and varied ways that Jesus' love and presence become a part of our lives.

JUNE/JULY 1988
Program 6: "Grace as Promise" provides an uplifting testimony for the promise Christ has given to influence people and situations by his love.

As a supplement to these programs WM publishes a devotional packet. This includes a devotional for each study, an extra Bible study, a mission study in the form of a skit, a Christmas program and an installation service. This packet is available from WM for two dollars.

There will be clip art available on request. The sheet will contain a reduced reproduction of the cover and the WM logo. These designs can be used on circle program book covers or programs. Clip the design, paste it where you want it and it is ready for the copy machine.

PROGRAM 1 GRACE AS PARDON

Renee Sauder

Scripture Focus: Luke 7:36-50

Materials Needed for this study:
1. Bible
2. Mennonite Hymnal

An Attempt at a Definition

The good news of God's grace is at the heart of our faith. Scott Peck, in his book *The Road Less Traveled*, defines grace as: "A powerful force originating outside of human consciousness which nurtures the spiritual growth of human beings."

In the words of Paul Tillich, grace is "what strikes us when our disgust for our own being . . . our weakness, our hostility, and our lack of direction have become intolerable to us. Sometimes at that moment, a wave of light breaks into our darkness and it is as though a voice were saying: 'You are accepted . . . accepted by that which is greater than you.' If that happens to us, we experience grace."

Personal Reflections

Each of us locates, seizes hold of, examines and allows special moments of grace in our lives. It is as if these moments were shaped by God just for us. As we look back, we can lift them out and taste again the fullness of their zesty flavor. At least so it is for me.

Years ago, on a golden October afternoon in the Muskoka Lake District of Ontario, I drove along a country road. The warm sunlight filtering through myriad shades of gold, yellow and crimson of the trees was so absolutely glorious, it made me ache and choke up with tears. It was a moment of grace, of unsurpassed beauty and serenity, experienced in the powerful surroundings of nature's wonder. This glad-to-be-alive moment brought a discovery of the all-rightness of life.

Years later the moment was an early morning Eucharist in the chapel of a Benedictine monastery in southern Michigan. As the celebrant placed the flat wafer of unleavened bread upon my tongue with the words, "This is my body," and held the cup, brimming with wine to my lips with the words, "This is the blood of the New Testament," the words of the ancient Nicene Creed rang like a peal of bells: "God of God, Light of Light, very God of very God" who became human flesh, and dwelt among us. In this moment the miracle of the incarnation happened again for me. Through the shared symbols of the church came a mysterious, inexplicable experience of grace.

And so we sing its praise—"Amazing grace, how sweet the sound . . ." (*Mennonite Hymnal* #242). It is appropriate that the first word associated with grace, in this famous early American Evangelical hymn is *amazing*.

More significantly perhaps, grace comes to us in the midst of the harsh realities of life. It comes where we experience life's tragic edges, its outrageous unfairness.

When I heard that my friend Alice was dying of cancer, I was thankful that a trip home to Ontario to attend a Project Teach workshop made possible a final good-bye visit with her. Alice had been my neighbor for sixteen years, a member of my church for as long as I could remember, and with her husband had been in a small group with me during my final year of seminary.

We spent only thirty minutes talking about our past—the days during my childhood when I ran across the street to her home to play with the yearly, newborn litter of puppies, or to bring my contribution of sap from our maple tree to boil into syrup on her outdoor stove. We recalled the weeks of sharing intimately about ourselves in our small group setting. And then I had to leave.

I walked away from her bedside, opened the door and stopped to look back. As I looked over my shoulder to be in touch with her eyes for one last living moment, she raised her hand a bit, smiled and said, "It's all right." I left and never saw her again. She died two weeks later.

As I got into my car and began to cry my pitiful complaints to God, I knew that it was not all right. It was all wrong—for me, for her husband, for her children and for all others who knew and loved her. How can we be burdened with pain, grief and death, and still believe that it's all right at the center of life?

Alice's last words to me echo the words in the chorus of the beautiful hymn, "When Peace Like a River," written by Horatio G. Spafford in 1873 (*Mennonite Hymnal* #576).

Horatio Gates Spafford, born in New York State, became an established lawyer in Chicago. He lost most of his fortune during the great fire in that city. Then, on November 22, 1873, he lost four of his children when the French steamer, *Villa de Havre,* on which his wife and children were sailing for Europe, sank in mid-ocean half an hour after colliding with a large sailing vessel. Mrs. Spafford was rescued and ten days later cabled from Cardiff, Wales, "Saved Alone." Spafford started immediately for Europe to bring his wife back to Chicago.

"When peace like a river, attendeth my way, when sorrows like sea billows roll; whatever my lot, thou hast taught me to say, it is well, it is well, with my soul," are the moving words he wrote, sailing on the ocean near the scene of the tragedy.

How can we believe that it's "all right," that "it is well," in the midst of the tragic realities of life. The answer lies in our understanding of grace.

Grace does not make everything right—it shows us that it is right for us to live and be alive, even when things around us are wretched. Grace is the amazing power to look life full in the face—with all its contradictions, conflict and chaos—making us glad to be alive in spite of valid reasons for feeling terrible.

Grace happens on many layers of life and thus has many faces. I will focus here on one face of grace—grace as pardon.

Biblical Reflection—Luke 7:36-50

In this passage we find the parable of the two debtors embedded within the narrative of the woman who came to anoint the feet of Jesus.

By looking at the parables as a whole, we begin to sense where the real weight of Jesus' thinking lay, the points to which he turned again and again. Jesus felt the world to be radiant with the gracious, forgiving, healing activity of God. It was a tragedy to him that the people of his time, the religious leaders especially, were so hostile to those who were most in need of this loving compassionate God.

The active goodness of God, the summons to faith, to compassion and love, generosity, humility and the urgency that men and women do something about their most obvious responsibilities toward each other—these are the notes that sound again and again through the stories Jesus told.

So, keeping in mind the purpose and message of a parable, let us look more closely at the text.

Jesus was invited to the house of Simon the Pharisee. Usually such banquets took place after Jesus had given a presentation, perhaps in the local synagogue.

We are not told this, but the text presupposes that this was not the first contact the woman in the story had with Jesus. She probably listened to Jesus before, hearing his proclamation of God's love. Being deeply moved she came into the house of Simon the Pharisee. She stood behind Jesus, weeping. She wet his feet with her tears and wiped them with her hair.

For a peasant woman to uncover her hair was an intimate gesture to say the least. We have the same association of intimacy in the English language when we talk of "letting down our hair." When we refer to someone as a person with whom we can "let down our hair," we imply that this is someone with whom we can share intimately. This old English idiom reflects something of the culture of the ancient world.

There is another key point that we occasionally miss. The flask of ointment was an alabaster flask. Prostitutes of the first century carried these small, thin flasks suspended between their breasts. The purpose was to give off a pleasant odor to attract customers.

This woman broke the flask. In breaking this one tool of her trade, she said something important about the message of Jesus, what the person of Jesus meant to her and what she intended to do about her lifestyle.

Jesus knew that Simon was upset at this scene. Simon assumed that a real prophet would know who this woman was, and would not allow this woman to touch him (v. 37). To Simon, this was a ghastly scene, and totally improper. This woman was a sinner and Jesus should have nothing to do with these kinds of people.

Jesus responded by telling a very simple parable of a certain creditor who had two debtors—one owed 500 denarii, the other 50 (v. 41). These two persons were forgiven. They were forgiven by grace.

"So which of them will love the creditor more?" Jesus asked (v. 42). Simon answered: "The one, I suppose, to whom he forgave more" (v. 43). Simon judged rightly. For graciousness, when given in abundance to the greatest debtor, triggers a response of love. The person who has been forgiven much, the person who truly experiences grace, loves much and gives much in return.

In verse 44 the discussion makes a dramatic shift. Here the text breaks into five Hebrew parallel couplets. These are: (Quotations are taken from RSV.)

1. (v. 44) "You gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair."
2. (v. 45) "You gave me no kiss, . . . she has not ceased to kiss my feet."
3. (v. 46) "You did not anoint my head with oil, but she has anointed my feet with ointment."
4. (v. 47a) "Her sins which are many are forgiven, therefore she loved much."
5. (v. 47b) "He who is forgiven little, loves little."

In the shift that takes place here Jesus was attacking the quality of hospitality extended to him. Surely, everywhere in the world irrespective of the hospitality provided, a guest is expected to compliment the host.

Here Jesus, a young man, was judging a host of some stature and attacking the quality of hospitality. The reader is thus pressed into making a decision about this man, Jesus. Either he is a loud, uncouth young man who does not know how to act politely or he is, in fact, the unique representative of God through whom God extends forgiveness and to whom gratitude for that forgiveness is appropriately shown. There is no middle ground.

Jesus then said to the woman, "Your sins are forgiven . . . your faith has saved you, go in peace" (v. 48-50).

Out of the awareness that she had indeed been forgiven much and was accepted as she was, she responded with an outpouring of love.

What happens when we experience grace? Like the woman, we may be changed because grace changes people. Change is often painful, coming in ways that cannot be predicted. Grace is energizing power. When we experience grace we seek to find expression for it. The verb form of grace means "rejoice" or "make merry." In the Greek, grace is the root of the word *thanksgiving*. Gratitude, thanksgiving, lies at the heart of biblical faith because it is the inevitable response rendered to God for what God has done for us.

Conclusion

The bedrock of grace as pardon is exemplified in the story of the woman who anointed Jesus' feet. That amazing gift of God's grace, love and mercy can and does break through to us when we are restless and in great pain or when we feel that our separation from someone we love is deeper than usual or when we walk through the dark valley of a meaningless and empty life.

God's pardoning grace breaks through to us in our real and false guilt. Pardoning grace works against the grain of common sense. Common sense tells us that there is too much wrong with us to meet the standards of a holy God. Common sense tells us that we are too weak, too human, caught in a rut of futility. Pardoning grace gives us the power to know we are accepted in the depths of our souls.

It would be a mistake to think that grace happens all at once, in one shining instant. Grace may come in fragments—a piece of insight here, a ray of hope there.

Paul Tillich describes grace as "the reunion of life with life." Let us open our lives to the life-giving, transforming power of God's grace, and in return give of ourselves freely to God's service "because of the richness of the grace which God has imparted to you. Thanks be to God for [God's]; gift beyond words!" (2 Cor. 9:14-15, NEB).

PROGRAM "HOW-TO" IDEAS

1. Read Luke 7:36-50 as a choral reading. Note especially the couplets in vv. 44-47. Meditate silently on the meaning of the passage for you. Share your thoughts with the group.

2. One or two people should be prepared ahead of time to discuss Christian hospitality. How does our formal politeness exclude the possibility of God's grace breaking into our lives? How does God's pardon make it possible for our hospitality to include others?

3. Sing the two hymns suggested. Have the leader look for other songs in which "grace as pardon" is the theme. Discuss how the songs speak to today's needs.

4. Prior to beginning the study, have each person write down her own definition of grace. How do the definitions reflect each person's life experience? How do the definitions compare with Peck's and Tillich's?

A Psalm

Yahweh, I feel the ocean close
around me.
The waters threaten to engulf me.
Hear my cry and rescue me.

Why do you allow these
waves of doubt?
How could you let my faith falter?
Is there a reason for this darkness
for this night of the soul?

If I should descend into the
hell of unbelief,
are you there, also?
If nothing else, you hear my plea.
You are present with me in my pain.

God of our mothers,
If you would bring your people
to redemption, into
full trust in you,
have patience with us
for slowly we learn, and
slowly we turn to you.

Praise be to the God of
Sarah, Rebekah, and Rachel.

Kathy Neufeld

Benediction

As words pass between us, as words swirl around us, let us gather our words into a blessing. Let the mercy and grace experienced in life pass along the paths of words into the lives of others.

The Lord lift you up,
the Lord take your hand,
the Lord lead you forth,
and cause you to stand,
secure in God's word,
seeking God's face,
abounding in love,
abiding in grace.

Patty Shelly

Patty Shelly set the above benediction to music in the book *Many Gifts*. Learn this benediction song. Make it part of your group's worship this year. Order the book from:

Patricia Shelly
Box 41
North Newton, KS 67117
(cost: $2.95, U.S.; $4.00 Canadian)

A CUP OF SHARING

Lois Deckert

The sun, low on the horizon, caused rainbow colors to appear on the fine threads of an orb spider's web. We watched as the small creature put finishing touches on this temporary food net. The web is just like a prism, I thought. Light enters the spider's translucent weavings and as it enters it bends, then bends again as it leaves, creating violet, blue, green, yellow, orange and red in minute rainbows. What happens to light in a prism happens in the fine filament a spider spins or in drops of water in a rain shower—refraction and reflection.

Heavy clouds prevent light from obviously bending and rebending in colored order. But, let the sun come out while rain still falls, and the bright-hued light reflects in a great bow of promise. And when the sun shines again, the prism hanging in my window produces pastel tinted light spots on the white wall.

We resemble these faceted prisms, precision made or commonplace, when the light of God's salvation enters our lives. The light bends to envelop our inner being in mercy and grace then bends in outward reflection. As the Spirit works within us, others will see the gracious beauty of God's reflected glory.

Window on the World

With the start of the 1987-88 program year there is a new heading for this page. Here is where mission stories and challenges from overseas and from our own backyards will be found.

Just as "The COM Connection" invited us to participate overseas, "Window on the World" will connect us to a wide range of places and programs in which we can be partners.

A new ministry is now available: *The Mennonite* on cassette. In this partnership of mission, our conference paper is recorded on 100-minute cassette tapes. These are useful for the visually impaired or homebound. Here is how it works. A crew of volunteers is organized by Martha F. Graber, North Newton, Kansas. About eight readers gather every two weeks and read sections of the current issue into a microphone at a recording studio. It takes about two hours. The volunteers get credit through the Retired Senior Volunteer Program.

How can you use this new ministry?

Does your minister do a lot of driving? A gift subscription to *The Mennonite* cassettes would make it possible to keep up with "reading" while on the road.

Do you have friends or relatives who are visually impaired? The cassettes make possible a continued interest in the activities and thinking of the church. *The Mennonite* is the way General Conference Mennonites keep up with one another. It's a bit like the family round-robin.

A subscription given to the church library makes *The Mennonite* on cassette tape available to the whole church. Congregations are free to make copies for shut-ins who find reading difficult. The cassettes are five dollars each or $100 for a one-year subscription.

A subscription in that amount may seem like a lot of money. (*The Mennonite* staff is hoping to bring the cost down in 1988.) And if the cost is divided by a group of people in mission, each giving the amount they can afford, you will make this important service possible.

Dean Preheim-Bartel, Elkhart, Ind., says, "I know from study done through Developmental Disability Services that there is a need for such a service. We are doing almost nothing for our blind and visually impaired members in the church."

Order the cassette tapes from:
The Mennonite
Box 347
Newton, KS 67114

Martha Graber and Homer Stucky at **The Mennonite** *recording session.*

The Office Window

Sara Regier

This issue of *Window to Mission* has some new features in it. Changing the format or color of a page can be refreshing. It calls attention to what has become routine. New beginnings give us a chance to start over. New ideas help us respond to change and contradictions. Sometimes new structures help us respond to changing needs and allow for more vitality and growth.

This page has a *new heading.* I enjoy my office here at the General Conference headquarters. I have a view to the outside world where I can see traffic, the changing weather and people passing by.

The front cover features the *new program theme* for 1987-88, "Gift of Grace, Many Faces." The titles of the six lessons for the coming year are listed on page 6. I invite you to use these programs, adapting them to your local needs.

During the coming months, planning for the *new year* begins. Start your planning by evaluating last year's program and activities. The goal of WM is to help women become involved effectively in the mission of the church. Did you overlook certain issues or needs? What are the needs of women in your congregation and community? What are the issues facing your congregation? How do we support and empower each other for service?

Plan creatively for the coming year so that your goals will turn into actions. Prepare attractive program booklets, informing members of what will happen in the coming year. Booklets should include: meeting dates and times, program plans, leaders and hostesses, financial goals, projects, officers and committees. Publicize and give visibility to your activities and projects through bulletin inserts, posters, banners, special invitations and news stories. Be enthusiastic and positive about your intentions.

As I visit women's groups and district conferences, I am learning that women view themselves and their role in the church very differently. The traditional WM image does not suit all women. Here is a new idea for you to consider in your church. How about starting a *new women's group?* The choices available to us as women and the diversity of roles challenge us to consider new models for women's groups. We need to allow more flexibility of meeting times, places, issues and program styles. Let's encourage a new generation of WM groups to form who model new ways of supporting each other, learning and reaching out in service and mission.

New groups need *new names.* In a WM seminar on the future of women's groups in the church, at the Central District Conference, participants suggested "Early Risers" or "Sister's Choice" (a pattern name from the WM quilt) as appropriate names for their new WM group.

"No one patches up an old coat with a piece of new cloth . . . nor does anyone pour new wine into used wineskins. . . . Instead, new wine is poured into fresh wineskins, and both will keep in good condition" (Matt. 9:16-17 TEV).

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Lois Kenagy ("I'm Sorry, What Can I Do?") is the chair of the Pacific Coast (MC) Peace and Justice Committee. She helped begin the Victim Offender Reconciliation Programs in Oregon, first in Benton County where she lives, then in Linn County where she is a member of Albany Mennonite Church. Lois and her husband Clif are farmers. They are parents of four children: Susan, Peter, Marguerite and Eric (deceased). Lois manages the strawberry harvest (20 acres in 1987).

Dave Gustafson (And Both Were Free), his wife and three young children live in Langley, British Columbia. Dave is the pastor of the Mennonite Fellowship of Langley. The church allowed him time to initiate and direct their Victim Offender Reconciliation Program. "It's a privilege," says Dave, "to be a witness to . . . miracles of healing."

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credits

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Lois Kenagy

Dave Gustafson

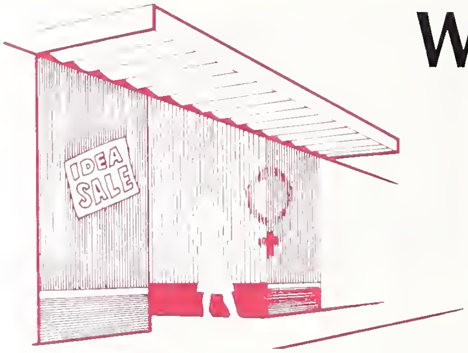
Renee Sauder

Cynthia Goerzen

forecast

Is grace sometimes a burden? The Bible study will guide us in thinking about "Grace as Burden." In addition, four women will lead us in expressions of thanksgiving for our church.

Window Shopping



The Purple Packet

Cynthia Goerzen

106, 107, 108 degrees. One thermometer claimed 110. The record-scorching day was July 21, 1974, the day my husband and I were "melted" together. Thirteen years later, he still treats me with loving respect.

Unfortunately, not all husbands are like mine. In many marriages, the hand a wife once reached out for turns against her, a clenched fist aimed directly at her body. In a world that cries out for international peace, many women would be grateful just for peace within their marriages, to feel free from violence in their own homes.

Estimates show that perhaps as many as 50 percent of present-day marriages lack this familial peace. Abuse manifests itself toward the spouse or children, taking on the forms of physical, psychological and emotional abuse.

This infestation of human society kills not only the joy of the abused wife, but also her self-esteem, perhaps her personal freedom and occasionally a life.

The *Purple Packet*, prepared by the MCC Domestic Violence Task Force contains definitions, statistics, personal accounts, possible solutions, and biblical perspectives on the subject.

Remedies to abuse are not easily attained. To permanently rid ourselves of wife abuse would require a major overhaul of society's values. We would need to ban all pornography, severely censor the entertainment media and retrain humanities' attitudes toward marriage and child rearing.

The *Purple Packet* includes Marie Fortune's excellent article explaining the biblical perspective of marriage and family, a step in the direction of retraining common mistaken beliefs. Her article could stand alone as the basis for a group Bible study, or it could be included in a series of perhaps six sessions examining the issue of wife abuse. Hopefully, such a study would elicit a response—action against abuse. Specifically, groups could:

1. Educate their church and community. Schedule speakers and films.
2. Encourage legislation against pornography. Place stamped, addressed envelopes with paper and pens in Sunday school rooms and see that time is allotted for writing to legislators. Stage the same campaign against TV violence, addressing letters to local stations, national networks and sponsors.
3. Place copies of the *Purple Packet* in the church library.
4. Place the booklet *You Are Not Alone* in strategic places where abused wives are likely to read it.
5. Establish a telephone hot line for abused wives.
6. Establish shelter homes for abused wives and their children.

Although the *Purple Packet* leaves unanswered questions in my mind, it is a beginning. The challenge now is to seek out abused wives *and* their abusive husbands. We dare not forget that violent men are human also, with hurts and needs of their own. If they are to relax the clenched fists, they must first experience God's grace as pardon for their behavior. Then perhaps there is hope. Maybe one day a healed man can again reach out a loving hand toward his wife, this time forever.

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THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID WHICH IS JESUS CHRIST

102 15 AUGUST 11 1987

From Saskatchewan to Texas, wheat signals food and Mennonite peoplehood and the blessing of our lavish creator God.

prologue

"What do you think? Tell me truthfully. Can we make it?"

The speaker is a Zimbabwean farmer, a member of the Samanga Woman's Cooperative.

"Oh yes. Yes. You work so hard. You should be able to succeed at your project."

The speaker is Leona Penner, co-director of peace and social concerns for Mennonite Central Committee Canada. Leona worked for MCC in Africa for 10 years. She should know.

The 48 members of the cooperative, beginning in 1981, made bricks and built a crafts center, where they made and marketed baskets, handbags, mats, school uniforms and laundry soap. They planted cotton and vegetables to increase their income so they could pay their children's school fees. They wanted to start a bakery.

Months later, Leona mused, "I am troubled, unsure about the truthfulness of my response to her question. The idea of 'making it,' for me and for her, could mean so many things. It all seems so unclear, so complex. I wish we had had more time to talk about it."

Talking about the land, about "making it," has become complex. But let's do it. This issue will open up some subjects surrounding the topic. *mts*

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THE MENNONITE

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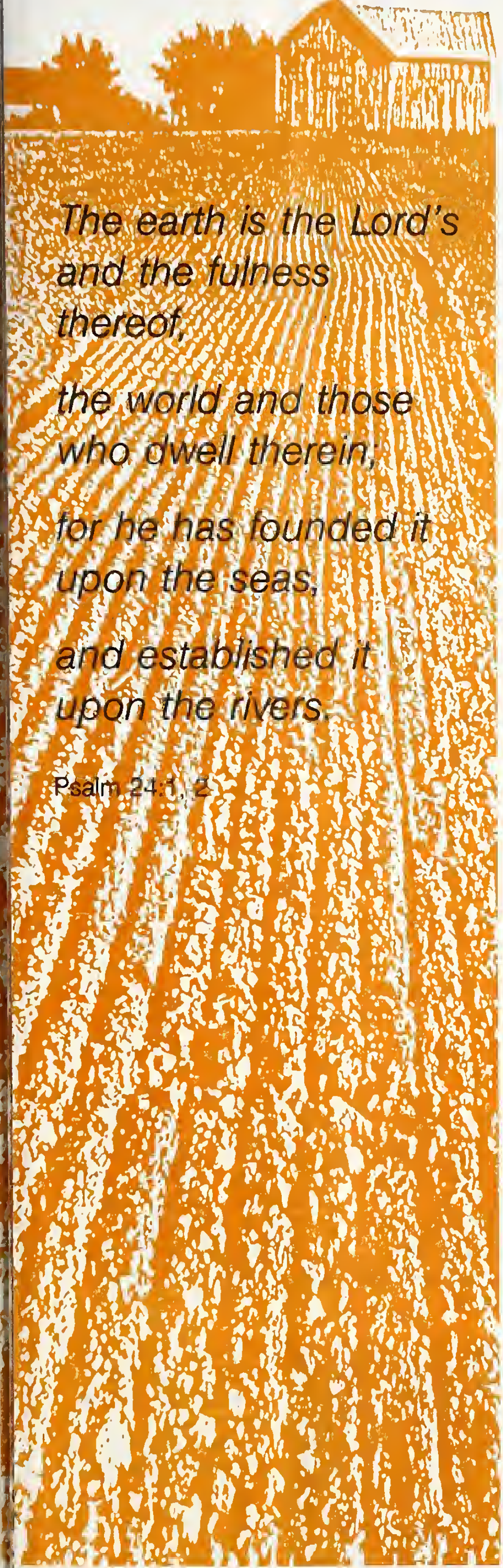
Rural people who make a difference

LaVonne Godwin Platt



David Hiebert

The earth is the Lord's
and the fulness
thereof,

the world and those
who dwell therein;

for he has founded it
upon the seas,

and established it
upon the rivers.

Psalm 24:1, 2

This article describes four rural people who are helping build a more just and sustainable society. The qualities we see in these individuals do not separate them from the rest of us. They represent other rural people who make a difference.

A concern for the land

"I have been telling my people everywhere that anybody who makes the soil less fertile is robbing people who come after us. I got interested in seeing just what could be done in stopping it, and that is why I became a farmer."

William H. Stauffer, pastor at Sugar Creek (Ohio) Mennonite Church, was testifying before the House Agricultural Committee of the U.S. Congress in March 1948, supporting soil conservation legislation. Stauffer's concern for land stewardship also led him to witness to the Ohio legislature about strip-mining laws.

Preacher, farmer, soil conservation advocate, William Stauffer shares his regard for the land in talks to farmers' institutes, Soil Conservation Service district meetings and church congregations.

"I have taken abandoned, worn-out land, and over a period of years have made it as productive as any land in Ohio," he says. "As a result, I have been traveling over the Midwest sharing with others the enthusiasm of going into a partnership with God in this great work of soil and water conservation."

For more than 20 years he was a soil conservation supervisor for the Tuscarawas Soil and Water Conservation District, which he helped organize in 1943. Under his guidance, nearly 1,000 farmers became cooperators in soil and water conservation plans.

Now 77, William Stauffer is pastor at two United Church of Christ congregations. In that capacity, and as a frequent letter writer to several Mennonite publications, he continues to suggest ways to live according to the belief that "the earth is the Lord's."

Understanding and shaping public policy

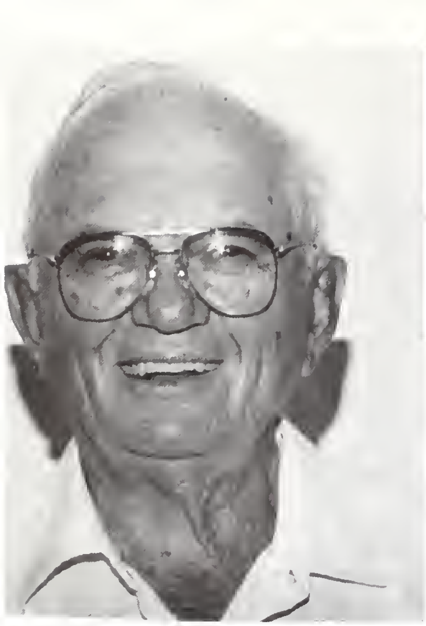
Gladys and Raymond Regier are interested in public policies that support family farms. For Raymond the connection goes back to the 1870s, when his ancestors were able (because of federal land policy) to obtain the land near Moundridge, Kan., where he and Gladys farm. He sees a need to try to understand and shape public policy. "To address the basic situation we need to talk about the politics of what is going on," he says.

The Regiers believe that people should realize there are constructive alternatives to present farm laws. Pro-

According to the Mosaic covenant that shaped Israel, the land belongs to God. In contrast to the world around, neither the king nor the priests nor the state nor the people shall own the land, for it belongs to God. "No land shall be sold outright, because the land is mine, and you are coming into it as aliens and settlers," says God (Leviticus 25:23, NEB). This principle is reaffirmed elsewhere as well: "The earth is the Lord's and all that is in it" (Psalm 24:1, NEB); "For the world and all that is in it are mine" (Psalm 50:12, NEB).

This principle means that God intends for the land itself to be shared justly and fairly among all persons in society. No one can claim a piece of land as his own, to do with as he pleases, for the land belongs to God. All persons are stewards of that which belongs to someone else, and not masters able to dispose of it as their own. The proper role for humankind is to live in a relation of humility, trust and obedience toward God. S. Roy Kaufman, "Trust God and Care for the Land," chapter 2 of *Hope for the Family Farm*, edited by LaVonne G. Platt (Faith and Life Press, 1987)

LaVonne G. Platt



William Stauffer

Gladys and Raymond Regier

Mark Epp and Cathy Wismer

posals being discussed more strongly support family farms.

Raymond says, "It's important to recognize the ideological battle that is going on between a narrow 'market economy perspective' and a broader perspective that upholds the concept of family farm agriculture that has shaped the nation." Gladys agrees. "We have plugged into the idea that the family farm and wider distribution of the land is a good thing."

Raymond fears that today's U.S. farm economy is in danger of moving in the direction of countries like Brazil, where the government consciously shaped society to benefit only a few elite and powerful people. Rural people, forced off their land and into the cities, were damaged by the policies.

Gladys' past leadership in the Harvey County Homemakers Extension Council and Ray's former work on the board of the Mid-Kansas Cooperative are expressions of their community ties that help them keep in touch with how issues affect their lives and other people's lives. They work in the church at local, district and conference levels. Relating to ecumenical concerns, Raymond serves on the Kansas Interfaith Rural Life Committee.

Ray's interest in public policies prompted him to lead workshops for the Center for Rural Affairs during congressional debate on tax reform in 1986. He also serves on the board of a family farm advocacy group, the Kansas Rural Center. Both participate on the Kansas Farm Crisis Committee, currently in a task force formulating a "Mennonite vision for the future of agriculture."

Raymond and Gladys Regier are informed and active on rural issues. "You have a little interest and it keeps growing," Gladys says.

Developing land and people relationships

Working with Bolivian peasants, sharecroppers in the American South or midwestern farmers near his Nebraska home, *Mark Epp* focuses on issues that affect global food policy and basic people-land relationships.

For five years in the 1970s Mark was a Mennonite Central Committee volunteer in a United Churches project in Bolivia. The project helped Andean highlanders who were moving as pioneers to the subtropical lowlands. At first Mark designed and implemented an agricultural program that focused on gardening and other lowland cropping practices. Later he directed the orientation program for the new colonists, working with a staff of 30 people, mostly Bolivians, to help landless, impoverished highlanders become landowners and productive members of society.

Returning to North America, Mark worked for nearly four years at the Frank Porter Graham Center, a demonstration farm and educational training project of the Rural Advancement Fund/National Sharecroppers Fund. He worked in the education program, coordinating training of outreach workers to help rural people become economically, socially and politically empowered.

Mark helped organize a citizens group that was able to stop plans for a hazardous waste landfill in the county. It was an example of "everyday, common people who had an amazing impact on the county and state and on a multimillion-dollar corporation," he says.

Mark returned to Nebraska to farm when his father retired, and he continues to work with people to broaden perspectives. Each winter he has worked with the Center for Rural Affairs, helping organize defense of a constitutional amendment that restricts non-family corporations from owning and operating farms in Nebraska. He has also met with workshop groups to explain the new Chapter 12 bankruptcy law and has organized support for a mandatory mediation bill in Nebraska.

In 1985 Mark married Cathy Wismer. They recently bought 80 acres of rolling hillside along the Blue River Valley south of Henderson. They plan to set up a diversified farm, raising livestock and a variety of crops, fruits and vegetables. "We hope to make decisions based not only on what's profitable but what's good for the land," Mark says.

Cathy and Mark have a dream of providing summer jobs to inner-city young people or to refugees from Central America.

In his chapter in *Hope for the Family Farm* (see News and Resources) Mark Epp describes the jubilee provision to implement God's concern that all people have "access to the land for life and livelihood." People who know Mark and Cathy attest that they are applying the jubilee concept in their lives.

LaVonne Godwin Platt, Route 2, Newton, KS 67114, is a member of Bethel College Mennonite Church.

Bible study on Colossians 2:1-23

Help! The church is in trouble

Anne Neufeld Rupp

Put yourself into Paul's sandals. He is in prison. So are Aristarchus (4:10) and Epaphras (Philemon 23). What will happen to the new churches?

Throughout the years Paul has been hammering out a theology, placing central emphasis on the resurrected Christ and what that means for the church. There are no books. These letters are circulated to encourage and keep the church on even keel.

But the church is in danger. Various philosophies and interpretations infiltrate it. As the gospel moves into different cultural settings, it is being reinterpreted. Church members have to discern between interpretations of faith within a cultural context and false teachings that take away the true meaning of the gospel.

The Colossian Christians are in danger of being enamored by some troublesome ways of interpreting the faith. Paul has matured and grown through prayer and experience. Led by the Holy Spirit, he presents in Colossians the most complete vision of Jesus Christ and the church that we find in the New Testament. This vision counteracts any deviations that may be taking place. This is the central emphasis of chapter 2.

Chapter 2 is hard to outline. The drama is rising; the conflict is being introduced. Epaphras has brought not only good news to Paul but also worrisome news.

Paul's concern (2:1-6). Paul expresses concern for the churches in Asia Minor, emphatically stating the supremacy of Christ and the importance of love in their relationships. The first warning appears in 2:4 against those who are trying to influence the church with a gospel that is a delusion. Paul directs them in 2:6 to the centrality of Jesus Christ as Lord, in whom they are to live. He challenges them to a mature faith that is "rooted, built up, established."

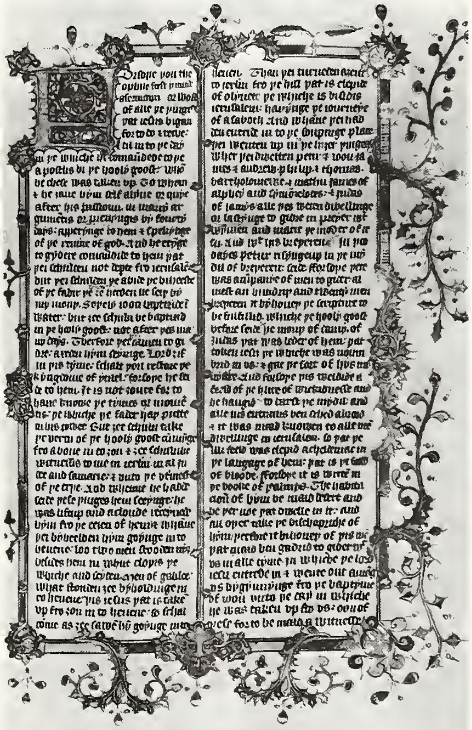
Paul's warning (2:8-23). We don't know what the controversy at Colossae was all about. Paul only alludes to it, but his original readers knew what he was talking about. Influences of Judaism and Greek philosophy and religion seem to be evident here.

The philosophy that has crept into the church, says Paul, is empty deceit, humbug. He corrects a teaching that is endangering the church, namely human tradition and a form of mysticism that worships angels as intermediaries.

Paul emphasizes (2:9-14) that all fulness, rule and authority are in Jesus Christ. Any other powers have been disarmed through Jesus' death on the cross. There is no need to return to the legalisms and traditions of the past.

Read the section that follows (2:16-24) against Paul's view of the triumphant, all-sufficient Christ described earlier. To appease the angel worshipers, the philosophy taught cultic rites related to specific festivals and new moons (2:16), taboos about eating and drinking (2:16), regulations (2:21) and a rigid, ascetic lifestyle. This may be an allusion to Gnosticism, which held that the human body was evil, requiring the mind to drum it into submission through self-denial and rigorous discipline (2:23).

There were no books. Paul's letters circulated to encourage and keep the church on even keel. (This is a page from the Wycliffe Bible, dated about 1397.)



British Museum

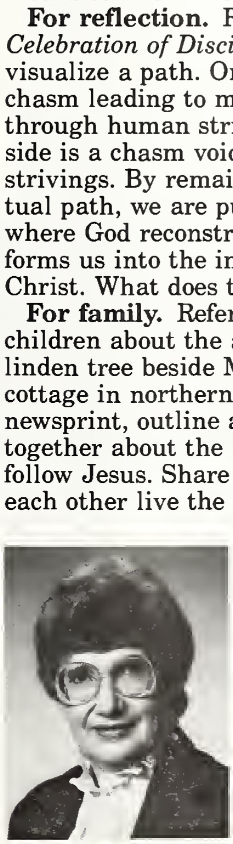
Paul challenges the Colossians to be more discerning (2:20), to realize that they sever Christ (the Head) when the body negates its total dependence on him. Christians, concerned about an ethical lifestyle, may easily fall prey to something that appears wise but is not. Self-discipline is essential but does not transform attitudes, motives and passions (2:23). The basis and victory of the Christian's faith life is found in 2:6.

Paul emphasizes that all rule and authority are in Jesus Christ.

For study. In 2:9-15 Paul counteracts the philosophies by listing what it means to live "in Christ." List these.

For reflection. Richard Foster, in *Celebration of Discipline*, asks us to visualize a path. On one side is a chasm leading to moral bankruptcy through human strivings. On the other side is a chasm void of any human strivings. By remaining on the spiritual path, we are put into a place where God reconstructs and transforms us into the image of Jesus Christ. What does this mean to you?

For family. Refer to 2:6 and tell the children about the ancient, weathered linden tree beside Menno Simons' cottage in northern Germany. On newsprint, outline a large tree. Talk together about the "roots" needed to follow Jesus. Share ways you can help each other live the Jesus life.



Anne Neufeld Rupp is co-pastor with her husband at Alexanderwohl Mennonite Church, Goessel, Kan. This is the third in a series of five studies on Colossians.

The farm crisis:

Dennis Webber

Of all that has been said about the farm crisis, little comes from a purely Christian viewpoint. To be sure, agriculture's problems effect farmers and ranchers regardless of their personal faith. Whether Christian, atheist, nominal church attender or Buddhist, if we're on a family farm, we're in this together. God causes it to rain on the righteous and the unrighteous, or in Montana's case until last year, causes it to not rain on both.

Besides drought and grasshopper plagues (sounds like Exodus), the farmer/rancher has been facing low product prices, competitive foreign markets, changing government policies, high production costs, high interest rates where loans can even be secured, devalued land and low used equipment prices. How does the born-again follower of Jesus Christ handle stressful situations?

I'm not a farmer. I'm a pastor to farm families, a small-town boy who chooses to live and minister in the country, and I'm married to a farmer's daughter. My thoughts come from speaking with farmers, reading and personal observations.

The farm crisis especially affects a rural state like Montana and a predominately rural people like the Mennonites. Our churches are directly influenced by a downturn in farming. We are told (Romans 12:15) to "weep with those who weep," and there are many brothers and sisters weeping in our communities today.

The Lord's comfort. A comment I frequently hear is, "I don't know what I'd do if I didn't have the Lord." A personal relationship with Jesus Christ as Lord and Savior, the guidance of God's inspired Word, the comfort of God's Spirit and of his people can never be underestimated. Special passages like Romans 8, Philippians 4 and 1 Peter 5:7 ("Cast all your cares upon the Lord for he cares for you.") and others are precious to any believer going through hurt and loss. Economically strapped Christians can trust and apply God's love, hope and faith in trying times, then reach out to others who know nothing of Christ's "peace that passes all understanding" (Philippians 4:7).

Jean N. Regier

If death can't separate us from God's love, can a low crop price or an extended drought or wet spell or persistent creditors?

Could our shared economic problem provide an opening for sharing the Good News? As serious as financial pressures are, the born-again Christian farmer/rancher realizes that "this earth is not my home, I'm only passing through" and, "We brought nothing into the world and we can take nothing out of it" (1 Timothy 6:7). Jesus is still on his throne, the hope and reality of eternal life in Christ begins the day we trust him, come boom or bust.

The ordering of priorities. Some churches and communities have gone their separate ways when times are good and come back together when times are hard. Is this one reason the Lord has allowed the current economic conditions coupled with weather instability? Have materialism and riches chipped away at our love for God and our brothers and sisters? Do we need more confession and sharing, more visiting and support, more unity, mutual encouragement and mutual aid? Many Christians in rural areas are seeing that "it's not so easy to criticize when we're all in the same boat." When things are going well, it's easy to forget that we are dependent members of the body of Christ.

One group commented that in spite of tough times, the church budget has held up amazingly well. "The people rise to the occasion. They dig up the money somewhere." May we also keep digging up our faith.

The need for perspective. Farm folks see the ripple effect of bankrupt farms on implement dealers, bankers, small businesses and towns. Several farmers have mentioned being more aware of others in trouble: the unemployed, for example. When financing gets tight and prices go down and farming is seen as unattractive, farm families see other benefits in their business/lifestyle. (I believe farming is both.) Gardening and canning, fresh meat, clean air and rich soil, wide open spaces and being at least partly one's own boss are all fringe benefits that are invaluable. Some farmers/ranchers didn't realize how good they had it until they almost lost it.

Many have seen again the need to

one pastor's perspective

trust the Lord "in whatever state that I am" (Philippians 4:12), including the state of confusion or the state of Montana or wherever you live. Farming is not unique among industries going through changes in our high-tech, bigger-is-better society. Jesus Christ has seen his church through many challenges and trials. The gates of hell have not prevailed, and they won't this time either.

The opportunity to help. How can individual believers and the local church help a farm family in need? Churches won't be able to co-sign the loan or bail someone out. Even limited cash or food donations or loans are often viewed as handouts. But the early church practiced love offerings for the needy so that "he that gathered much did not have too much, and he that gathered little did not have too little" (2 Corinthians 8:15). Could pride be as big a sin on one side as indifference is on the other?

Even if financial aid is impossible, could we as Christians give more spiritual and emotional aid in times of foreclosure, belt-tightening and discouragement? Are our pastors and church leaders sensitive to calls for help?

Do all of us have on our "listening ears and helping hands"? Are we willing to share our concerns and needs with at least one or two close Christian friends? Are we willing to look at our competitive business practices and "shrewdness" for what they often are: greed, lying, stealing, sin? Are we willing to "bear one another's burdens and so fulfill the law of Christ" (Galatians 6:2)?

I can't believe that a Mennonite Christian response to foreclosure and bankruptcy, farm or otherwise, is to gossip about it to everyone except the brother or sister involved and then to mumble a half-hearted greeting the day of the auction sale. Whether the economic and weather conditions will improve soon is debatable. What isn't debatable is the need for love that forces outsiders to "see how they love one another."

Phone calls or simple gestures may be resented as prying, though most will not if done in Christlike love. Christian farm families and business-people can offer various opportunities. Just having someone to listen to and go the second mile with is often enough. One farmer said that it sometimes seems worse to talk about conditions. There is "a time to keep silent" (Ecclesiastes 3:12).

Have we made ourselves available? Have we made ourselves vulnerable? Have we put ourselves in our farmer friend's work boots, seeing years of hard work coming to naught? There is a time to consider past mistakes and sins in any venture—but I believe guilt-producing statements like, "Serves him right for expanding so big" (whatever big is) or, "That was poor management. If it were me . . ." are counterproductive. The agricultural crunch is so widespread that it *could* well be me some day. The Holy Spirit will convict of real guilt. We do not need to add to the false guilt.

I believe Christians should be optimists because we follow the Lord of Lords and the King of Kings, Jesus Christ. We can face an uncertain future as rural people not because of a rugged individualism, not because we're so self-reliant and hardworking, not because agricultural downturns are natural and eventually lead to upturns. We can face an uncertain future because Jesus is Victor. If death can't separate us from God's love, can a low crop price or an extended drought or wet spell or persistent creditors? May we as Christians and Mennonite churches be as faithful and as solid a support as our Lord is, "a very present help in times of trouble" (Psalm 46:1).

Whether facing a farm crisis, a death, a sickness, family stress, discouragement, disappointment, broken dreams or any other trauma, we can know that Jesus is sufficient for the moment. "God won't test me beyond my means," said one farmer. "I just hope it won't go as far as losing the farm." I hope that too. Whatever happens, Jesus will "never leave us or forsake us" (Hebrews 13:5). But will my fellow brother and sister forsake me? Will my church? Have I given them the chance to help?

May a deep love and recommitment to Jesus Christ and a deep love and commitment to each other see us through this crisis so that we can face the next one, and the joys, with "a hope that makes not ashamed" (Romans 5:5).

Dennis Webber, Route 1, Box 35, Bloomfield, MT 59315, is pastor at Bethlehem Mennonite Church, Bloomfield.

An all-purpose tree in Nigeria

A group of Nigerian farmers in the central Nigerian village of Panyam planted leucaena trees in their fields this year at the beginning of their rainy season. Planted in alleys within the cropland, the trees will help cut down on erosion.

The leucaena tree fixes nitrogen from the air, thrives in a tropical climate and has been used to help control erosion, reports Mennonite Central Committee co-country representative Susie Ford. The leaves and branches can be harvested and used as fertilizer for crops. The tree also provides much-needed firewood.

Alley cropping, or planting the trees in rows within cropland, is a new technique that MCC agriculturist Murray Nash is teaching farmers to use.

MCC supplied plastic seedling bags to encourage farmers to plant leucaena trees on their land. A nursery cared for the seedlings until the rainy season began in early May, when the farmers planted the seedlings.

Nash says the nursery grows a variety of trees, including local fruits, citrus, shade and firewood trees. The nursery workers sold 5,500 seedlings in local markets last year, he adds.

If planting leucaena trees in alleys around other crops catches on in this central Nigeria region, the tree could become important to agriculture in Nigeria, says Ford.

Margaret L. Hudson: believer & sculptor

Virginia Hearn

Lois Deckert

Earth's patterns in the clayboundness of life are in Margaret Hudson's sculptures. They exude joy. Like the paradoxes of the medieval mystics, some sculptures are solidly ethereal. Others seem to soar. The cold, iron-browned clay warms the spirit with its massive joy.

When I saw the pictures of Margaret's sculptures, the latent artist in me reached out to her, the working artist. I discovered that this artist is integrated, expressing her faith through all of life. Peacemaking, witnessing, loving, praising and grieving all interact in her art and find expression in clay and in words.

Art became important to Margaret at around age 40. Sculpture expresses the ongoing struggle of her faith. She sculpts her great figures and her whimsical animals with committed caring. The pieces celebrate God's creation. They are expressions of God's goodness. They joyfully depict the wonder of the life God gives us.

Talking to Margaret, seeing her shop and her studio awakened my delight. I saw her backyard on a cloudy day last autumn. Fallen brown leaves rustled as we walked about the outdoor cathedral dimness. Groups of figures or solitary pieces produced a feeling of life though I knew they were not living. As Margaret talked, I realized that the brightness of her life gave the sculptures that sense of lifelike expectancy.

After a visit to Guatemala, Margaret did a series of sculptures—two children playing, two women conversing, a woman bearing a burden to market, a woman preparing food and a woman praying. The lower part of the praying figure cracked in the kiln—open cracks not easily hidden. The worshipful upper half remained intact. Margaret did

Michael Tilden

Margaret Hudson at work in her studio

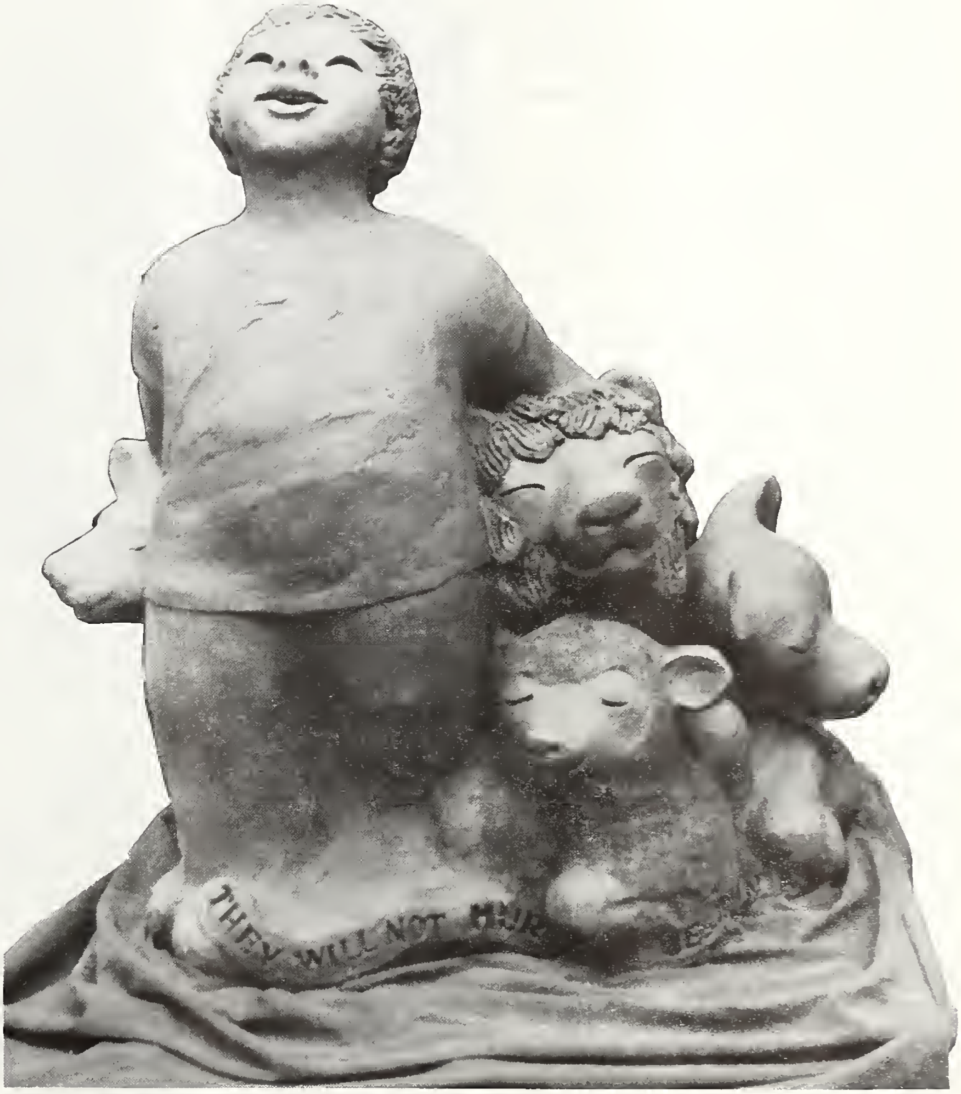
The pieces celebrate God's creation. They are expressions of God's goodness. They joyfully depict the wonder of the life God gives us.

not throw away this seemingly flawed figure; rather it spoke to her of Christian serenity, worship, prayer within the volcanic explosiveness of Central American life. I, too, felt broken and cracked and I, too, found peace, serenity and worship in prayer. The Guatemalan praying woman symbolized our human relationship to a loving, forgiving God. Margaret is so full of celebration that it pours out on others.

Margaret has begun sculpting huge flower-petal shapes. The individual petals grouped together form space-and-clay harmony. Margaret expresses the significance of these shapes in her own words.

"Last summer exploded in a burst of new ideas and directions, a surge of energy and joy. Flower petals, flowers, waves—all full of vitality and life. Then a doctor's X-ray sent me into a tailspin, and my sculptures bent earthward as I faced my own mortality. 'Only cysts,' the reports came back. 'Everything is fine.' But the joy, the pain and the struggle are chronicled here in clay."

Lois Deckert is editor of Window to Mission, *Box 347, Newton, KS 67114.*



"The Peaceable Kingdom" (26" tall by 30" wide by 24" deep) by Margaret Hudson, was auctioned at the West Coast Mennonite Relief Sale, Reedley, Calif., on April 4. Margaret is a member of Fresno Community Church.

More than 5,000 Mennonites attended Purdue '87, the biennial General Assembly of the Mennonite Church, which took place July 7-12 in West Lafayette, Ind. The youth convention drew 2,752 participants, compared with 2,047 adults. Nearly all 260 delegates representing 22 conferences in the United States and Canada encouraged the church's governing body to find a way for church institutions to respond to the consciences of employees who object to paying that portion of their taxes destined for military use, even if such action involves civil disobedience. In a session on farm and business concerns, John Halder said, "We must develop alternate profit centers." The delegates accepted a report on "Human Sexuality in the Christian Life." Consensus appeared to emerge for accepting people with homosexual orientation into the Mennonite Church as long as they do not practice a homosexual lifestyle. The delegates also adopted a statement on South Africa, urged by North American workers in southern Africa, which declared in part, "We express our solidarity with the majority of Christians in South Africa who believe apartheid is sin and incompatible with the Christian gospel."

NEWS

Seven area churches host 85th sessions

CMC holds the line at annual sessions

Clearbrook, B.C. (CMC)—In spite of a challenging theme, the mood of the 85th annual sessions of the Conference of Mennonites in Canada was one of holding the line in program and expenditures.

Over 800 delegates and guests from six provinces met here July 3-7 to discuss the theme from the Lord's prayer, "Thy Will Be Done on Earth," and participate in business, worship, inspirational meetings and workshops. The theme of the sessions was expanded through major addresses by historian and theologian Walter Klaassen, American social activist John Perkins, CMC chairperson Walter Franz and former missionary and Women in Mission coordinator Sara Regier. Several delegates from various provinces gave their stories on how God's will had been done in their lives.

Muriel T. Stackley

CMC delegates stand to affirm their new elected officers.

Business included resolutions on various program matters, associations with other church bodies and relationship toward government. Delegates approved motions to communicate thanks to the House of Commons for defeating the motion to reinstate the death penalty, a call for serious discussion on the federal level regarding justice in settling aboriginal rights and claims, and approval of new peacemaking initiatives on a congregational and conference level through the Christian Peacemaker Teams proposal. Program initiatives included accepting the findings of a Task Force on Poverty, which recommended further study on a congregational level, encouraging both women and men to consider entering ministry and Christian service in light of a growing shortage of pastoral leaders, and affirmation of the work of the European ministries committee, which works in cooperation with German Mennonite churches. A serious financial shortfall in 1986 led delegates to approve a revised 1987 budget in line with 1986 receipts. Approved also was the 1988 budget of $3,392,991.

Participants also heard greetings from a five-man Baptist delegation from the Soviet Union, an update on the multiconference development plan, Call to Kingdom Commitments, and reports from associated organizations—Canadian Women in Mission, Mennonite Central Committee Canada and Mennonite Foundation of Canada. Sessions for youth and children were held concurrently with the delegate meetings.

The Conference of Mennonites in Canada is an association of 29,000 members in 154 congregations located in seven provinces. Three boards—Congregational Resources, Native Ministries and Canadian Mennonite Bible College—implement the programs of the CMC. Seven area churches with a team of over 300 volunteers hosted the convention at the Clearbrook Community Centre. *Brenda Suderman*

The Canadian House of Commons voted 148-127 on June 30 against reinstating the death penalty in Canada. The so-called "hanging bill" was defeated in what was called a conscience vote. Some members of parliament voted against the majority opinion of their constituency but with their conscience. According to William Janzen, director of the Ottawa Office of Mennonite Central Committee Canada, "This means that for the foreseeable future [the death penalty] will not be an issue on Canada's political agenda."

At 9 a.m. on Aug. 3, Mennonites in Edmonton gathered to organize response to that weekend's violent storms that left 24 dead and at least 300 injured. Virginia Janzen, First Mennonite, is the local Mennonite Disaster Service representative. Faith Mennonite Church (403-477-7309) served as the center for MDS information. The provincial government has expressed need for organized groups like MDS to come in for long-term assistance. Henry Goerzen, Alberta's adviser to *The Mennonite*, said damage value had been raised to $100 million. "The hail storm accompanying the tornadoes did extensive crop damage," he said.

The London (England) Mennonite Fellowship's way of making decisions is having an impact on other churches in England. In January the Mennonite group's procedures for decision making by mutual consent was chosen by Administery to be the subject of one of its *Adminisheets*, which will be distributed widely among English churches.

Resolutions passed by the delegates of the 85th sessions of the Conference of Mennonites in Canada

1. Greetings to the Evangelical Mennonite Mission Conference on the occasion of its 50th anniversary.
2. Call to parents to encourage children to consider service and ministry, to congregations to discern gifts in Christian ministry and service, to "our Conference(s)" to provide educational experience in all provinces to test and develop ministerial gifts.
3. Call to the Canadian government to complete confederation to recognize aboriginal self-government for native citizens.
4. Affirmation of CMC General Board's stewardship education.
5. Communication of thanks to members of parliament who rejected the motion to approve in principle the reinstatement of capital punishment.
6. Affirmation of European Ministries Committee work in West Germany and the Soviet Union.
7. Welcome of the new Mennonite Conference of Eastern Ontario.
8. Commitment to inclusiveness: growing involvement in the Evangelical Fellowship of Canada and the Canadian Council of Churches; recognition of ministering gifts of women; sensitivity to language; response to the poor and unemployed.
9. Expression of gratitude to God for the conference leadership and the just-completed sessions.

Bernie Wiebe, center, former editor of The Mennonite, *visits with members of the five-man delegation from the Soviet Union who brought greetings and sang for the 85th sessions of the Conference of Mennonites in Canada. Wiebe also served on the program committee.*

Muriel T. Stackley

Faith Housing and Job Training, Inc., a not-for-profit housing rehab program, seeks a contractor/builder with broad residential rehabbing skills and ability to train an assistant. This program is associated with **Community Mennonite Church of Markham, Ill.** Salary is negotiable with a starting date around **Sept. 1.**

Contact Vince Albrecht at (312) 957-8050 (day) or (312) 331-6151 (evenings) or send resume to Faith Housing and Job Training, Inc., 155th and Furlington, Harvey, IL 60426.

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On May 3, Ron Susek of Continental Christian Crusades, Inc., of Gettysburg, Pa., completed a week of evangelistic meetings at Kelowna, B.C., with a capacity crowd of 2,160 at the concluding service. One hundred sixty-three responded to the invitation that evening. Some 40 pastors were involved in the meetings.

To celebrate next year's 1,000th anniversary of the arrival of Christianity in Russia, the Baptist World Alliance and Mennonite organizations will make the largest gift ever of Bibles to Christians in the Soviet Union. In February BWA general secretary-treasurer Gerhard Claas requested permission to import 100,000 Russian-language Bibles, while Mennonite World Conference executive secretary Paul Kraybill requested permission to import 10,000 German-language Bibles. In addition, 8,000 Bibles in the Moldavian language will be imported.

The entire student body of Mennonite Collegiate Institute, Gretna, Man., participated in the school's annual work day on May 12. Students assisted with clean-up and maintenance work at Camp Assiniboia and Koinonia, the town of Altona, Winkler Bible Camp, Elim Bible Institute, Habitat for Humanity, Morden Research Centre and MCI. The over $14,000 raised will help finance projects initiated by the 1987-88 MCI student council.

Hope for the Family Farm *calls for covenant with the land*

Newton, Kan. (GCMC)—*Hope for the Family Farm* is not so much about the current farm crisis as it is about "people in relationship with each other, the land and the Creator," said editor LaVonne Godwin Platt in an interview.

Recently published by Faith and Life Press of Newton, this 231-page book examines what it means to "have dominion . . . over all the earth" (Genesis 1:26) through the eyes of 20 writers, most of whom are Mennonite. In an opening chapter, "Trust God and Care for the Land," S. Roy Kaufman states the theme well when he writes, "The struggle is not for our land, our rights, our lives, but instead an effort to see that the land is cared for and used in a way that pleases God, that serves the welfare of all persons, and that enhances the land."

While the premise is biblical, *Hope for the Family Farm* also provides a history of the conditions and policies that have shaped family farms and rural communities. Mennonite, Amish and Hutterite models of farming are looked at in particular.

In addition the book makes an important connection between rural and urban people in North America as well as the rest of the world. "We are all tied to the land," said Platt. "What happens to the migrant worker, the peasant farmer in the Third World or the Mennonite farm family has an impact on all of us."

Hope for the Family Farm can be ordered for $7.95 (U.S.) from Faith and Life Press, Box 347, Newton, KS 67114, (316) 283-5100, or for $10.95 (Canadian) from Faith and Life Press, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, (204) 888-6781. Two added features of *Hope for the Family Farm* are the study questions that follow each of the 13 chapters and the list of resources. *Carla Reimer*

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The King of Thailand turns 60 on Dec. 5, 1987. It is a custom for the king to order the release of prisoners and perform other magnanimous acts on special occasions. He is expected to release some 30,000 criminal but not the 79 political prisoners now being held, according to the Union for Civil Liberties, a leading human rights organization in Thailand. Appeals for the release of political prisoners can be sent to His Majesty the King, Chitralada Palace, Bangkok, Thailand.

The Church of the Brethren at its annual conference in Cincinnati installed a black man as moderator for the coming year and a woman as moderator-elect. In public policy areas the Brethren addressed the issues of AIDS, capital punishment, genetic engineering and war tax resistance and approved a resolution directed at the current U.S. administration and Congress. Delegates opposed the death penalty and took a positive stance toward genetic engineering. Delegates listed three threats to harmonious relations in society: obsessive anti-communism, covert warfare and a lack of integrity in the U.S. government.

Peace Mennonite Community Church, Aurora, Colo., observed a charter membership Sunday on June 7. Approximately 90 people attended the worship service, which included baptism and communion. Thirty-three were received into membership, and nine adults were baptized. The congregation affiliates with the Mennonite Church and the General Conference Mennonite Church.

Taiwanese congregation organizes in Buenos Aires

Buenos Aires, Argentina (MWC)—In its first two months of regular worship services, the newly organized Taiwan Mennonite Church of Argentina has seen growing participation, and a provisional committee has been elected, reports chairman Yang Ming-Chou.

Mennonite immigrants from Taiwan, who live in scattered locations around Buenos Aires, gathered at the Floresta Mennonite Church building in the central part of the city for their inaugural service on April 5. Tito Gutierrez, pastor of the Spanish-speaking Floresta congregation, offers the sermons for the regular Sunday afternoon Taiwanese services.

Translation is provided by some of the younger members who speak both Spanish and Taiwanese.

"The number of our participating members has been increasing during the past two months, while a stable average is observed at 40 people a week," reports Yang. Most of the members immigrated directly from Taiwan, coming from about 10 Mennonite families of Taichung and Taipei. Among the group are grocers, restaurant and bakery owners, acupuncturists, teachers and a diplomat.

The Mennonite group in Argentina has already been approved for membership by the Taiwan Mennonite Church Union on the island of Taiwan. The Taiwan church sent Simon Wung and Andrew Lu to preside at a thanksgiving service July 26 in Buenos Aires in commemoration of the founding of the new congregation.

Yang expressed gratitude for "deeds the Lord has done among us, making commencement of this church possible through his promising will." He offered "thanks also for the assistance and collaboration from brothers of the Argentina Mennonite Church, who take good care of us and share with us their chapel."

The six-member provisional committee will be responsible for developing plans for the Taiwanese congregation. Since no pastors are among the Taiwanese membership in Argentina, the group is exploring possibilities for inviting a missionary to work with them. *David Shelly*

First Mennonite Church, 11125-76 Ave., Edmonton, AB T6G 0J9, is searching for a **pastor** beginning August or later. Experience and seminary training are preferred. Please send your inquiry to the search committee.

COM holds seminar for missionaries

North Newton, Kan. (GCMC)—Eighteen missionaries for the Commission on Overseas Mission of the General Conference Mennonite Church attended a seminar here at Bethel College Mennonite Church July 10-16. The seminar was geared for new missionaries as well as those who were returning for North America Assignments, said coordinators Bruno and Wanda Derksen Bergen. Resource persons were John and Naomi Lederach, Mt. Gretna, Pa., and Lawrence Yoder, Harrisonburg, Va. The Lederachs, known for work in family life, spoke about relationships. Yoder (at left in photo with Dolores Logan, M.D., COM appointee to Taiwan from Regina), director of the Center for Evangelism and Church Planting at Eastern Mennonite Seminary, led sessions on cross-cultural church planting.

Carla Reimer

The Mennonite Historians of Eastern Pennsylvania have been awarded a 1987 Museum Assessment Program grant of the Institute of Museum Services of the Smithsonian Institute by the American Museum Association. The grant of $1,400 will be used for an on-site visit by a professional museum consultant to evaluate the MHEP program.

The board of Mennonite Central Committee Manitoba recently decided to keep the province's Ministry to Agriculture program going for at least two more years after hearing about the continuing need to support farm families. "Farming is a strange occupation," says Ed Cornelson, who directs the program. "With the warmth of the sun and the possibility of seeding again it's amazing how the spirit, the atmosphere has changed." But by fall farmers will have to cope with the fact that the check they receive for efforts is 20 percent less than last year, a disastrous one for many.

"Building Community" is the name of a retreat for people with disabilities, their families, friends and interested others. It will be held Sept. 11-13 at Hidden Acres Mennonite Camp and Retreat Centre near New Hamburg, Ont. Costs are $50 for adults, $25 for children under 12, while children under 4 are free. Resource people include Michael Schwartzentruber, Jan Kraus-Schwartzentruber and Stuart Schroeder.

More than 480 die in attack on Mozambican village

Akron, Pa. (MCC)—More than 480 people were killed in an attack by anti-government rebels on the coastal town of Homoine in Mozambique's Inhambane province on July 18. Homoine is about 300 miles northeast of Maputo, the capital of Mozambique.

Official reports from the scene of the killings indicate that the Homoine townspeople had been forced to march along a road and were killed as they walked, the *New York Times* reported July 22. People in the area surrounding the town were also killed.

The rebels started their attack at the town's 50-bed hospital. Only one person of the hospital staff was alive at the end of the 10-hour attack, which began at 5:45 a.m.

Mark van Koevering, Mennonite Central Committee agriculture worker who had moved to the town only 10 days earlier, was in a hotel, just a block from the hospital during the attack. He was living in the hotel because construction of the house where he will live is not yet completed.

Van Koevering, from Rockford, Mich., and a member of the River Terrace Christian Reformed Church in East Lansing, Mich., was not harmed during the attack. "My only pain is the death of so many people," he told João Muthombene July 21. Muthombene is Van Koevering's supervisor and director of the projects department of the Christian Council of Mozambique.

When the attack ended, Van Koevering was among the first people to begin moving the injured to Maxixe, a town 24 kilometers (about 15 miles) east of Homoine, for treatment. The survivors also fled to Maxixe, where security is now very tight.

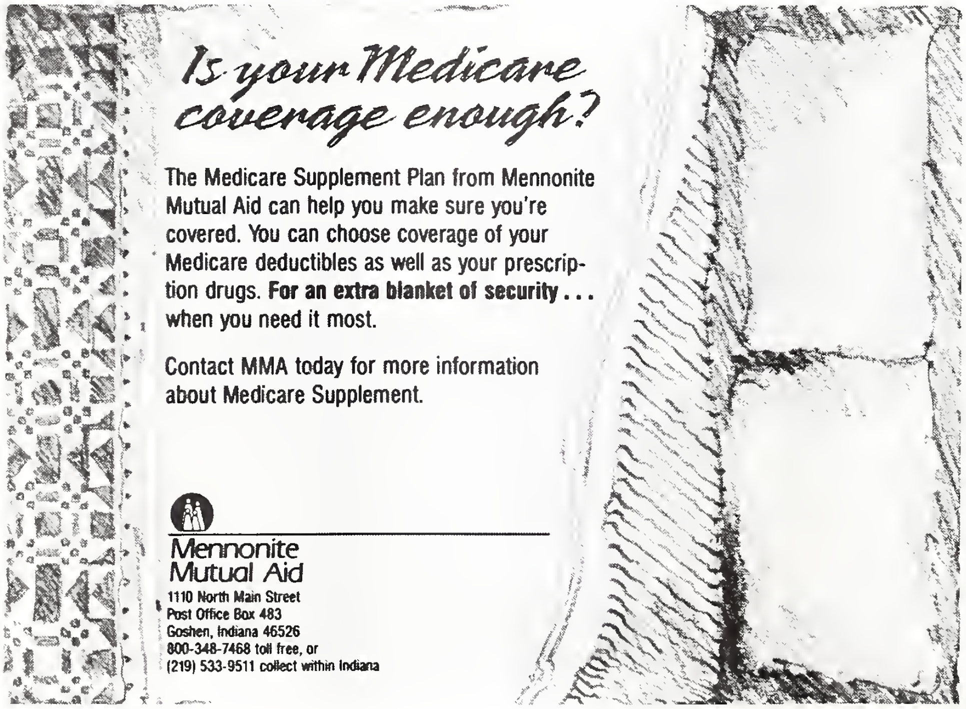
Homoine is the administrative center of Chinjinguir, a 20,000-hectare (49,400-acre) area that was once a "major breadbasket for the southern half of the country and that could again provide substantial amounts of food," notes James Shenk, director of MCC East Coast, who worked in Mozambique from 1982 to 1986. "How sad that the rebels chose to attack this area now, at a time when about 4.5 million of Mozambique's 14 million people face starvation."

The area is "at the heart of a government attempt to allow more free enterprise and to support private and family agriculture," he continues. "Mozambican churches, through the CCM, have provided 1,000 ox-drawn plows, seeds and thousands of agricultural tools to families there."

Government officials in Maputo, the capital, blame the South African-backed Mozambique National Resistance, known as Renamo, for the attack. Renamo was organized in 1976 by white-ruled Rhodesia, now Zimbabwe, and has been waging a war of terror and destabilization in Mozambique ever since.

This 11-year war has forced many people who could grow food to leave their homes in the countryside, noted Dinis Sengulane, Anglican bishop from Mozambique, in a May 7 chapel service at MCC headquarters in Akron. This has exacerbated the food shortage caused by drought. The war has also destroyed more than 200 health-care centers and rural hospitals.

"The churches in Mozambique pray and work constantly for peace," Sengulane said. But calling for peace in the midst of war is difficult, he observed. It is too easy to be perceived, wrongly, as taking one side or another. "We



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The problems of development are connected with those of the environment, and together they are becoming so serious that they threaten the survival of humanity. That is the message of the United Nations' World Commission on Environment and Development, headed by Gro Harlem Brundtland, prime minister of Norway. The report calls for sustainable forms of economic development, with cleaner energy, more food production, better water conservation, more effective population control measures. The problems are so big and interconnected, it says, that they require much more cooperation among governments.

Brown installed as administrator of MCH

Verney Unruh

Roland Brown (left) receives from missionary and board chairman Sheldon Sawatzky the official seal of Mennonite Christian Hospital, Hwalien, Taiwan. At right is M. J. Kao, retiring administrator who served in that capacity for the past 13 years. Brown previously administered the hospital from 1955-1973 and then was medical director. He and his wife, Sophie Schmidt Brown, have worked in Taiwan since 1953. MCH has a staff of nearly 400, including 163 nurses, 22 doctors, 13 residents and six interns. Other foreign personnel, assigned through the Commission on Overseas Mission, are Lois Stolifer, director of nursing; Helen Willms, community health; Gladys Siebert, anesthetist and chaplain; Kenneth Steider, administrative assistant.

praise God that the church and its leaders have not been divided by war."

While Mozambican churches are not divided by the war in their country, the U.S. government is. The Reagan administration's strategy has been to increase ties to Mozambique's government in order to lessen that country's dependence on Moscow. In March it pledged $75 million worth of food aid.

A group of senators, though, are pressuring the administration to abandon its support for the Maputo government in favor of Renamo. They portray Renamo as an anti-communist insurgency with popular support. *Charmayne Denlinger Brubaker*

Umsiedler, immigrants of German ancestry, are once again leaving the Soviet Union in significant numbers. In the first three months of this year, 799 immigrants were received, exceeding the total number received in 1986. Fourteen percent of those were Mennonite. According to Edgar Stoesz, Mennonite Central Committee Europe secretary, "these statistics may reflect a new Soviet immigration law that went into effect last January."

A special health ethics hearing day is scheduled at the University of Winnipeg on Nov. 21. About 150 people from among Manitoba Mennonites—interdisciplinary health professionals and consumers—are being invited by Mennonite Mutual Aid and the Mennonite Studies Centre to the hearing day. For more information contact Mennonite Studies Centre, University of Winnipeg, 515 Portage Ave., Winnipeg, MB R3B 2E9, (204) 786-9895.

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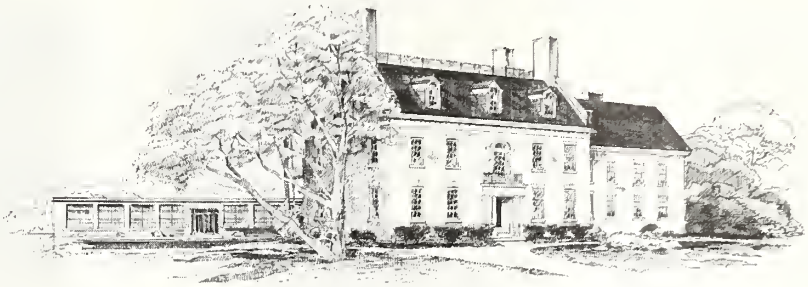

Welcome to the new OMSC and the first fall program in our new facilities in New Haven, Connecticut.

René Padilla is OMSC's first seminar leader in the new center in New Haven, Sept. 28–Oct. 2, 1987. Associated with the Latin America Mission, he is editor of Misión and General Secretary of the Latin American Theological Fraternity.

SEPTEMBER 28-OCTOBER 2, 1987
Mission in the Americas: A Latin American Perspective.* Dr. C. René Padilla, Latin American Theological Fraternity.

OCTOBER 6-9
The Mosaic of Mission: Biblical Paradigms for Mission Today.* Dr. David J. Bosch, University of South Africa. (Begins Tuesday morning.) Co-sponsored by Theological Students Fellowship.

OCTOBER 12–16
Church Witness in the Central American Maelstrom: The Protestant and Catholic Experience.* Dr. Guillermo Cook, CELEP, Costa Rica, and Rev. William Mullan, M.M., former Regional Superior in Central America, co-sponsored by Maryknoll Mission Institute and Theological Students Fellowship.

OCTOBER 26-30
Popular Religion in America and Beyond: A Missionary Challenge.* Dr. Paul G. Hiebert, Fuller School of World Mission. Co-sponsored by Princeton Seminary Center of Continuing Education.

NOVEMBER 3-6
Effective Communication with the Folks Back Home: A Writing Workshop for Missionaries. Robert T. Coote, Assistant to the Director for Planning and Development, OMSC.

NOVEMBER 10-13
Evangelicals and Roman Catholics in Mission: Convergences and Divergences. Rev. Thomas F. Stransky, The Paulists.

NOVEMBER 17-20
Rich and Poor: The Problem of Affluence in Mission. Dr. Jon Bonk, Winnipeg Theological Seminary.

DECEMBER 1-4
TLC for MK's: Tailoring Learning Conditions for Missionary Kids. Dr. Dellanna O'Brien and Shirley Torstrick, INTERFACES (International Family and Children's Educational Services).

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Holyrood Mennonite Church, Edmonton, is planning a 30th anniversary celebration for Oct. 10-11. All previous attenders and interested people are invited to a weekend of sharing and fellowship. For more details write Jan Steckly, 9505-79 St., Edmonton, AB T6C 2S1.

"Lord, Teach Us to Pray" was the theme of a prayer retreat held June 5-6 at Camp Friedenswald near Cassopolis, Mich. Eleven people representing three Indiana congregations participated in the retreat, which was a pilot project sponsored by the spiritual emphasis committee of the General Conference Mennonite Church. Clare Ann and Duane Ruth-Heffelbower, Elkhart, Ind., provided leadership for the event. Participants spent the two days in worship, reflection and guided prayer. At a meeting June 23-24 in Elkhart, the spiritual emphasis committee decided to focus most of its efforts on training retreat leaders.

The Immigration Committee formed by the Council of Anabaptists in Los Angeles met on April 28 with Steve Penner, director of Mennonite Central Committee West Coast. Penner announced that MCC U.S. approved the request to establish a full-time position for a West Coast MCC immigration and refugee coordinator, who will be based in Los Angeles. This new position will help undocumented aliens on the West Coast who qualify for legal status under the new U.S. Immigration Reform and Control Act of 1986.

Hubert

Jardine

Kroekers

Juhnkes

Kornhaus

Liu

deaths

Harold Christian Baughman, 86, Bloomfield, Iowa, died July 16. He represented the Central District Conference on the Bluffton (Ohio) College board for many years. In 1966 he was recognized as Outstanding Soil Conservation District Commissioner in Iowa.

workers

Marjorie Reimer Ediger will begin on Sept. 14 a one-year Clinical Pastoral Education residency at Community Hospital in Fresno, Calif.

Rick and *June Ashton Friesen*, Wildwood Church, Saskatoon, arrived in Zaire in early June as General Conference Mennonite Church missionaries working through Africa Inter-Mennonite Mission. they are working in Kalonda in building construction and maintenance. Their children are Christopher, Carinna and Matthew.

Gary Harder has resigned as pastor at First Church, Edmonton. He will become pastor at Toronto United Mennonite Church.

Agnes Hubert has been appointed as acting director effective Aug. 1 of the China Educational Exchange, a cooperative project of Mennonite Central Committee, Mennonite mission boards and several Mennonite colleges in North America. She is stepping in for director *A. C. Lobe*, who is taking an eight-month study leave.

Kevin Jardine, Stirling Avenue Church, Kitchener, Ont., began a two-year Mennonite Voluntary Service term on May 15. He is a peace worker for Project Peacemakers in Winnipeg. He has a degree in pure math and computer science from the University of Waterloo, Ont. His parents are Catherine and Donald Jardine of Toronto.

James and *Anna Kreider Juhnke*, Bethel College Church, North Newton, Kan., will begin in mid-August a one-year CEE teaching term at the Sichuan Normal University in Chengdu, China. Taking a sabbatical from their teaching positions at Bethel College, they will be sponsored by the Commission on Overseas Mission.

Ellen Kornhaus, Basehor (Kan.) United Methodist Church, will begin Aug. 1 a two-year MVS term as a case worker for Big Brothers Association in Saskatoon. She received a bachelor's degree in social work from Bethany College. Her parents are Barbara and James Kornhaus of Basehor.

George and *Renata Dyck Kroeker*, Bethel Church, Winnipeg, will begin in mid-August a two-year CEE term under COM. They will be loaned by CEE to work under the Amity Foundation as English teachers at the Nanchong Teacher's College.

Phoebe Liu was installed as pastor of Grace Church May 31 in Taipei, Taiwan. She is the second woman to become pastor at a Taiwanese Mennonite church.

Jeanne Meyer began a two-year MVS term May 3 as a child-care worker at the Beatrice (Neb.) Day Care Center. She received a bachelor's degree in history and religion from Eastern New Mexico University. Her parents are Chris and David Meyer of Gratz, Ky.

The Council of Mennonite Computer Users recently made several recommendations to congregations, conferences, denominations and church agencies about the use of computers in the work of the church. The recommendation for standardization of personal computers and operating systems includes suggested manufacturers, models, amount of money and diskette drives. For more information write Jo Ann Preheim, CMCU Secretary, Box 370, Elkhart, IN 46515-0370, and enclose a self-addressed stamped envelope.

The Third International Conference on Rural Rehabilitation Technologies has been set for Oct. 20-22 at the University of North Dakota. The topics of the conference are the needs and challenges confronting rural disabled people. The conference will focus on technology that will assist disabled people in farming, independent living and recreation. For information contact ICCRT Headquarters, Office of Clinical Development, Box 8202, University Station, Grand Forks, ND 58202, (701) 780-2495.

Members of the General Conference Mennonite Church and its related conferences have responded to A Call to Kingdom Commitments by promising to pray and to serve in new ways. As of June 1, reports Ted W. Stuckey, conference treasurer, 8,778 people throughout Canada and the United States had made commitments to prayer and 4,826 to service.

RECORD

Meyer

Neufeld

Dorothy Barg Neufeld, Charleswood Church, has begun a two-year MCC Canada voluntary service term as a caseworker with Mediation Services in Winnipeg. She received a bachelor's degree in English from the University of Winnipeg. Her husband is Harold and they have two children. Her mother is Helen Barg of Winnipeg.

Job openings

Central District Conference invites applications for a half-time **youth ministry** opening in the eastern half of the district (Ohio, Indiana and Michigan). Send application letter to Central District Conference, Box 1328, Bluffton College, Bluffton, OH 45817.

Pastor needed for **Coaldale Mennonite Church**. Applications for this full-time position are being accepted. Starting date is negotiable.

Please address applications to: John T. Klassen, Church Chairman, Box 1643, Coaldale, AB T0K 0L0, (403) 345-4094.

Bergthal Mennonite Church, Didsbury, Alta., is searching for a **pastor**.

Send inquiry to Harvey G. Neufeld, Route 2, Didsbury, AB T0M 0W0.

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RESOURCES

Hope for the Family Farm: Trust God and Care for the Land (Faith and Life Press, 1987) is compiled and edited by LaVonne Godwin Platt and sells for $7.95 ($10.95 in Canada). Most of the 19 contributors are family farmers or come from a farm background, and they write from a Mennonite/peace church perspective.

From a learnshop he presented at the Northern District Conference in 1986, Howard Raid has produced a booklet, **Building Empires or Community?** a study of the farm situation from a Mennonite viewpoint. It is available from Raid at Bluffton College, Bluffton, OH 45817.

The **Inter-Mennonite Farm Newsletter** is published for the inter-Mennonite farm community by Mennonite Central Committee U.S., Box M, Akron, PA 17501.

Iowa pastor Lowell Bolstad discusses economic, social and theological perspectives on farm issues in **Who Will Stand Up for the Family Farm?** It is available for $2.95 from Prairie Farm Press, Box 102, Prairie Farm, WI 54762.

Renew the Spirit of My People is a handbook designed especially for pastors responding to the farm crisis. Organizing, counseling, family concerns and successful models of response are some of the issues it covers. It is put out by Prairiefire Rural Action, 550 11th St., Des Moines, IA 50309, (515) 244-5671, and costs $11.

The North American Farm Alliance, Box 2502, Ames, IA 50010, (515) 232-1008, provides pamphlets, audiovisuals and a speaker's bureau. Its monthly **North American Farmer** ($10) follows U.S. and international policy developments and news of farmers and their allies.

Food for Tomorrow? (Augsburg) by C. Dean Freudenberger challenges readers to recover a biblical basis for care of the land and water. It costs $9.95. **A Good Land** (Augsburg) by James Limburg covers care of the earth, family farming, crop failure and land management. It costs $1.80.

The National Rural Crisis Action Campaign, coordinated by the **National Save the Family Farm Coalition**, Box 414, Circle, MT 59215, (406) 485-3324, seeks to inform public policy to enable farmers to earn a living from raising a crop.

Meeting the Expectations of the Land (North Point Press) assesses the future of agriculture, the need for agrarian reform and the development of a sustainable agriculture that "does not deplete soils or people." It includes 17 essays by Wendell Berry, Bruce Colman, Wes Jackson and others and costs $12.50.

In its effort to preserve the family farm, promote balanced agriculture and conservation and defend the rights of farmers and sharecroppers, the **Rural Advancement Fund**, 2124 Commonwealth Ave., Charlotte, NC 28205, (704) 334-3051, remembers the black and southern farmers often ignored in the news. Its newsletter is free upon request.

Farming, Always Farming: *A Photographic Essay of Rural Pennsylvania German Land and Life Made by H. Winslow Fegley (1871-1944)* is available from Schwenkfelder Library, 1 Seminary St., Pennsburg, PA 18073, for a discount from its retail price of $35.

books

Christian economics

Counting the Cost *by Robin Kendrick Klay (Eerdmans, 1986, 176 pages)*

Reviewed by Howard Raid, 111 S. Spring St., Bluffton, OH 45817

Robin Kendrick Klay as a Christian economist provides the reader with some tools to analyze the economy and stewardship. The basic problem for both is the scarcity of resources. The result is the necessity to make choices. The economist uses the concepts of utility and marginal analysis to find the greatest efficiency in production. The Christian goes beyond these in the concern about moral justice and the love of God.

Klay points out that poverty is often the result of choices and suggests the solution will be found in making wiser choices about the use of resources, as individuals and nations. The same need is found in the problem of pollution of the scarce resources of air, water and soil. The Christian and some economists are concerned about using these resources in such a manner that will maintain their quality for future generations.

The economist and the Christian take about the same position in regard to free international trade: the economist because the result is the most efficient use of scarce resources, the Christian because it can provide for more employment, a fairer distribution of income and thus more justice for all people.

Both also accept the role of the government in using fiscal and monetary policy to provide economic stability. The economist desires stability because it will enable firmer planning and production of goods and services; the Christian because it will provide more jobs and protect purchasing power of the citizens.

While she does not accept the pacifist position in regard to war, she clearly points out how war expenditures have used up scarce resources for unproductive ends. At the same time these have caused inflation because of the failure to institute fiscal policies to tax to pay for the war expenditures. In addition she notes that war expenditures did not create so much employment as would have a like amount spent on consumer production.

This book is for the lay person to read and understand.

Congregational Resources Board invites applications for the position of **conference editor**, beginning this fall. The successful applicant will have good editorial and writing skills, experience in journalism and an understanding of the work of the Conference of Mennonites in Canada. The position, which is currently four-fifths time, includes editing the CMC insert in the *Mennonite Reporter* and giving leadership and guidance to the production of other conference-wide publications such as S.S. Project Calendar, Yearbook, Pre-Conference Bulletin.

To apply, send resume and writing samples by **Aug. 31** to Rudy A. Regehr, Congregational Resources Board executive secretary, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, (204) 888-6781.

The real reasons

We were amazed, and yet not really, to see the Conference of Mennonites in Alberta advertisement regarding the camp program director/youth worker in the May 26 issue. Last fall we learned that the Alberta conference executive committee decided to go with a full-time youth worker and hire a summer director for camp. The then position of camp worker would be terminated, meaning that the services of the program director would no longer be needed as of Dec. 31, 1986. We said to ourselves, "In six months or less there will be an ad in the papers asking for a camp director/youth worker." Why couldn't the executive/camp committee give the camp director the real reasons for dismissal?

Church and related boards have sometimes resorted to lack of integrity regarding termination of a worker, but that doesn't make it right. Neither is this.

We know many of the people in the Alberta conference and have fond memories of our associations with them but are also disappointed at their actions or lack thereof in this regard. *Werner and Susan Froese, Iglesia Menonita, Burwalde, Apartado 2, CD. Cuauhtemoc, 31500, Chihuahua, Mexico*

June 18

Not receiving full picture

In response to the [May 26] article on Bethel College:

I graduated from Swift Current (Sask.) Bible Institute. This past fall I attended Bethel College in North Newton, Kan. At both schools I realized that all schools have their share of problems. However, I feel our conference is not receiving the full picture of Bethel College.

Bethel is able to work at faculty-student relationships and offers a good academic program. But I feel that Bethel does not offer a strong Christian community. I felt there was a good community within the student body yet the term "Christian" misused. A small Christian community was present, but students have to make an effort to be a part of it. If I had attended Bethel right after high school I would have been swept along with the many unethical and immoral activities going on. Yes, there are rules, but they are easily broken.

As you come on campus, an American flag waves in the wind. Does this symbolize our Mennonite beliefs? It's hard to find any symbol to let people know that this is a Christian school.

Second- and third-year students are expected to regulate the activities within the dorm. Unless these students are of strong character, it is difficult for them to be authoritative.

Bethel emphasizes the Christian aspect to our Mennonite conference. To those that are not Mennonite this aspect seems downplayed. Bethel students should expect to feel that they are attending a Christian-affiliated school.

I voiced a few of my concerns to a faculty member. I felt I wasn't taken seriously and was filed as a conservative Mennonite. I am not looking for more rules and restrictions but for guidance and influence. If finances are a problem and the only way to bring in students is to downplay the Christian aspect, then the problem may partially lie in our conference.

As a recent participant in the Christian community I may be critical, yet I am concerned that our Mennonite community ignores problems that need attention. I would appreciate a response. *Lynda Bueckert, 803 Delaronde Way, Saskatoon, SK S7J 3Y8*

June 22

Harold Schultz's response

Reader response, even if critical, means that they care. What an institution or church cannot live with is indifference.

The alumni of Bethel speak best to the Christian environment that helped nurture and direct them during their college years. The 162 pastors in the General Conference and the 384 GC and Mennonite Central Committee officers or committee members who are Bethel alumni are one indicator that it is a committed Christian college.

We also fail. I sense keenly, as many pastors do in their congregations, what we can become and are not yet. Part of the mission of a college is to have a "divine discontent" that will not settle for sub-Christian standards.

Lynda laments the rules that are broken. I do, too. But they are not easily broken. There are clear consequences when we have evidence of violations. This may be in restitution, in community work, in treatment/rehabilitation or in separation from the college. In the past two years 19 students have been suspended for non-academic violations of college standards. I take no pride in this. More than one has asked why the college is more strict in its discipline of adults (over 18) than the home congregation.

We have diversity. Some students are vocal and visible in their Christian witness. Some are not. Some question faith and authority. A sympathetic environment that encourages both Christian belief and questioning can be significant in young people's lives. Bethel offers a wide range of ways to come face-to-face with the integration of faith and learning: chapel, small group Bible study, service witness, term papers on issues of faith and journals that require students to show how their faith will be relevant in their planned vocation.

Bethel is blessed when it receives strong, Christian youth as incoming students. But as Christian educators we do not give up on youth. We find in great numbers of our students the opportunity to nurture their convictions and Christian values. *Harold J. Schultz, president, Bethel College, North Newton, KS 67117*

July 15

Jesus accepted them both

In our Sunday school class we are studying Donald Kraybill's *The Upside Down Kingdom.* On one point I disagree with him. He considers the women who annointed Jesus to be all the same woman. Matthew (26:6-13), Mark (4:3-9) and John (12:1-8) all tell of the woman being criticized for wasting perfume. But John names Mary, sister of Martha and Lazarus. The story in Luke is different. The Pharisee criticizes Jesus for letting this sinful woman touch him. What reason have we to believe that Mary was a woman of the street? She is a member of a close-knit family, one who sits at Jesus' feet and listens. When Lazarus died, the townspeople followed Mary because they thought she was going to the grave. Does that sound as if she is a prostitute? When she anointed Jesus, it was a festive occasion, and an appreciative or worshipful gesture seems quite in place. The only thing the prostitute and Mary had in common was their love for Jesus. And Jesus accepted them both. *Marie J. Janzen, 217 Muse #104, Newton, KS 67114*

July 18

Disarmament ins and outs

Ted Koontz

The prospect for efforts to reduce or eliminate nuclear weapons is now more open than it had been for years. This is so because "disarmament" has recently become a policy option that is being vigorously debated.

For over two decades little consideration had been given to the idea of disarmament (reductions of weapons, perhaps with the goal of eliminating them altogether). Instead the focus was on "arms control" (management of the arms race but not necessarily seeking actual reductions in the sizes of the nuclear arsenals.) The new discussion of disarmament opens up the possibility of doing something significant to change the fact that we live under the constant threat of nuclear annihilation, instead of only tinkering with the problem.

At the same time, nuclear weapons are being produced as fast as ever, and new systems continue to be envisaged, some of which could make the arms race much more difficult to control than it has been. Thus it is not yet clear whether the demise of arms control will lead us in the direction of disarmament or of an unrestrained arms race.

One problem is that the U.S. government seems to be pursuing President Reagan's goal of ultimately getting rid of nuclear weapons through two policies that are incompatible in the end. On the one hand, arms control negotiations are being pursued, which can only achieve *political* solutions.

On the other hand, the goal is being pursued by seeking a *technical* fix to the problem of nuclear weapons. According to Reagan, the ultimate goal of "Star Wars" is to get rid of nuclear weapons by making them obsolete. It would do so, in his vision, by erecting a defensive shield that would render nuclear weapons useless.

Obstacles make either approach difficult. Disarmament through negotiations will require decisions by political leaders to cut out at least certain kinds of weapons. These decisions will be unpopular in some important circles, as the debates over intermediate weapons show. Negotiated solutions will require strong leadership in order to muster the necessary support and overcome the inevitable resistance. It is not yet clear how much of his political capital Reagan is ready to spend in order to push through negotiated solutions. Nor is it clear how long Soviet premier Gorbachev can pursue substantial arms reductions before pressures from his "hardliners" close possibilities on the Soviet side. In addition such solutions will depend upon a certain minimal level of "trust" between the superpowers, something the Reagan administration has been more reluctant to extend than any other recent U.S. administration.

In our kind of world, the only road to political security is through a relationship with the "enemy" so that the "enemy" does not wish to destroy you. That requires political accommodation, not technical fixes.

In my judgment, obstacles in the way of Star Wars are even greater. Almost no informed observers think Reagan's vision of a full defensive shield is technically possible. One of the easiest ways to defeat it is simply to multiply the number of offensive weapons it would need to stop. Many see it as a tremendous stimulus for a new arms race, making worse the very problem it is supposed to solve. And even if Star Wars could work, there are ways of delivering nuclear weapons (and other kinds of weapons) that it does not address. It seeks to give a technical answer to a political problem.

Some argue that the threat of Star Wars has made the Soviets more forthcoming in negotiations, that it has been used successfully as a "bargaining chip" to get them to make significant concessions in other areas. In this view, the two courses being pursued are complementary, not contradictory. Perhaps this has been true to a limited extent. But the "chip" cannot both be deployed and negotiated away in return for Soviet concessions. It is clear that Star Wars has become the primary obstacle in the way of agreement on significant reductions of offensive strategic forces.

In my view this is a great opportunity for Reagan to reverse the course of the nuclear arms race. But the time is short. Gorbachev's leadership, at least for the present, has made the Soviets much more willing to entertain such thoughts. Reagan's reputation as one who is strong on defense means that any agreement he negotiates will be practically invulnerable to attack from conservatives.

What is not certain is just what Reagan wants to do. He seems personally more committed to the Star Wars solution than to the negotiation solution, and his ideological views predispose him to distrust the Soviets. Yet perhaps doubts about the viability of the Star Wars solution will penetrate his mind, and perhaps his desire to be remembered as a peacemaker will cause him to rethink the negotiating approach. In any case, such a rethinking is something for which we should work and pray, because decisions made in the next weeks and months are apt to have a decisive effect on nuclear policy, on U.S.-Soviet relations and on the prospects of peace for years to come.

Yet the importance of this moment must be kept in perspective. History is full of moments that contemporaries see as crucial, more often wrongly than rightly. And from a theological perspective, peace in anything approaching a full sense will come with God's kingdom, not with the culmination of an arms negotiation process. While matters such as arms policy are important, God's kingdom does not rise or fall on their success or failure. For it is God, after all, not the kings and rulers of the world, who is the sovereign Lord of history and the one who brings peace. (Written June 23)

Ted Koontz is director of peace studies at Associated Mennonite Biblical Seminaries, 3003 Benham Ave., Elkhart, IN 46517. This is the third of six columns by Koontz relating Christian faith to world events. The previous one (May 26) also dealt with disarmament.

Christians and the environment

Walter Bergen

WCC photo: Peter Williams

Christians who love God and the world can see dominion in terms of a gardener. As gardeners we are in harmony with the earth and the God who made it.

Amidst dire reports by scientists claiming that we cannot go on abusing this fragile planet I look for evidence of the coming ecological nightmare. I cannot see fluorocarbons damaging the ozone layer. The scope of deforestation in the Amazon basin, the lungs of the earth, is beyond my imagination. I am confused.

So I ignore the warnings, pressed by more immediate demands from church, family and work. I am unsure of my responsibility for the problem and unsure of how I should live, how I should relate differently to this planet we call Earth. And there lies the critical problem for me as a Christian.

What is my relationship as a Christian to the environment? For several years now I have struggled with this problem, trying to understand my faith in God, my understanding of society, church, the Bible and their relationship to creation.

The answers are complex and difficult. Some argue that Christianity is responsible for our ecological nightmare. Christianity, by encouraging people to have dominion over the earth, created the spiritual and religious framework that allowed people to subdue the earth recklessly. With the growth of technology we now have the power to fulfill the mandate of having dominion. This combination of Christian ideology and technological power, it is argued, has created our ecological crisis.

These opponents of Christianity are partly right. Too easily we Christians have embraced a vision of our place on the earth as triumphant victors rather than careful stewards. In our lust for wealth and power we have understood our dominion as domination and have separated ourselves from the very earth God used to make us.

God took the earth ("adamah") and created an earth creature, "adam," male and female. God breathed life into them. What a picture of intimacy, kindness and communion as God animated to life the earth creatures "adam." In the midst of this empowerment, God charged the human to be fruitful, multiply, subdue the earth and have dominion.

The Hebrew word for dominion means "to have under one's feet," as a soldier placing his foot on the neck of a defeated opponent. But other verses moderate this view of dominion.

In Genesis 2:15 God put Adam in the garden "to till and to keep it." The Hebrew word for till, "abad," means serve and keep. "Shamar" can mean watch or preserve. Both indicate service on behalf of creation. The word "keep" is often found in the context of covenant relationship. The word keep in 2:15 is the same word used when Cain asked, "Am I my brother's keeper?"

God gave the earth creature Adam work to do; in Genesis 2:19 we see the human naming the creatures. In a Hebrew understanding, naming something means that you are in relationship to that which is named as well as having power over it. Naming is an act of authority as well as of care and consideration.

In the light of the words till and keep and the responsibility of naming the animals, dominion takes on fuller meaning. Instead of using only the military metaphor of having one's foot on the neck of an opponent, Christians who love God and the world can see dominion in terms of a gardener. As gardeners we walk through the garden, the grass squishing between our toes. As gardeners we are in harmony with the earth and the God who made it.

Our vision of the earth has been informed for too long by the fall in Genesis 3. We need the original vision God had for a harmonious world in Genesis 1 and 2.

Look at the New Testament and see how Jesus responded to dominion. The Son of God served his brothers and sisters by washing their feet (John 13). A woman anointed Jesus' feet in an intense act of devotion and humility, and Jesus responded with kindness.

This is what God in Christ is showing us about dominion. A life lived for others and not for the accumulation of power is the vision of dominion that God has for all of us. That is also the vision for our life in creation.

If we say that God's love is extended to people, we can't ignore the love God has for creation. God's love extended to everything that is created and in a special way to humanity. Our relationship to the environment and to God needs to be based on love, not on a jockeying for position in the created order. Our position in creation is for

continued on next page

the living out of love, not the building of our empires.

This fundamental insight will help our foresters, engineers, scientists and farmers develop new ways of using creation without damaging it.

In my own community, farmers (my brothers and sisters in Christ) agonize over fertilizers and pesticides leeching into streams and killing fish and other aquatic life. Yet without these chemicals, they say, they can't farm and remain competitive in the marketplace. Consumers want to buy food cheaply. Caught in a web created by forces greater than their farming practices, these brothers and sisters need help in finding alternatives that are safe for the environment and economically feasible.

Let us begin a new ethic for the environment based on the love of God and a view of dominion that sees service and love as the goal of humanity. Let us begin a fresh vision of what God originally intended: a community of believers, a people of God living and loving God in a garden of delight.

Walter Bergen, 4000 W. 11th, Vancouver, BC V6R 2L3, is a member of Emmanuel Mennonite Church, Clearbrook, B.C., and resident director of the Menno Simons Centre.

Some 24 gardening volunteers are living in native communities this summer as part of the Native Gardening Program sponsored by Mennonite Central Committee Canada.

Now in its 10th year, the program promotes gardening as a healthful, economical and enriching activity. In a small way gardening allows native people to gain access to resources on their own lands.

The program also provides opportunities for native Canadians and non-native Christians to develop meaningful, mutual relationships, in contrast to a bitter history often marked by injustice and prejudice.

This year's volunteers have been invited by native bands to spend the summer in places like Ft. Providence, N.W.T.; Peawanuck, Ont.; and Fox Lake, Man. Among the gardeners who had a 10-day orientation in Kenora, Ont., were a family and single woman from West Germany, two Americans, and Canadians from four provinces, ranging in age from 20 to 72.

The beginning of harmony

with gratitude to Velma Franz

Ellen Kroeker

Wednesday evenings, the adults entered
the sanctuary and let the doors close
behind them for prayer meeting.
I imagined their intentness
like Grossmama's, who,
when sinking down to her knees
in the yellow lamplight at home, lost
her stooped body to the eagerness
of belief.

Down in the basement, sheltered
from prairie weather, we scaled
and dropped our voices as Velma
left the other adults to shepherd
us through the beginning
of harmony. She took the threads
of our voices and twisted
them together past individual
color. From our early captivity
to melody, she partialed
us out—*Paul a bass, Keith*
a tenor. She led us to love
the fracturing, the separation.
Then, before each evening
was over, came the reunion
of parts, the rounding of sound,
the ascension of song.
The pulsation of travel, the going
and the coming, had begun.

And upstairs our parents prayed
for our belief, for our journeys
of faith, now that we
were no longer on their knees.

The fugue of irises

Ellen Kroeker

Before the baritone intonation of theology, the suit and tie
promenade to the pulpit, the trodding back and forth
for the offering of money earned by our fathers,
my mother brought irises to God.
Before the bulletins were folded and handed out
by boutonniered ushers, my mother would walk up
the aisle of the blond sanctuary, scarcely shifting
the silence of the week, her view of the altar blurred
by the stalks and blossoms she carried.

I learned to count and sort in her garden,
mesmerized by the fugue of irises, the purple
and white, the purple and yellow, the purple alone,
the Dutch, the Japanese, the ruffled, the plain,
each catching colors and playing them back
in a different key, the perfume almost audible.
When the house rang empty to cries of "Mom! Mother!"
I could find her there in the garden, sweating
in the Kansas sun. And at peace.

Sunday mornings, as the sun drenched the kitchen
with early light, she stood at the counter
arranging flowers, her eyes alert for balance, harmony
and honor. Then she, her daughters, her husband
and her irises formed a sort of Mennonite procession
to church (which is to say we did not acknowledge
the ceremony of our ceremonies).

My mother sighed when she stepped back from the altar,
a sigh I used to think meant completion. But it was the breath
of God through her, it was the echo of creation saying,
"It is good, it is very good," the wedding of beauty to belief.

The words of the prayers and the preachers
have sifted themselves into a backdrop of childhood,
yet distinct on the altar is the curl and drop of petal,
the fragrance propelled by the multitude of fanning bulletins
on steamy summer mornings.

Ellen Kroeker, member of Seattle Mennonite Church, lives in Oak Park, Ill., and attends Oak Park Mennonite Church.

editorial

This trail has blood on it

Turn off your air conditioner and fan. Turn off your automobile ignition. Turn off the radio, television, record player, videocassette recorder. Sit still. Listen to the silence. Listen to the wind.

I have a little story. Last weekend I was at Crazy Head Springs near Lame Deer in southern Montana. (A better translation may be "Spirit Head Springs.") Every year the Northern Cheyenne Mennonites convene a family camp there.

The Northern Cheyenne came back to Montana a little over 100 years ago after the U.S. government tried to make them settle in Oklahoma. Conflict erupted at many places, one of which was Fort Robinson, Neb., where a group of Cheyenne broke out of military barracks after being held for four days without food or water. Broken Foot Woman, who was 13 at the time, remembered how the strongest men were at the front of the group fleeing north, breaking a trail in the crusty snow. The group walked single file and there was blood on the snow from the feet of the trail breakers. Broken Foot Woman told her grandchildren this, and they told me.

Sunday morning I awoke to dawn's light illuminating the inside of my tepee. Through the vent at the top was blue sky, gently predicted by Joe Walks Along (pastor of Petter Memorial Church) after two days of rain. The upward sweep, the silence, was conducive to worship of the Creator.

By midmorning, after skillful and instructive puppetry by Richard P. and Linda Cullen (he is pastor of Ashland Christian Fellowship) we gathered as a worshiping congregation. Willis Busenitz (pastor of White River Cheyenne Church, Busby) led the singing. We sang "honor songs to Jesus."

A theme emerged from the hymn texts. Following Jesus is like walking a trail. "I come to your way just the way I am," sings one of the hymns. "Come, shine on me. Light up the trail," is another. "Jesus leads us in this way," and "Jesus, I have come to your way," is a third. "Jesus' way alone is good. Accept it," is a fourth. An overriding message is, "Jesus, help us to walk in your way in this life." Viola Weidner (Allentown, Pa.) observed, "The Cheyenne understand that being a Christian is more than 'coming in.' It also means walking."

But the Jesus trail has blood on it, as knows any reader of the Gospels. The way can be hard, but the sacrificed Jesus walks with us. Cheyenne hymns (collected now, many of them transcribed by David Graber) come directly from Scripture.

"God outsmarted us missionaries," smiled Malcolm Wenger, now retired from 40 years of working with native peoples. "Many of us didn't have an appreciation for native understanding of the gospel." Their traditions of sitting in a circle instead of rows, of consensus instead of voting, are a better reflection of the "priesthood of all believers."

Malcolm continued, "A major emphasis of Esther's and my ministry has been to try to turn around the created dependency." I pondered that. Canada and the United States have many names for our dependence on our respective governments ("government farm program," "subsidy," "aid to dependent children," "welfare").

In contrast, generosity was built into traditional Cheyenne ways. Everyone was taken care of. Now, appropriately, new ideas for solutions to new situations are coming from the reservation rather than invited from outside. "We need an economic base," says Ted Risingsun. "We need a person with business expertise to work with us, not tell us what to do. We have some ideas. As Chief Dull Knife said, we have to change. We need a good school that we are in charge of. The church needs to become involved with the lives of our people, with the economic welfare of the people. At Fort Robinson we want to build a culture center that will bring reconciliation. It could include a bookstore, information center, arts and crafts. We must tell the story."

I say yes. *mts*

Muriel T. Stackley

THE MENNONITE

AMBS **Bulletin**

50:04 August 11, 1987

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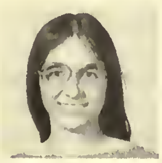
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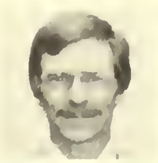
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D. Kratz

J. Kratz

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Longacre

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Nussbaum

Passage

Petersheim

K. E. Rempel

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Roth

Schmell

Schreiner

Smith

Speigle

Stahl-Wert

Tolmay

Wiens

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B. Yoder

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E. Yoder

P. Yoder

Zimmerly

1987 graduates

Associated Mennonite Biblical Seminaries, Elkhart, Ind., graduated 61 students. Jacob W. Elias, dean of the seminaries, presented the candidates for graduation, and Richard A. Kauffman, acting president of Goshen Biblical Seminary, and Henry Poettcker, president of Mennonite Biblical Seminary, conferred the degrees.

Forty-one people completed the Master of Divinity degree, a three-year program that equips women and men for ministries of the worldwide church, including pastoral, teaching, counseling, evangelism, cross-cultural and academic ministries. Thirteen graduates completed the degree of Master of Arts in Theological Studies, a two-year program to supplement other professional training of students or strengthen their participation in the life, mission and service of the church.

Three people completed the degree of Master of Arts in Peace Studies, a two-year program that deepens understanding of and commitment to the biblical vision of peace and justice and its incarnation in the world. Four people received the Certificate in Theological Studies, a one-year program designed to equip people for stronger participation in the church.

Jim Stutzman Amstutz, M.Div. (MBS). Placement: campus pastor and director of church relations at Bluffton (Ohio) College. Member of First Mennonite Church, Bluffton. "AMBS provided the context of faith and learning that allowed my gifts as a ministering person to develop," he said. "K-group, M.Div. Seminar, academic excellence and local church involvement stand out as highlights."

Philip Bender, M.A. (MBS). Placement: teaching at Elim Bible Institute, Altona, Man. Member, Altona Bergthaler Mennonite Church.

Roy Bender, M.Div. (GBS). Placement: pastor, Pinto (Md.) Mennonite Church. "I am grateful for the opportunity to interact with people and classes to enhance my pilgrimage of faith and life."

Dave Bergen, M.Div. (MBS). Placement: associate pastor, Bethel Mennonite Church, Winnipeg, of which he is a member. "Seminary has been a time of profound enrichment both in terms of deeper self-awareness and in becoming more adequately equipped for church leadership.

Curtis Birky, M.A. (GBS). Placement: continue work as a psychotherapist. Member, South Bend Christian Reformed Church, South Bend, Ind. "My understanding of biblical material, faith development and personal growth has been enhanced during my studies at AMBS."

Mary E. Burkholder, M.Div. (MBS). Vocational goal: involvement in congregational ministry. She is a member of Stirling Avenue Mennonite Church, Kitchener, Ont. "In-depth Bible study, reading Scripture in Greek and Hebrew, spending one year in a Lutheran seminary, probing the meaning of Christian ministry: these were highlights."

Marjorie Reimer Ediger, M.A. (MBS). Vocational goal: hospital or hospice chaplaincy. Member, Arvada (Colo.) Mennonite Church. "Returning to MBS after 35 years and finishing the MATS degree was a real challenge. I praise God for this gift of a seminary education."

Arlen Epp, M.Div. (MBS). Vocational goal: pastoral counseling. Member, Southside Fellowship, Elkhart, Ind. "I appreciate this opportunity for extended growth and integration. It has touched my life in its entirety and has been profoundly spiritual in its essence."

J. Delbert Erb, M.Div. (GBS). Placement: missionary/teacher with the Argentine Mennonite Church. "I have appreciated this time of theological reflection and the opportunity to develop skills for Bible teaching. Contacts with churches, professors and students were stimulating."

Ronald L. Frantz, M.Div. (GBS). Vocational goal: congregational leadership and Christian Peacemaker Teams. Member, Reba Place Church, Evanston, Ill. "Seminary has been a wonderful gift, nurturing and articulating my hope and relationship with God, Christ Jesus and the Spirit, sown by our Anabaptist churches and faith."

Ken Funk, M.A. (MBS). Vocational goal: pastoral or service related Christian ministry. Member, Tiefengrund Mennonite Church, Laird, Sask. "AMBS has helped to significantly enlarge my awareness of myself, of the world around me and of how God speaks to us in our lives."

Ann K. Gingrich, M.A. (GBS). Placement: pastoral counseling at AMBS. Member, Assembly Mennonite Church, Goshen, Ind. "My one-class-at-a-time approach to seminary gave me 10 years to savor the variety and wisdom of AMBS professors: special indeed."

Jean Brunk Greaser, M.A. (GBS). Member, Assembly Mennonite Church, Goshen, Ind. "AMBS has provided for me a setting where challenge, stimulation and new growth could occur within the surroundings of nurturing relationships with students and faculty."

David L. Hall, M.Div. (GBS). Placement: principal at Swift Current (Sask.) Bible Institute. Member, Hartville (Ohio) Mennonite Church. "The chance for midlife learnings has been an excellent experience. AMBS has added insights and broadened my horizons."

David B. Hendry, C.Th. (MBS). Vocational goals: further study. Member, West Manchester Church of the Brethren, Manchester, Ind.

Marcella J. Hershberger, M.Div. (GBS). Vocational goal: work at church growth. Member, East Goshen Mennonite Church, Goshen, Ind. "I appreciated teachers who demonstrated how to hold serious biblical study together with a deep, alive, personal faith; the excitement of each feeds on the other."

Rosa M. Hershberger, M.Div. (GBS). Vocational goal: hospice/hospital chaplaincy. Member, East Goshen Mennonite Church, Goshen, Ind. "My years at AMBS have resulted in exciting personal and spiritual growth. I have found deeply committed Christians among students, faculty and staff."

Jerry L. Holsopple, M.Div. (MBS). Placement: youth pastor for Western District Conference. Member, First Mennonite Church, Berne, Ind.

Glen A. Horner, M.Div.—B.D. exchange (GBS). Vocational goal: co-pastor with wife, Thelma; currently pastor at Wooster (Ohio) Mennonite Church. "My seminary experience has been helpful in applying Scripture to the realities of 20th-century life—orthodoxy plus orthopraxy."

Mark S. Hurst, M.A. (GBS). Placement: community chaplain for ex-offenders, Mennonite Central Committee assignment in New Brunswick. "My seminary experience gave me time for reflection on past experiences and preparation for future ones. I appreciated the sense of community among faculty and students."

Donald E. Inglis-Widrick, M.A. (GBS). Member, Naumburg Conservative Mennonite Church, Castorland, N.Y. "I have enjoyed studying the biblical languages in an institution where both students and faculty take biblical paradigms for peace and justice seriously."

Rodolfo P. Jiménez, M.Div. (GBS). Placement: church planter and teacher in a Bible institute in Upland, Calif. Member, Iglesia Anabautista Emanuel, South Bend, Ind. "Through seminary I became aware of wisdom accumulating through the ages, of Christ's presence in the faith community, of the Spirit's empowering through the Word."

Norma J. Johnson, M.Div. (GBS). Placement: executive secretary, Commission on Education, General Conference Mennonite Church, Newton, Kan. Member, Akron (Pa.) Mennonite Church. "The M.Div. Seminar process was significant. I also valued creative teaching, chapel services and meaningful friendships. My life journey has been enriched by AMBS."

Mary Kauffmann-Kennel, M.Div. (GBS). Placement: gathered ministries leader at Southside Fellowship, Elkhart, Ind., of which she is a member. "Seminary has been a time of deepening my faith, discerning direction and receiving affirmation from faculty, students and congregation for my gifts."

Terry Keller, M.Div. (MBS). Vocational goal: pastoral ministry involvement. Member, Nutana Park Mennonite Church, Saskatoon. "My seminary experience, especially interaction with students and faculty, has inspired me to continue learning and growing by sharing my life's journey with others."

Deborah J. Kirkpatrick, M.Div. (MBS). Placement: resident in pastoral care and counseling at Royal Alexandra Hospitals, Edmonton. Member, First Mennonite Church, Calgary. "By beginning my degree through the extension program in Ontario and completing it at the seminary, I have benefited richly from the variety of educational settings."

Colleen Kliewer, C.Th. (GBS). Member, First Mennonite Church, Iowa City, Iowa.

Brent Koehn, M.Div. (MBS). Vocational goal: teach biblical languages after graduate work in Greek and linguistics. Member, Bethel College Mennonite Church, North Newton, Kan. "Highlights include involvement in summer Greek—both as a student and as a teaching assistant—and teaching an adult Sunday school class."

Joseph J. Kotva Jr., M.A. (GBS). Vocational goal: Ph.D. program in theological ethics. Member, Friendship Mennonite Church, Bedford, Ohio. "The seminary has proven to be a place where one can pursue legitimate academic concerns while still working at being a 'community of character.' "

Phyllis Kramer, M.Div. (GBS). Vocational goal: pastoral ministry. Member, St. Jacobs (Ont.) Mennonite. "Dialogue about academic concerns and community life demands has impressed me with our Christian need to embrace intellectual, relational, social and emotional aspects of life."

Dorothy Arlene Kratz, M.Div. (GBS). Vocational goal: pastoral ministry. Member, Prairie Street Mennonite Church, Elkhart, Ind. "It has been a privilege to complete my seminary education over a six year period, integrating it with part-time work and work in my local congregation."

James D. Kratz, M.Div.—B.D. exchange (GBS). Placement: president of Mennonite Mutual Aid, Goshen, Ind. Member of Prairie Street Mennonite Church, Elkhart.

John Kroeker, M.Div. (MBS). Placement: pastor, Meadows Mennonite Church, Chenoa, Ill. "I appreciated the relationship with people from different backgrounds and experiences in addition to the opportunity to continue my own spiritual development and sharpen vocational goals and gifts."

Nancy S. Lapp, M.Div. (GBS). Placement: director of Campus Ministries, Goshen College. Member, Assembly Mennonite, Goshen, Ind.

Allen Lind, M.Div. (GBS). Vocational goal: pastoral and/or chaplain ministry. Member, College Mennonite Church, Goshen, Ind. "I was exposed to the broader Mennonite church, its theology and history, and have received tools for Bible study applicable to personal growth and ministry."

Rosalie Loeppky, M.Div. (MBS). Vocational goal: hospital chaplaincy. Member, Mennonite Fellowship of Rosthern, Sask. "I value the experiences of encouragement and affirmation, from faculty and friends, for vocational redirection and spiritual growth. God has been present in my search."

James Samuel Logan, M.A. (GBS). Member of Glad Tidings Mennonite Church, Bronx, N.Y. "Thank you, AMBS, for helping develop a mind en route. Thank you dearly, my foremothers and forefathers, because your struggle for freedom flows like a river inside me."

Paul Longacre, M.Div.—B.D. exchange (GBS). Placement: listener (with wife, Nancy Heisey) among overseas churches with Mennonite mission and service agencies. "The year at AMBS was a stimulating time for reflection and learning and good preparation for our next assignment."

Gary Martens, M.Div. (MBS). Placement: pastor, Mount Royal Mennonite Church in Saskatoon, beginning in October. Member, First Mennonite Church, Burns Lake, B.C. "The past three years have been a time of deepened appreciation and understanding of the Bible, relationships with others and myself."

Yeshitela Mengistu, M.A. (GBS). Vocational goal: further study and pastoring. Member, Mesarate Kerestos Beta Keristian, Addis Abeba, Ethiopia. "The love, care and learning I received at AMBS and at Mennonite churches in Elkhart has greatly impressed me and increased my vision for the church."

Jerry Nussbaum, M.Div. (MBS). Vocational goal: church education ministries, youth work or camping. Member, Salem Mennonite Church, Kidron, Ohio. "Seminary has been a growing experience through study and interaction in Christian community. I will always value the friendships, memories and new discoveries in biblical faith."

Peter Passage, M.A. (MBS). Placement: financial resources coordinator at Mennonite Central Committee, Akron, Pa. Member, Akron Mennonite Church. "Balanced, comprehensive, non-parochial views of events and issues by professors and students in a stimulating academic community broadened my world."

Dave Petersheim, M.Div. (GBS). Vocational goal: church planting and church growth. Member, Conestoga Mennonite Church, Morgantown, Pa. "The shalom understanding of evangelism has been a major theme of my seminary experience. This 'holistic gospel of peace' meets the physical, emotional, relational, as well as the spiritual needs of people."

Kathrine Ediger Rempel, M.A. (GBS). Placement: co-pastoring assignment with husband, Ed, at Locust Grove Mennonite Church, Elkhart, Ind.

Kathy Rempel, M.Div. (MBS). Placement: counseling internship at Interfaith Pastoral Institute, University of

continued on next page

Winnipeg. Member, River East Mennonite Brethren Church, Winnipeg. "I have been blessed to have sojourned here with those who seek to know God's ways more nearly and who seek to serve God faithfully in life."

Steven Roth, M.Div. (GBS). Member, Birmingham (Ala.) Mennonite Church. "The greatest highlight for me was the Jerusalem Study Semester in Israel. The wisdom of the desert is that the confrontation with our own frightening nothingness forces us to surrender ourselves totally and unconditionally to the Lord Jesus Christ."

Sally Schreiner, M.Div. (GBS). Placement: Urban Congress director, SCUPE, Chicago. Member, Reba Place Church, Evanston, Ill. "AMBS and the Chicago SCUPE program provided me with supportive climates for reflecting on past experiences, developing new tools and growing in my pastoral identity."

Barry Lee Schmell, M.Div. (MBS). Placement: pastor, Pleasant Oaks Mennonite Church, Middlebury, Ind. "The integration of theory and praxis through supervised ministry and clinical pastoral education, as also a healthy integration of grace and academia in all classes/professors."

Randy W. Smith, C.Th. (MBS). Member, Hively Avenue Mennonite Church, Elkhart, Ind. Placement: pastor, Fort Worth (Texas) Mennonite Church. Completing requirements for M.Div. "I am grateful to the seminary for a rich, challenging environment of learning, community, personal and spiritual growth. I am better equipped for pastoral ministry."

Sharon L. Speigle, M.Div. (GBS). Placement: associate pastor, Oak Grove Mennonite Church, Smithville, Ohio, Sept. 1. Member, Blough Mennonite Church, Hollsopple, Pa. "Caring and supportive friends and professors who have combined scholarly expertise with personal spirituality have together provided strength and modeling for my own personal growth.

John Stahl-Wert, M.A. (GBS). Vocational goals: teaching, administration or further study. Member, Erisman Mennonite Church, Manheim, Pa., and Assembly Mennonite, Goshen, Ind. "The community was supportive; friendships with staff, students and faculty were warm and caring. I was prodded, pushed and otherwise provoked toward growth."

Peter (Jock) Tolmay, M.Div. (MBS). Placement: pastor, Walnut Hill Chapel, Goshen, Ind. "The seminary stood on the other side of a painful tear in my ministry. It wiped away tears and bruises and provided a safe place to reexamine my call and faith."

Ann Weber Becker, M.Div. (GBS). Placement: co-pastor, First Mennonite Church, Kitchener, Ont. Member, Assembly Mennonite Church, Goshen, Ind. "Through studying and service, pain and healing, questioning and worshiping, my years here have sharpened my perceptions of God's presence in history, today and in our future."

Mark A. Wiens, M.Div. (MBS). Vocational goal: church planting assignment. Member, Silverwood Mennonite Church, Goshen, Ind. "I like AMBS. It has been a place where I've grown personally. AMBS has also been a helpful resource to my work at Silverwood Church."

Mike Wigginton, C.Th. (MBS). Vocational goal: mission assignment. Member, Fellowship of Hope, Elkhart, Ind.

Joyce Wyse, M.Div. (GBS). Vocational goal: church planting. Member, South Union Mennonite Church, West Liberty, Ohio. "The embodiment of Good News in the life and teaching of the faculty of AMBS and the care and respect with which they deal with the Scriptures has been a great gift to me."

Brenda Yoder, M.Div. (GBS). Vocational goal: chaplaincy program. Member, East End Covenant Church, Goshen, Ind. "Seminary has been an exhilarating time of personal growth. I have appreciated the time to concentrate on the essentials of living my faith in vitality."

Duane A. Yoder, M.Div. (GBS). Placement: campus pastor and Bible faculty, Hesston (Kan.) College. Member, College Mennonite, Goshen, Ind. "My time at AMBS has been one of transformation through the insights gained in the classroom and the relationships experienced in the community."

Elizabeth G. Yoder, M.A. (MBS). Vocational goal: writing and editing. Member, Hively Avenue Mennonite Church, Elkhart, Ind. "I came to seminary for equipping and retooling and found myself also nurtured by faculty and new friends."

Phil Yoder, M.A. (GBS). Vocational goal: book publishing. Member, Glade Mennonite Church, Accident, Md. "Seminary confirmed my calling as a pilgrim and deepened my longing for truth. It opened my eyes if not my mind and tempered my learnings with a bit of cynicism."

Terrence J. Zimmerly, M.Div. (GBS). Placement: associate pastor with wife, Karen Martens Zimmerly, West Abbotsford Mennonite Church, Abbotsford, B.C. Member, Crown Hill Mennonite, Sterling, Ohio. "Seminary has been an enlightening experience which has deepened my faith and empowered me with courage, hope and skill to struggle for building the kingdom of God now."

AMBS adopts symbol

Associated
Mennonite
Biblical
Seminaries

Associated Seminaries have adopted a new symbol to help visually communicate our philosophy and character. It was designed by Glenn Fretz, Toronto. The AMBS symbol, as the focal point of a larger graphic identity program, has been called the "People of the Book." Some of the qualities we see represented in the symbol are stated as:

We are people of the book
    a community of faith and
    scholarship.
We are people of worship
    a community of celebration.
We are people of hospitality
    a community of welcome and
    openness.
We are people of service
    a community of ministry.

AMBS Catalog 1987-89: For a free copy write Jim Metzler, Admissions, 3003 Benham Ave., Elkhart, IN 46517.

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THE MENNONITE

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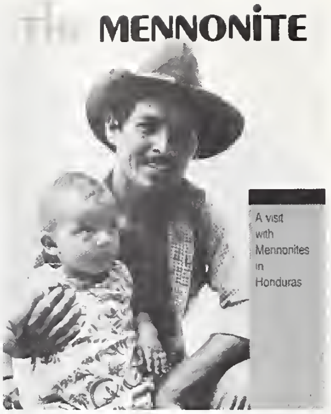
A visit with Mennonites in Honduras



This refugee father (holding his daughter) is one of the construction workers at Mesa Grande camp in Honduras.

PROLOGUE

I was privileged to be in Mary and Paul McKay's living room in North Newton, Kan., last Monday, watching the editing and slide-selection of one of Linda Shelly's presentations about Mennonite Central Committee work in Honduras. Several slides were of children's art (and you can see a sample in the pages following). The artists have experienced, are experiencing, war. We were talking about how helicopters have become synonymous with bombs for Central American children.

"Bombs?" queried 4-year-old Kathleen McKay, Mary and Paul's adopted Honduran daughter. "What are bombs?"

The question went unanswered. We were busy, after all, evaluating slides. And Kathleen didn't insist.

Dear God, may she never have to learn what a bomb is by experiencing the effects of a detonated one. *mts.*

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Credit: Cover photo by Linda Shelly

THE MENNONITE

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"Jesus Christ is Lord," announces San Pedro Sula Mennonite Church. Here Gerald Schlabach of MCC speaks to the visitors.

We learned to know some Honduran Mennonites

Florence Rheinheimer Harnish

Our eight-day trip last February actually began at Saskatoon '86 when Linda Shelly (Mennonite Central Committee worker and a member of our church) met her new pastor, Urbane Peachey, and said that she would welcome a pastoral visit in Honduras.

Urbane told our church missions committee here at Akron (Pa.) Mennonite Church. The idea incubated. Interested people were recruited. The group extended to other congregations who had "MCCers" in Honduras. Fourteen people made the "pastoral visit" Feb. 12-20. Six were from our church. We ranged between 17 and 66 years of age.

We listed our goals: to affirm, increase understanding of, form a spiritual bond with and become better informed about Honduras, and to show solidarity with the MCCers who work there in the name of Christ and in our name.

Linda planned an itinerary to include aspects of Mennonite life and work. I examined my motives and wondered whether I, who become angry when anyone tries to control me, would have anything to say to a people whose government and ruling citizens were robbing them of self-determination.

Our congregation gave us a Sunday morning send-off. We took our mission seriously and were apprehensive about diseases and unknown dangers.

Upon arrival in Tegucigalpa, the armed military personnel in the airport treated us with courtesy. We were obliged to communicate through interpreters, with the exception of Cristina, who knew some Spanish. It was great to see Linda waving to us from the visitor's balcony.

Linda sent us via taxi to our hotel. At the hotel we got drinking water from the refrigerator on the main floor.

Never have I used a canteen so much, nor drunk so many sodas, nor felt as thirsty as I did those eight days.

Linda took us on a fast clip through Tegucigalpa, the first of much walking. Most of us were not used to it, and seeing so many people walking, I felt put to shame for always jumping into a car back home.

Our first meal, that evening in the restaurant, was beans, rice, tortillas and sodas, supplemented with shish kebabs, salad and fried plantains.

One of our meetings was with a member of the Honduran Institute for Socioeconomic Studies. He told us that Honduras has a great economic dependency on U.S. policies, and if there is a change in policy in Washington, the Hondurans get more upset than Americans. In this country, the second poorest in the Western Hemisphere, the population is 60 percent isolated rural, with little education, health care and land ownership, with the attendant powerlessness and struggle for survival. You can phone Europe, but you cannot phone your neighbor. Exports benefit the large foreign-dominated plantations. Forty percent unemployment translates into a million people. Most people have only subsistence income. The rich and the military hold much economic power. Lumber resources will be deforested in 14 years.

Honduras could support its population and 50 percent more if land reform took place, but this is not likely to happen unless there is a change in U.S. military intentions toward the neighboring countries of El Salvador and Nicaragua.

Farmers raise coffee for export. Manufacturing is of consumer items and does not benefit the country as a whole. What Honduras needs is agricultural industry development.

The speaker said his government was changing to a military regime. The democratic government was overthrown because it was accused of being "communist." The term "communist" is a catch phrase in Honduras and is used unfavorably toward anyone who tries to organize groups.

We met with Mennonite leaders and pastors. A Mennonite minister told us about his younger brother, who at age 30, in 1986, organized farm labor groups to improve their economic status. At a large gathering he spoke against the U.S. military presence and aid to contras. "He spoke the truth that day," he said, "and eight days later was assassinated with three bullets in front of his wife and children. No one has wanted to investigate this, but we all know who did it. Your tax dollars are helping to do this." We expressed our grief and promised to continue speaking out against military aid to the contras and the Honduran military. Carmen Schrock-Hurst spoke for us when she asked them to forgive us and to continue dialoguing. The minister thanked us for our expression of love.

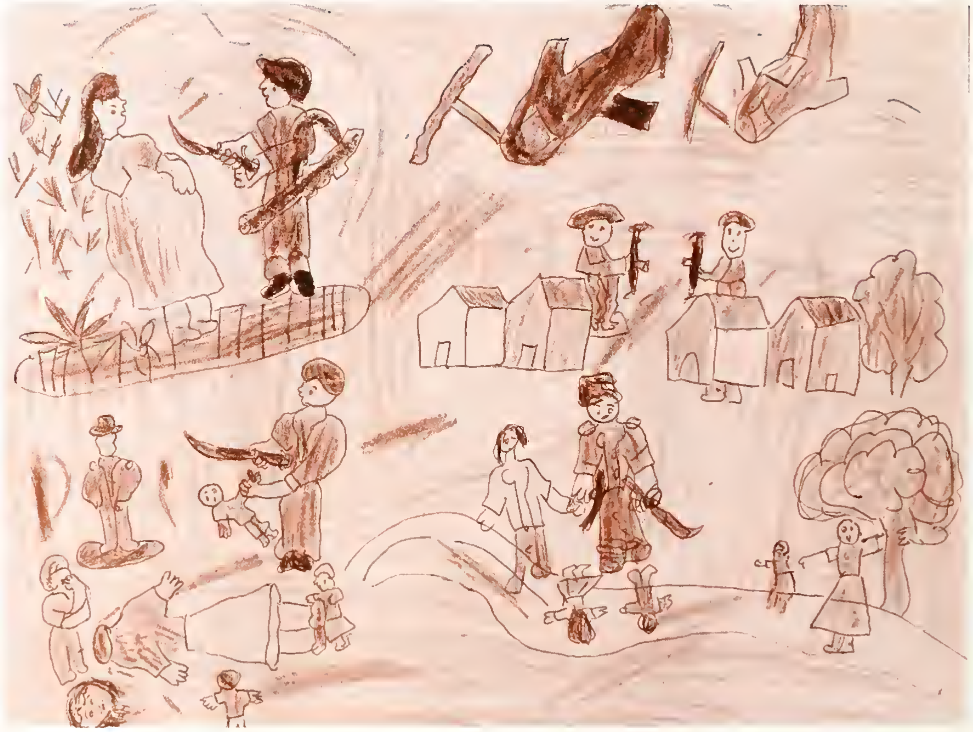
The Honduran leaders asked us to return and encourage our government to send socioeconomic rather than military aid. Some of us have. I urge you also to do so. Even though the U.S. government responds negatively, this does not excuse us from speaking against those policies that bring evil and death.

Refugees from El Salvador, Nicaragua and Guatemala have come to Hon-

The poor people are evangelizing us. They will evangelize you as well, just as Cornelius evanglized Peter. *Juan Angel Ochoa*

Left: At Mesa Grande, two boys representing their class came to Consuela Avelar de Castro's house to give the visitors peace posters that the class had made. The little girl is Consuela's daughter Griselda, and she's wearing the dress sent to her by former south-central MCC director Griselda Shelly. Right: These scenes of violence include (lower right) crossing the Lempe River between El Salvador and Honduras. When refugees first came across the border, Honduran troops stopped them while Salvadoran soldiers fired on them.

Jeanne H. Boehr



Journal entries

Feb. 4, 1987, 5:30 a.m. We went to see the movie *And When They Shall Ask* [the Mennonite experience in Russia during the revolution] a couple of weeks ago. It sounded for all the world like what is happening to the Mennonites in Central America. So if we don't stand with the churches there, who will?

And there was a moment last week when I definitely felt hate toward someone I love. Now who am I, with that kind of emotional response to what seems like oppression, to go to Honduras and be friends with people who are actually in danger of being killed?

Oh Lord, help me use my anger in my personal life in a positive way.

In Yvonne Dilling's *In Search of Refuge* is an account in which soldiers came into a home, seized the young husband, and while he was forced to watch, slit the eight-month-pregnant wife from the throat down, took out the fetus and threw it to the dogs to eat. The man lost his mind. The mother of the young woman who was killed tells the story to Dilling and states that she had to survive in order to take care of her other children.

Feb. 8, 7:45 a.m. Dear God, I am so scared about going, I'd like to back out of it.

Today in church they're going to have some kind of send-off for those of us who are going. Urbane [Peachey, the pastor] asked us to choose a prayer partner, and I asked my husband, Dave. He agreed readily.

The six of us stood in front with our prayer partners. Urbane said we are going because we are neighbors.

Dave and I decided we would say 1 John 4:7-8 each day while I am gone, I in Spanish, he in English: "My dear friends, let us love each other, since love is from God and everyone who loves is a child of God and knows God. Whoever fails to love does not know God, because God is love."

Feb. 12, 10 a.m. Airborne. I had a dream about being in a canoe in the ocean and the canoe breaking, trying to fix it with "metallic tape" and not succeeding.

Feb. 18, 9:45 p.m. Tegucigalpa—I love that five-syllable word and how it rolls right off my tongue now. There should be a song written with those syllables. *Flo Harnish*

duras, fleeing military and economic repression. Hondurans themselves have been forced from their homes because of contra and/or other military activity.

The Mennonite church of Honduras, through its social action commission, is helping these refugees. As a consequence they have at times been labeled "communist." The Mennonite leaders told us they are far from communism, which is godless.

Most of the people are unaware of the ideologies of communism and democracy. All their energy goes into rearing their families in health, educating them and surviving. Discussion of ideologies is a pastime of the powerful.

Hondurans fear the withdrawal of socioeconomic aid and other foreign aid. This would allow the contras and the military, who have become powerful, to run rampant in their country. Such military takeovers have happened in neighboring Central American countries.

The U.S. and Honduran governments deny the existence of refugee groups within the borders and look with disfavor on anyone helping them. Most refugees are under the United Nations High Commissioner for Refugees and receive some aid from the U.N. and other charitable organizations, including Mennonites.

We visited one refugee camp, Mesa Grande. The sight of the nearly 12,000 refugees forced to live in the Mesa

Isaias Flores, president of the Mennonite church in Honduras (who with his wife, Berta, returned the visit in recent months); Linda Shelly, serving as interpreter; and Adalid Romero, pastor at San Pedro Sula Mennonite Church.

When the Honduran Mennonite Church social action commission received a contract in 1985 with the United Nations for construction in the refugee camp, Carl Epp (right) of Henderson, Neb., worked through Mennonite Central Committee, coordinating and getting supplies to the refugees for the building. After three years of tents, cloth and plastic, the Honduran government and the U.N. approved using wood.

San Marcos Mennonite Church was the congregation that in 1980 first took the initiative to work with refugees at the border between El Salvador and Honduras. The pastor (with guitar) is Oscar Duenas.

Grande camp nearly overwhelmed me. They have endured atrocities beyond belief and have been forced to live far from their farms, family and country. They are persona non grata to the Honduran populace and the Honduran military. For the moment they are free from torture, but they don't know where they will finally live. Surrounding land is not suitable for farming, although small plots are being carved out of the mountainsides.

We stayed for three days in San Marcos, where Nelson and Grace Weber and Linda live. I was reminded of early frontier towns: dusty streets, stony roads on mountains. People walked, some in high heels. Men rode burrows or horses. Mule teams drew wagons. I thought of Jesus walking with sandals and dusty feet.

In San Marcos we visited the Mennonite congregation. The women's group cooked for us as a fund raiser. The women of our group attended their meetings. We spent a day painting in the church. On Sunday evening our group sang "Blest Be the Tie that Binds" and "I Will Sing of the Mercies of the Lord." We gave greetings from churches in the United States. They sent greetings back.

We left Honduras with questions: Why do people in power often refuse to negotiate, preferring to keep their power through might? What is meant by having power over someone? Is this the same power struggle we face in our relationships and business lives? What is the underlying fear of losing power? Can perfect love cast out this fear? Why is the United States so determined to keep power in Central America? What is love and how does it manifest itself? Does it differ in the two countries and with the love we show our loved ones? What can we learn from the Honduran Mennonites? If someone deliberately tortured and killed a person dear to us, could we love the torturer?

You are our brothers and sisters. Take a holy kiss from the Honduran Mennonite Church. ***Juan Angel Ochoa, Mennonite pastor***

The Mennonites I met in Honduras made me rejoice that I have a oneness of faith with them. There were times when I felt I was observing another *Martyrs' Mirror* being written.

One refugee workshop makes shoes. There are also vegetable gardens, garment production (including hats and socks), pottery and tin shops, carpentry, artisan work, and the raising of pigs, chickens, fish, bees and goats.

Upon return, Flo Harnish reported in Washington to elected government representatives from Pennsylvania and Kansas. Her address is Route 1, Box 742, Ephrata, PA 17522.

A Canadian Mennonite helps undocumented aliens in the United States

A privilege to assist

Charmayne Denlinger Brubaker

In November 1986 the U.S. Congress approved a bill that brought sweeping changes to the nation's immigration laws. This new legislation is a "real big deal" in a community like Belle Glade, Fla., where up to 10,000 undocumented aliens live, says Jeff Kroeker, Mennonite Central Committee worker from Kelowna, B.C.

Kroeker directs Glades Immigration Coalition, Inc., a non-profit coalition set up by local churches and the Florida Rural Legal Services to assist those eligible to apply for temporary residency under the new legislation.

The amnesty program of the new law states that as of May 5 all undocumented aliens who can prove that they have been in the United States illegally since Jan. 1, 1982, will be qualified to become temporary residents of the country. Temporary residence is the first step toward permanent resident status and eventual citizenship.

The Special Agricultural Worker program of the new law states that undocumented aliens who can prove they have worked 90 days in field labor between May 1, 1985, and April 30, 1986, can receive temporary residence, and eventually permanent residence.

"As director of this new Glades Immigration Coalition, Inc., I see an enormous challenge ahead," says Kroeker, a member of the Mennonite Brethren Church in Kelowna. "Most of those who come to the center, easily 90 percent of them, qualify for temporary residence under the new provisions."

They cut sugar cane, stack sod or pick vegetables or oranges. But proving that they are eligible is difficult, he says.

"We need documents such as birth certificates or driver's licenses to prove they are who they claim to be; documents such as light bills or receipts from landlords to prove that they have been in the country since Jan. 1, 1982, and/or documents to prove they have worked 90 days in the field."

"That sounds easy, but those who get their jobs at the ramp often cannot prove who they worked for," Kroeker reports. The ramp refers to a vacant square block in the center of Belle Glade where migrant laborers and farmers find each other.

The crew leaders, who often double as bus drivers, choose the workers they want for the day, then head off with a full bus to the fields, explains Kroeker. Workers often have no idea who they have worked for or where they worked.

Kroeker keeps long hours. He worked 60-hour weeks when the center first opened. "We were learning the ropes, setting up the systems and procedures to follow, and the people would come at all hours looking for help," he recalls.

"People often travel two hours to come to the center. This type of help is not found in other places," he observes. "Before, many traveled to Miami, about 90 miles southeast of here."

Two others also work full time at the center, along with 10 to 15 part-time volunteers. This summer students from Duke University in Durham, N.C., helped through a leadership program of the university.

"I took our first client to the immigration office, the culmination of many hours of legal work. Delinois Jacques had arrived in the fall of 1985 and went to work immediately, picking celery. Fortunately, the company kept records and was able to supply an affidavit." Jeff Kroeker

Kroeker's goal is to keep the center open 9 a.m. to 9 p.m., with every relevant language—Spanish, English and Creole—covered. Creole is the language spoken by the migrant workers from Haiti.

The center is an alternative to the fly-by-night offices that take advantage of those wanting legal status. "People are selling the forms on the street for $40 a shot, forms that we can get free of charge at any immigration office," Kroeker says.

"On Monday, June 15," Kroeker notes, "I took our first client to the immigration office, the culmination of many hours of legal work. Delinois Jacques had arrived in the fall of 1985 and went to work immediately picking celery. Fortunately, the company that he worked for kept records and was able to supply an affidavit verifying Delinois' farm work.

"After filling out all the necessary legal forms and gathering all the critical documents we proceeded to the 'dreaded' Immigration Office," Kroeker recalls. "Delinois was not 100 percent convinced that they were not going to deport him to Haiti."

Jim King (MCC)

Jeff Kroeker talks with a Haitian woman who is applying for temporary residence in the United States.

But after a brief interview, a check of his papers and his payment of the $185 fee, "they called his name to come forward for his new card that grants him total work authorization anywhere in the United States," Kroeker says. "Delinois was a free man, no longer needing to hide from the government or forced to stay in the farm labor industry."

Since that time, the center has helped another 109 people get new cards. "The numbers continue to climb exponentially as people begin to see that the system works and that we are here to help them," he notes.

"What a privilege to assist in this process," Kroeker says. "I can't help but think of the stories of my grandfather and his journey out of Russia to the unknown land of Canada. After collecting his possessions, he and his family set off on an adventure that lasted months, as he passed through Europe, took a ship across the Atlantic, spent days on a train and eventually arrived in the plains of Saskatchewan."

"What a disaster it would have been if he had been greeted by immigration officials who advised him that he would have to return to the turmoil of Russia, or that at best he could stay but remain in hiding, doing slave labor with the label 'alien,' " Kroeker observes. "This is what is happening to many immigrants now entering the United States."

Charmayne Denlinger Brubaker directs MCC (U.S.) Information Services, 21 S. 12th, Akron, PA 17501.

An analysis of the Iran-Contra hearings in the United States

What may be done in our name?

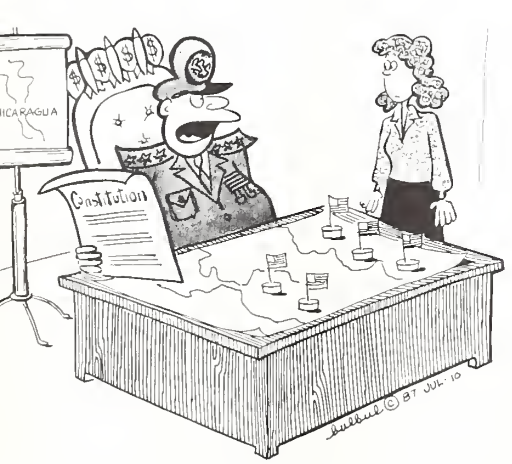
Robert Hull

As I watched parts of the U.S. Congressional hearings on television this summer with my teenage sons and my Canadian wife, they asked me to explain how the U.S. governmental system is supposed to work—who has what responsibilities and who is accountable to whom? My sons want to believe in the ideals their schools teach them about their country. What is all this hidden war against another country about?

I began with the U.S. Constitution (200 years old in September). It gives Congress alone the authority to declare war. The president's responsibility is to carry out such declarations of war. This is intended to insure that any entry into war by the United States will be a public decision, fully debated by the elected representatives of the people. When, soon after 1787, the question arose about private U.S. citizens—what we would today call mercenaries—preparing in the United States to fight in foreign wars, the Congress passed the Neutrality Act of 1794. It remains a valid part of the U.S. legal code (18 U.S.C. 960).

This was something new in world history. People throughout the world knew that here was a nation whose people did not want their president to act like a king—to build a standing army, to make secret alliances, to declare and wage war by his sole decision.

These constitutional restrictions were mainly followed from 1787 to 1946. Then, while Congress ratified the United Nations Charter, which declared, "All members shall refrain in their international relations from the threat or use of force against the territorial integrity or political independence of any state," it also allowed the secret operations begun during World War II to continue. This is what is meant by the "cold war"—while publicly we are "at peace" (since Congress has not declared war), privately the president and his executive branch agencies have been allowed to conduct covert operations as if the country were "at war": toppling foreign governments, assassinating democratic leaders, funding groups in other nations who carry out U.S. policy interests, propping up dictators such as Batista in Cuba, the Shah of Iran, Marcos in the Philippines, Somoza in Nicaragua.



OW CAN WE START A DECENT WAR WITH THIS OBSTRUCTION !!

The U.S. Congress has not (yet) declared war on Nicaragua. Yet on March 19, 1981, President Reagan authorized the CIA to spend $19 million for covert actions against the Sandinista government. On Nov. 16, 1981, he authorized the National Security Council to spend an additional $19.95 million. This unconstitutional "executive war" grew until in March 1984 CIA-directed forces laid mines in several Nicaraguan harbors. Among recent U.S. presidents, both Dwight Eisenhower and John Kennedy have explicitly stated that such a blockade constitutes an "act of war."

On April 19, 1984, Nicaragua filed suit against the United States in the U.N.'s International Court of Justice. On May 9, 1984, the ICJ ruled unanimously in favor of Nicaragua; whereupon President Reagan declared that the United States would not be bound by this decision and challenged the court's jurisdiction (for the first time since the United States accepted it on Aug. 26, 1946).

Congress responded by passing the Boland Amendment, which the president signed into law in October 1984. This forbade any federal official from providing any direct or indirect assistance to the contras in 1985 and allowed only $27 million in "humanitarian aid" in 1986.

The scandal is that when Congress thus legislated an end to the use of appropriated covert action funds against Nicaragua, the president's staff went right ahead with the "executive war," using privately funded forces contrary to the Neutrality Act.

The Congressional hearings in Washington may be only Phase I of this scandal. Phase II is the criminal investigation by the Independent Prosecutor, Lawrence Walsh. Phase III may well be a lawsuit under way in Miami that seeks to prove that the men Lt. Col. Oliver North turned to for his hidden war (General Secord, General Singlaub, Albert Hakim) are part of a "secret team" that has carried out covert action directed by CIA and former CIA officials since the 1960s.

What should I tell my wife and sons? The U.S. Constitution reflects ideals of how a democracy should act internationally. Those ideals are applauded by people seeking freedom around the world. Yet since World War II the United States has become a militaristic power, pursuing a "cold war" through covert actions that almost never receive public debate. Congress has become complicit in this undermining of the Constitution by allowing covert action in time of peace.

From the perspective of the Nicaraguan peasant whose family members are tortured and killed, all of this is done in our name. "We, the people" are sovereign in the United States of America. Will we allow such covert action to continue or will we strongly encourage our representatives in Congress to return to the Constitution by ending it? For me, such action is clearly "in the name of Christ."

Robert Hull is secretary for peace and justice, Commission on Home Ministries, Box 347, Newton, KS 67114. He wrote this essay the week of July 20.

Colossians 3:1-17

High living

Anne Neufeld Rupp

In most dramas the resolution comes toward the end. Paul in Colossians introduces the happy ending early in chapter 3, an indication that the Christian life focuses more on the positive than on the negative.

The central idea of Paul's letter is found in 3:1-4. The word "if" makes it a conditional statement. The essence of the Christian life depends on the nature of the commitment to Christ.

Paul uses baptism language to help readers understand the meaning of their faith. As Christ was buried and rose again, so the believer in baptism buries the "old self" (Romans 6:4-11) and emerges as the "new creation" (2 Corinthians 5:17) who lives by a new set of values, standards, motives and attitudes, those of Jesus Christ.

Paul challenges us to seek and to set our minds on things above (compare Romans 12:1-2). One translation says, "Fix your hearts, fix your minds. . . ." Being raised with Christ anticipates that we will focus our total being, both rational and emotional faculties, on a lifestyle in keeping with one being reconstructed into the image of Jesus Christ.

Christians need to remember that their lives are literally wrapped (hidden) in God. The church, the Christian, is to represent Christ to the world.

In the remainder of this section Paul gives practical guidelines that help discern between the risen life, in which the Spirit empowers the Christian for new living, and the old life, identified here as "things that are on earth."

The death warrant (3:5-7). Ancient mythology contains stories about a hero who descends to the underworld or sea and there slays the dragon or serpent that has held a kingdom in its power.

This image may be reflected in the first five sins Paul refers to. These are particularly those sins that harm the self. Paul calls the Christian to be a "dragon slayer," moving far beyond the self-control advocated by the philosophy in chapter 2. Paul says that the Christian is not only to control but to literally destroy these sins of appetite: immoral behavior, passions and desires that push God into the background.

David Hiebert

Paul uses baptism language to help us understand the meaning of our faith. As Christ was buried and rose again, so the believer emerges as a new creation.

Used clothing (3:9-11). Although the church often focuses on the sins listed in 3:5-7, Jesus and Paul put much more emphasis on sins that destroy relationships and hurt both self and others. These are based on personal attitudes and motives.

Paul again lists five sins, then adds a sixth one, "Do not lie to one another." You will notice a progression here from unresolved anger to bearing grudges, which become malicious in an attempt to destroy the other and lead to half-truths, untruths and insinuations. Not only is the other person defenseless in the face of such maligning of character, but the one who is doing the defaming is also being destroyed because one's outward behavior is a reflection of that which dominates one's inner life.

Paul again uses baptism language. In the early church baptism candidates often wore old, sullied robes to the ceremony. These were removed and a new robe was put on by the candidate after baptism. This was symbolic of putting off the old nature and putting on the new. The sins Paul has listed belong to the old robe, the old nature, and Paul tells the Colossians to get rid of it. The Christian, having been raised with Christ, has put on the new robe, which is being constantly renewed (3:10) by God's power after the image of Jesus Christ.

New wardrobe (3:12-17). Paul does a flip-flop and shows readers what the new nature, the new robe, looks like. Again Paul focuses on relationships that stand in direct contrast to what he listed under the old nature in 7-11. We can list them this way:

Not anger, rather compassion.
Not wrath, rather kindness.
Not malice, rather lowliness.
Not slander, rather meekness.
Not foul talk, rather patience.
Not lying, rather forbearance, forgiveness and love.

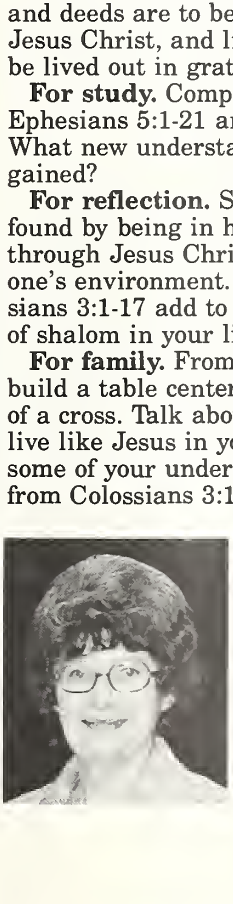
Out of this grows shalom (peace), thankfulness and worship.

Paul's list is not exhaustive. He goes on to say that the Christian's words and deeds are to be an expression of Jesus Christ, and life under God is to be lived out in gratitude.

For study. Compare 3:1-17 with Ephesians 5:1-21 and Romans 12:9-21. What new understandings have you gained?

For reflection. Shalom is wholeness found by being in harmony with God through Jesus Christ, others, self and one's environment. How does Colossians 3:1-17 add to an understanding of shalom in your life?

For family. From styrofoam or wood, build a table centerpiece in the shape of a cross. Talk about what it means to live like Jesus in your family, based on some of your understandings gleaned from Colossians 3:12-17.



Anne N. Rupp, Box 527, North Newton, KS 67117, is on the pastoral staff at First United Presbyterian Church, Newton, Kan. This is number four in a series of five studies of Colossians.

Three Mennonite organizations are mentioned in a new book by Jimmy (former U.S. president) and Rosalyn Carter. In *Everything to Gain: Making the Most of the Rest of Your Life*, the Carters describe the things that make their lives fulfilling. At the top of their list is helping others. They mention Mennonite Voluntary Service, Mennonite Board of Missions and Mennonite Central Committee.

Ricardo Zuniga, a worker with the church-based Center for Education and Agricultural Promotion in Nicaragua, compared Nicaragua's poor to the beaten man in Jesus' parable of the Good Samaritan during a recent visit with Mennonite Central Committee Canada's board executive. During the dictatorship that preceded the Sandinista government, Zuniga said, Nicaragua's people were "turned to the side of the road" and badly treated. Today, facing an uncertain future because of the U.S.-backed contras, the poor continue to suffer. "We are waiting for a Samaritan to help us with our wounds."

NEWS

General Council adopts 1990 theme

Twelfth World Conference will go to Winnipeg

Filadelfia, Paraguay (MWC)—"We are all pilgrims," said Luis Elier Rodriguez July 14, welcoming participants from 34 nations to Filadelfia.

The Puerto Rican vice president for Latin America thus opened the triennial sessions of the General Council of Mennonite World Conference, a delegate body that conducts MWC business on behalf of member conferences.

Some 200 delegates, fraternal visitors and spouses registered for the six-day event, held under the theme "The Lordship of Jesus Christ." Official business became secondary to an opportunity for intercontinental Mennonite fellowship and sharing.

Fernheim Colony, whose spacious General Conference church building in Filadelfia provided the meeting place for most sessions, was founded in 1930 by refugees from war and starvation in Russia, forced to construct new lives in the demanding, undeveloped "Green Hell," then two weeks by oxcart from civilization. The 1987 delegates made their way to the colony in six hours by bus on a paved highway.

The main issue before the body was the choice of a theme for the 12th assembly of Mennonite World Conference in Winnipeg in 1990. Delegates had earlier received three possible themes from the executive committee and could propose additional choices.

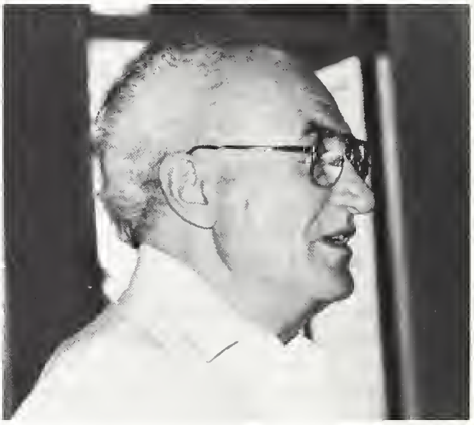
President Ross Bender of Denver presented the three proposals: "Witnessing to Christ in Today's World" (a mission theme), "One Lord, One Faith, One Baptism: Confessing Christ Today" (a theological theme) and "Walking in the Resurrection" (an ethical Anabaptist theme). "No matter which we choose, we are talking about 'Who Is Christ?" said Bender.

About 20 delegates went to microphones. William Valencia, Colombia: "The first theme has much urgency for our continent." Edmund Janzen, United States: "It is a call to Christ . . . our identity."

Angel Cañón, Colombia, supported the second theme: "It expresses the being and the birth of the church." Jake Pauls of Canada added that this theme would help MWC "work on a common christology . . . the way we see our common faith" as well as help Mennonites as they confront other religions.

Ernesto Unruh of the indigenous Lengua church in Paraguay supported the third theme: "In the Lengua convention there are churches that are still sleepy. Who is going to resurrect these people who are sleepy without the knowledge of Christ?" Samuel Gerber of Switzerland noted that walking in the resurrection also implies walking toward each other. The third theme, he said, "brings us together and unifies us."

It is estimated that 12,000 to 15,000 people will register for the Winnipeg conference, with 25,000 or more coming to mass meetings. The event is designed to be self-supporting financially, said MWC executive secretary Paul Kraybill, with expenses covered by registration fees. On the other hand, MWC's ongoing general fund expenses are not covered by assembly proceeds, and Kraybill presented a disturbing current financial picture. In 1986, he reported, donations fell well short of budget, while expenses exceeded forecasts, leaving a deficit for the year of about $50,000.


David Shelly

Jake Pauls, pastor at Bethel Church, Winnipeg, invites General Council participants to the 12th MWC Assembly to Winnipeg for July 24-29, 1990.

Merle Good of the United States urged MWC to make the public aware of the need and of the distinction between assembly expenses and ongoing MWC activities. Foppe Brouwer of Australia and Stefan van Delden of West Germany proposed that each congregation worldwide set apart one offering a year on behalf of MWC. The executive committee has instructed the staff to clear up last year's deficit and raise the necessary funds to meet the 1987 general fund budget of $184,344.

Absorption of the International Men-

As of July 31, the General Conference Mennonite Church had received $1,541,986 or 30.9 percent of its yearly budget, reported conference treasurer Ted W. Stuckey. Even though the conference typically receives less than half of its budget during the first two quarters, year-to-date contributions still fell below what was expected, noted Stuckey. "We are $90,666, or 5.5 percent short, of the $1,632,652 we need at this point if we are to reach our budgetary goal," he said. "This difference is critical, especially in light of the fact that we adopted a 0 percent increase for our 1987 budget."

The Great Plains Seminary Education Program for 1987-88 includes these courses: "The Role and Person of the Pastor," taught by Robert J. Carlson of Prairie View Mental Health Center, Wichita, Kan., in the fall; "The Revelation to John," taught by Gertrude Roten of Associated Mennonite Biblical Seminaries, Elkhart, Ind., in January 1988; "Renewal Movements in the Church," taught by Keith R. Harder, pastor at First Mennonite Church, Hillsboro, Kan., in the spring; and "Jerusalem Seminar," led by Patricia Shelly of Bethel College, North Newton, Kan., and John Esau of the General Conference, in January 1988.

The House of Commons in England voted by a wide margin on April 1 against restoring the death penalty, which was abolished in Britain 18 years ago. Lawmakers voted 342-230 to defeat a resolution that would have brought back capital punishment for "evil murders." It was the seventh failure to reinstate the death penalty since it was abolished in 1969.

David Shelly

Mukanza Ilunga, who works for Missionary Aviation Fellowship, Kinshasa, Zaire, speaks during General Council discussions.

nonite Peace Committee into the MWC structure as an official subcommittee received both praise and criticism. Some felt the move symbolizes an excessive growth of MWC structure; others felt the worldwide Mennonite churches need an international forum for sharing on peace concerns. IMPC had formerly been under the wing of Mennonite Central Committee Peace Section but feels its home is more properly with MWC than with a North American agency.

Paul Kraybill shared a concern for suffering church members in a country where the church has officially been closed and Christians imprisoned. Several delegates—some of them also from countries where Christians are suffering—spontaneously rose at Kraybill's request for prayers for the believers in prison or who must meet in secret.

Six major addresses were presented on aspects of the "Lordship of Jesus Christ" theme. Speakers included Ross Bender on "Who Is Jesus Christ?" (Revelation 1), Tito Gutierrez of Argentina on "Jesus and the Churches" (Revelation 2-3), Werner Franz of Paraguay on "Jesus Christ, the Lord of the World" (Revelation 4-5), Dietrich Reimer of Brazil on "The Confessing Church" (Revelation 7), Luis Elier Rodriguez on "The Suffering Church in the World" (Revelation 8-9) and Stephen Ndlovu of Zimbabwe on "A New Heaven and a New Earth" (Revelation 20-21).

Coming from several continents and a variety of theological perspectives, the speakers combined to provide a commentary on the message of Revelation for the church.

Not mentioning any country by name, a participant gave three concrete examples from Central America's sorrow. For example, "A father, member of an evangelical church, is obligated to cut the throat of his son, who is accused of belonging to anti-government forces. The father has to do it to prove that he and his family have no participation in the activities of the son. The father does it. What do you think? Did he do the right thing? The church said nothing."

Juan Montes of Venezuela said, "I'm full of sadness. Perhaps this is a challenge of preparation for us who have not experienced such things."

A minute of silent prayer was observed in behalf of suffering brothers and sisters in Central America.

Delegates were able to see parts of the Chaco settlements during bus tours the first day to Menno and Neuland colonies and the Yalve Sanga indigenous settlement. A delegate from Africa thought again about pilgrimage during a time of open-mike discussion: "If life in our countries becomes something we cannot tolerate, should we also all move to Neuland?" Elias Muñoz of Colombia noted that in the Bible some were called to be pilgrims in a geographical way and others weren't. In the end, he said, "we have no secure homeland. Our homeland is not of this world." *David Shelly, editor of publications, Mennonite World Conference*

Looking for a challenge?

Petter Memorial Mennonite Church, Lame Deer, Mont., is involved in a building project. The church is located on the Northern Cheyenne Indian Reservation and has been a part of the General Conference Home Missions Ministry since the turn of the century. They are moving and renovating a 40-by-82-foot building that is being brought in from 350 miles away.

Vern and Violet Buller from Bethlehem Mennonite Church, Bloomfield, Mont., will supervise the work under the leadership of the church readiness committee.

Any volunteer labor or other assistance from throughout our conference and district would be appreciated. Work needed through this winter includes cement pouring, shingling, insulating and dry-walling, general construction and finishing work.

Sound challenging? Are you interested in a worthy project for a working vacation, a retirement adventure, a way to serve Christ and his people?

Located in the pine-covered foothills of southern Montana, the completed building will cost approximately $95,000, of which funds are $25,000 short. Call Pastor Joe Walks Along (406-477-8388), Virginia Toews (406-477-6383) or Vern Buller (406-477-6378) for details and more information.

University College, University of Toronto, received in May a gift to total $600,000 from Vern and Elfrieda Heinrichs of Toronto for the endowment of a research and teaching chair in peace and conflict studies. The Heinrichs expressed hope that their gift would stimulate other private contributions as well as government matching grants so that the endowment goal of $1.3 million could be reached by 1992.

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About 900 metric tons of wheat donated to Mennonite Central Committee by Kansas farmers has enabled people in India to build roads, houses and irrigation canals and ponds through food-for-work projects. Hundreds of people in India's West Bengal state were able to "work 30-90 days for daily wages, plus build valuable community assets that improve the lives of poor, small-scale farmers in the area," writes Peter Peters, MCC representative in India who visited many of the projects at the end of May. "Hindus and Muslims and people from different political parties work together on a common project."

Spiritual life celebration planned

Newton, Kan. (GCMC)—The spiritual emphasis committee of the General Conference Mennonite Church is planning a spiritual life celebration in Elkhart, Ind., Nov. 19-21. It will be held on the campus of the Associated Mennonite Biblical Seminaries.

The primary purpose of the three-day experience is "to bring people together to celebrate what we have in common spiritually and to learn from each other's differences," said Duane Ruth-Hefflebower, member of the committee.

Participants will have the opportunity to meet for common worship and attend a variety of interest groups. "Evangelism," "Contemplative Prayer" and "Worship for Renewal" are a few that are planned.

The committee encourages pastors and lay people from across the United States and Canada to participate in this celebration in hopes that it can serve as a model for congregations and district and provincial conferences.

Attendance will be limited to 150. Costs for the celebration will include a $25 registration fee. Registration materials will be sent to all conference churches in September.

The spiritual emphasis committee was formed by the General Board last year in response to a request by delegates at the 1986 triennial sessions for a greater emphasis on spiritual renewal within the conference.

The U.S. Armed Services has chosen the Foundation Series curriculum for nursery-age children for its 1988 school year. In addition the Army ordered these Mennonite publications: *Life of Wholeness, Renewing Family Life, When Caring Is Not Enough, Discovery: Bible Survey Course* and the entire Faith and Life Bible Study series. The army chooses its curriculum from a catalog printed by a Protestant publishing association. Mennonites are one of the many denominations that belong to this association.

More than 77 billion pounds of hazardous waste are produced each year by U.S. industry alone, according to Greenpeace, an environmental concern organization. "More than 90 percent of this toxic waste will be 'dumped' where it can re-enter our air, our water and the land on which our food is grown," says a spokesman. The effects of this include epidemics of liver and rectal cancer in the Mississippi Delta; widespread paralysis, deformity and death from mercury poisoning in Japan; liver and kidney cancer, and birth defects in the Great Lakes region; and worldwide destruction of marine habitats.

A gold rush in Bourzanga, Burkina Faso, has put Mennonite Central Committee workers Nancy Feagin and Paul Brallier out of work temporarily. The MCC couple from Bellevue, Wash., who are both engineers, had been helping the villagers in the area build terraces and dikes. But these water-conservation projects are temporarily on hold while the villagers pan for gold.

Soviet church leaders build bridges in Canada

Winnipeg (MCCC)—A five-member, Soviet church delegation to Canada agreed to take home several proposals for further discussion, including a plan to "twin" interested congregations, plans to explore opportunities for greater contact between Christian young people, more musical exchanges (including a Soviet church choir to perform at the 1990 Mennonite World Conference in Winnipeg), developing literature to serve Soviet congregations (children's materials, church history, peace theology, teaching resources) and a plan to send two Soviet Christians to study at Canadian Mennonite colleges.

Bert Lobe, director of Overseas Services with Mennonite Central Committee Canada, said the two parties have agreed to "give energy and prayer" to each of these projects. MCC's work with Christians in the Soviet Union stems from historical and family ties, he said, but also needs to transcend ethnic connections as opportunities arise for meaningful involvement.

The June 26-July 13 visit included stops in Montreal, Kitchener, Ont., Toronto, the Niagara, Ont., area, Calgary, Vancouver, Clearbrook, B.C., Winnipeg and Steinbach, Man., as well as opportunities to attend the annual conventions of the Canadian Conference of Mennonite Brethren Churches and the Conference of Mennonites in Canada.

Members of the delegation were Emil Baumbach, pastor at the "Baptist Mennonite Church" in Karaganda and senior presbyter of five Kazakhstan districts with special responsibility for Mennonites; Viktor Serpevsky, a senior presbyter of three districts that include Mennonite churches; Jacob Dick, a preacher and senior choir leader in Orenburg; Ivan Gnida, deputy general secretary of the Moscow-based All-Union Council of Evangelical Christians, Baptists; and translator Viktor Kulbich, a preacher and choir leader in Kiev. Daniel Janzen, an elder of the Mennonite Brethren churches in Orenburg, was unable to come due to a heart ailment. Peter Rempel of Winnipeg, who has served with MCC in Canada and Germany, guided the group.

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Writers oriented for new Bible school curriculum

Five of the six writers for the new five-day Herald Bible School series curriculum met at Laurelville Mennonite Church Center, Mt. Pleasant, Pa., for orientation on June 6. They are (left to right) Anita Stalter Lapp of Harrisonburg, Va., co-writer for kindergarten and grades 1-2; Pat Young of Chicago, grades 5-6; Barbara Pankratz Fast of Harrisonburg, Va., co-writer for kindergarten and grades 1-2; Phyllis Martens of Fresno, Calif., grades 3-4; and Mary Clemens Meyer of Scottdale, Pa., nursery and preschool. Absent was Lorna Beth Shantz of Willow Street, Pa., writer for grades 7-8. The new series, edited by Marjorie Waybill of Mennonite Publishing House, is scheduled for first use in the spring of 1990. The writers and editor seek the prayers of Mennonites as they prepare curriculum for the children in their congregations and communities.

David Hiebert

Bluffton (Ohio) College has been awarded a $75,000 grant to develop its faculty over the next several years. Bluffton College was one of 46 private institutions in a five-state area that submitted creative proposals for strengthening their faculties in a competition sponsored by Lilly Endowment, Inc., a private charitable foundation in Indianapolis. A total of 18 schools were named as winners of the competition.

Almost 300 former students, teachers and friends of the European Mennonite Bible School at Bienenberg, Switzerland, gathered for the organization's 30th anniversary celebration June 6-8. In 1950 an ad hoc committee of Mennonite leaders from France, Switzerland and South Germany met to discuss ways to bring new life to their congregations. Today, the Bible school has about 75 students, less than half of whom come from Mennonite congregations. Non-Mennonite students, many coming from a state church tradition, have found at Bienenberg a place to develop a peace-oriented understanding of the Bible.

Mennonite Collegiate Institute's annual Saengerfest celebration was held June 14 in Gretna, Man. Addressing the theme "Praising the God of Our Salvation," guest speaker Harry Loewen, chair of Mennonite studies at the University of Winnipeg, presented an overview of singing in the history of Christianity in general and the Mennonites in particular. He commented on music as a tool for promoting evangelism and unity, and he noted that singing is essential to building a sense of peoplehood, transmitting the values of the Christian faith and expressing the sorrows and joys of life.

School opens after seven years of war

San Marcos, El Salvador (MCC)—Villagers in this community near San Jose Guayabal have reopened their school for the first time since 1980, when San Marcos was abandoned because of civil war.

Parents worked hard to repair the roof and clean up the neglected surroundings for the inauguration. Fifty first-grade students, ages 7 to 16, could again attend classes in the brick-and-tile-roofed structure.

At the opening a local representative of the Ministry of Education explained why the government is not able to provide a teacher's salary for the school: "We all know the unfortunate situation in which we find ourselves today in El Salvador. It's a shame that our money is being used for arms, forcing you parents to pay for your children's education."

For the people of San Marcos, who have only recently returned to farm the land, the $40-per-month teacher's salary is another burden they are willing to bear. Mennonite Central Committee is contributing an additional $10 per month to help parents provide education for their children.

While $50 per month seems a small recompense for the young high school graduate who walks three miles from San Jose Guayabal to San Marcos to teach each day, he said, "I'm thankful for work."

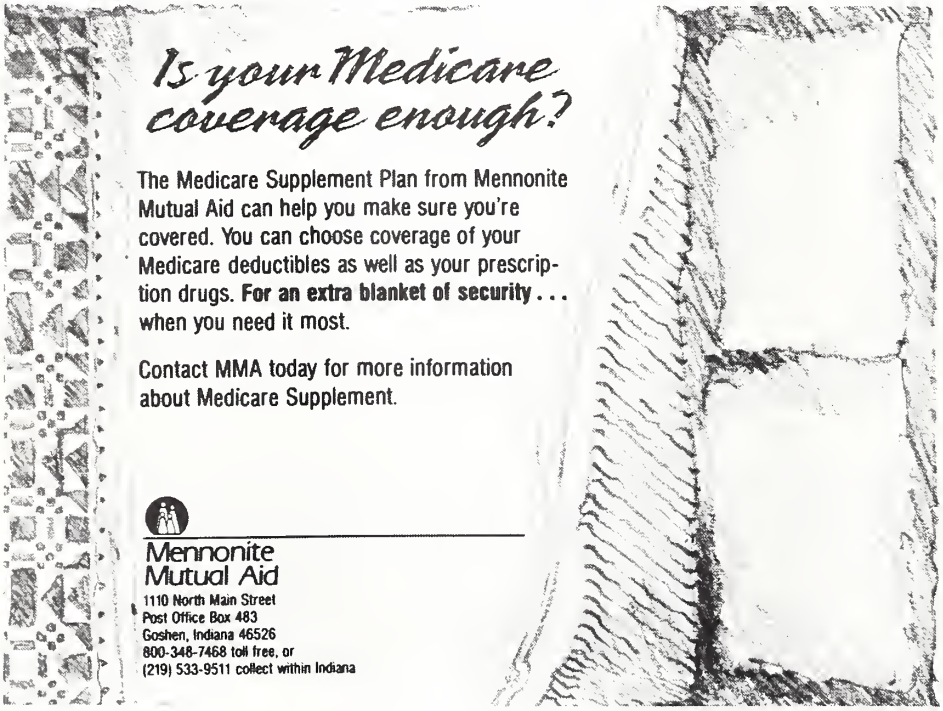
Leaders of the local parents' organization had received permission to hold an opening ceremony after repeated visits to local military authorities. Nathan Zook Barge, an MCC volunteer from Colorado Springs, Colo., who has worked with these leaders in an agricultural loan program since 1984, says, "I continue to be amazed at the resilience and perseverance of the Salvadoran people."

A month after the school opened, soldiers from the Salvadoran Army's Atlacatl Battalion took four families from their homes. Three of the families work closely with the agricultural loan program. Two of the fathers are part of the school board; one had given the opening speech for the school inauguration.

The families were accused of feeding and supporting FMLN guerrillas. All were made to walk one hour to a waiting military truck and transported another hour to a house near the town of Aguilares. At no time were they told where they were going or why they were being taken. The seven adults and 15 children, ages 3 months to 13 years, were held in one room.

The families denied helping the guerrillas, explaining how they survive by planting corn, beans and a few vegetables. Questioning continued day and night until, on the third day, all but two of the men were released to the International Red Cross. After two days with the National Police, the men were released. Medical attention was needed after four days of little sleep, of torture and interrogation.

One community member commented, "After seven years, the community seems to have life again [with the school opening] even though we still live with the war." *Nancy T. Guthrie, MCC El Salvador*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First Mennonite Church, 11125-76 Ave., Edmonton, AB T6G 0J9, is searching for a **pastor** beginning August or later. Experience and seminary training are preferred. Please send your inquiry to the search committee.

Along with five other organizations, the National Association of Evangelicals praised the 53 senators who voted to suspend Most Favored Nation trading status for Romania due to its suppression of human rights. Many human rights groups, including Amnesty International, Helsinki Watch, Christian Response International and the International Human Rights Law Group have argued that Romania is one of the worst violators of religious liberty in the world.

The U.S. government has failed to honor a funding pledge of $101.5 million to support the Food and Agriculture Organization for the 1986-87 biennium. The FAO is the main food and hunger organization of the United Nations and is the hub of an entire development network that includes program funding, emergency relief and technical assistance. To date the United States has given only $13.5 million to the FAO. Mennonite Central Committee is one of many organizations that has officially signed a joint letter to Congress appealing for FAO support.

Natives from 17 countries, including Peru, Norway and New Zealand, gathered in Vancouver for a conference on indigenous peoples. About 1,500 delegates came for a six-day event with more than 150 workshops focusing on various aspects of the dilemma facing native peoples in countries where they are now in the minority.

National body nullifies Zaire assemblies

Elkhart, Ind. (AIMM)—Four weeks after a dissident group met at Kikwit to replace the assembly president, the continuing administration of the Mennonite Church in Zaire (CMZ) convened a General Assembly at Tshikapa in June.

The executive committee of the Protestant Church in Zaire (ECZ) has since acted to nullify both assemblies of the Zaire Mennonite Church according to unofficial reports received at the Africa Inter-Mennonite Mission office in Elkhart.

This decision, made Aug. 1, set up a temporary administrative arrangement until late September. The ECZ will then conduct a meeting of both factions of the CMZ to resolve the Mennonite church leadership questions.

The action by the ECZ, the national structure under which the individual denominational "communities" operate, seeks to heal the division within the Mennonite community.

Serious differences have hampered the church at the administrative level. One group remains loyal to the church president, Mbonza Kikunga, while a significant portion strongly opposes his style of administration.

The latter group in their special assembly in Kikwit chose a new president, Rev. Tshibelenu. However, the credentials of some delegates have been questioned, since they were not officially chosen to represent their districts.

In June Mbonza convened at Tshikapa what he considers the regular biennial General Assembly sessions of the CMZ. The dissident group did not attend.

Missionaries did not take part in the business sessions of either Assembly.

Irregularities stemming from the 1985 General Assembly at Nyanga, where Mbonza was re-elected, prompted the ECZ executive to now declare that 1985 gathering and its election results annulled. At the same time they nullified both the Kikwit and Tshikapa assemblies and their respective actions.

Neither Mbonza nor Tshibelenu are being recognized by the ECZ as the legal representative of the CMZ body. ECZ regional officers will provide temporary supervision.

Four Mennonite regional representatives rather than central administration officers were to represent CMZ at the ECZ's August synod.

The present arrangement between AIMM and the CMZ was negotiated in 1984. That agreement will now have to be re-examined. The dilemma facing missionary personnel and the AIMM board is how best to serve the church in Zaire and what implications this has for relating to a central administration embroiled in controversy. *Robert W. Gerhart, Africa Inter-Mennonite Mission, 224 West High, Elkhart, IN 46516*

Goshen College has an immediate opening for an **assistant controller** in the accounting office. Responsibilities include collection of accounts and loans receivable, maintaining relations with Goshen College subcontractors for board, student health insurance and student loan billing, assisting in the daily management of the accounting office and helping develop and maintain computer applications. Communication skills (both written and oral) are important. Requirements include a B.A. with emphasis in accounting and communication. Previous work experience preferred. Computer skills desired. Minorities are encouraged to apply.

Submit resume to Mardene Kelley, Controller, Goshen College, Goshen, IN 46526.

Evangelism author to lead training event

Newton, Kan. (GCMC/MBM)—Herb Miller of the National Evangelistic Association of the Christian Church (Disciples of Christ) will be the resource person for a two-day workshop for evangelism and church development representatives from the General Conference Mennonite Church and the Mennonite Church.

A former pastor, Miller is now leading hundreds of church growth seminars throughout the United States and Canada, as well as editing the evangelism newsletter *Net Results*. He is also the author of *Fishing on the Asphalt*, *Evangelism's Open Secrets*, *Tools for Active Christians* and *Blueprints for Evangelism and Church Growth.*

The workshop will be held at the St. Francis Retreat Center, Chicago, Oct. 26-27. This is the third time the General Conference and the Mennonite Church have cosponsored this kind of workshop.

Although it is planned for district and provincial representatives, congregational leaders from surrounding states who are interested in participating in this two-day workshop are welcome.

The cost of the workshop, including one night's lodging and three meals, is $45. The deadline for registration is Oct. 5. For more information contact Don Yoder, Commission on Home Ministries, 10614 N. 40th Ave., Phoenix, AZ 85029, (602) 843-4036, or Rick Stiffney, Mennonite Board of Missions, Box 370, Elkhart, IN 46515, (219) 294-7523. *Stan Bohn*

A feature article about Laos in the June issue of *National Geographic* magazine mentions Mennonite Central Committee's work there. The author recalls meeting "Americans who are trying to help (the Laotians)" and notes the 1,200 shovels MCC has provided for village farmers.

The people of Comunidad de Fe (Community of Faith) in Chicago are reaching the unchurched. They have done door-to-door evangelism, Christian radio broadcasts and more recently they held their first crusade. For nine evenings in May, people from the southwest side of Chicago filled a high school auditorium to listen to special music and the words of Colin Crawford, a missionary in Colombia. Currently Comunidad de Fe has 80 members, but in five to 10 years pastor Marco Guete expects to have 1,000 to 2,000 members as a result of efforts like the crusade.

Akron (Pa.) Mennonite Church appointed a church growth study commission in 1983 to consider issues dealing with the growth of the congregation. Three areas of change were recommended: a reorganization of the administrative structure, the planting of additional churches and building facilities necessary to carry on the church's mission. The church administrative structure has been reorganized, one new church has been planted, and on May 24 a ground-breaking ceremony was held for an addition to the church building.

CALENDAR

Canada

Sept. 10-12—Mennonite Central Committee Canada general board meeting, Winnipeg

Oct. 5—Mennonite Urban Renewal Programs annual meeting, Winnipeg

Oct. 16—Ontario MCC relief sale, Waterloo Stockyards

Provincial annual MCC meetings

Nov. 6-7—Broadway Mennonite Brethren Church, Chilliwack, B.C.

Nov. 13-14—Zoar Mennonite Church, Waldheim, Sask.

Nov. 20-21—Markham (Ont.) Missionary Church

Nov. 27-28—Vauxhall (Alta.) Mennonite Brethren Church

Nov. 27-28—Winkler (Man.) Evangelical Mennonite Mission Church

Central

Nov. 6—Annual fall conference for Mennonite congregations belonging to the Western part of the Central District Conference and the Illinois Conference, East Bend Mennonite Church, Fisher, Ill.

DEATHS

Arnold E. Funk, 87, North Newton, Kan., died July 26. He was the founding pastor at Lorraine Avenue Mennonite Church, Wichita, Kan. He also served churches in Hillsboro and Halstead, Kan., and North Danvers, Ill., in addition to a number of interim pastorates. He is survived by his wife, Edna Ruth, two sons and three daughters.

WORKERS

Eileen and *Merlin Becker-Hoover*, College Church, Goshen, Ind., have begun three-year Mennonite Central Committee terms in Poland as English teachers. Eileen has a bachelor's and a master's degree in English from Goshen College and the University of Notre Dame, respectively. Merlin has a bachelor's degree in communication from Goshen College. Their children are Anna and Sara. Her parents are Magdalene and Otto Becker of Mountain Lake, Minn. His are Saranna and the late Lloyd W. Hoover of Goshen.

John and *Tina Warkentin Bohn*, Grace Church, Pandora, Ohio, arrived in Indiana in July for a four-month North America Assignment. Since 1978 they have served in Lesotho under the Commission on Overseas Mission and Africa Inter-Mennonite Mission, assisting African Independent Churches in development work and Bible instruction.

Claassen

Funk

Ruth Buxman, pastor at First Church, San Francisco, resigned May 31.

Virginia Claassen, COM worker in Japan since 1959, returned to Kansas in July for a one-month NAA. In Japan she is involved at Sadowara Mennonite Church.

Anna Dyck, COM worker in Japan since 1953, returned to Drake, Sask., in July for a nine-month NAA. In Japan she gives leadership at Sadowara Mennonite Church.

George Dyck, medical director of Prairie View, Inc., Newton, Kan., has been named a member of the medical advisory committee of Blue Cross and Blue Shield of Kansas.

Keith L. Espenshade was installed as pastor May 31 at North Suburban Mennonite Fellowship, Mundelein, Ill.

Robert C. Ewert, a second-year student at Associated Mennonite Biblical Seminaries, Elkhart, Ind., is the recipient of the 1987 award ($1,500) from the A. G. Neufeld Minister and Mis-

Bergthal Mennonite Church, Didsbury, Alta., is searching for a **pastor**.

Send inquiry to Harvey G. Neufeld, Route 2, Didsbury, AB T0M 0W0.

Glencroft, a Christian retirement community in the Phoenix area, seeks a **director of fiscal services**: desire person with B.S. in accounting, CPA preferred. Working knowledge of third-party reimbursement and computerized accounting systems. Responsible to expand and integrate an accounting system for multiple retirement corporations.

Licensed nurses: opening additional unit. Small nursing teams. Benefits include paid health insurance, life insurance, dental program, credit union, vacation after six months.

Send resume to Human Resources, Glencroft, 8641 N. 67th Ave., Glendale, AZ 85302, (602) 939-9475.

The four executions here in Louisiana between June 7 and 16 have "thrust me into a new, unexpected role, that of grief counselor for attorneys who have lost their clients," writes Judie Menadue, attorney from St. Paul, Minn. Menadue, Mennonite Central Committee U.S. worker in New Orleans, recruits lawyers to represent those on Louisiana's death row in their post-conviction appeals. "The attorneys feel guilt for not succeeding in saving their clients," Menadue writes. "They need assurance that they did everything within their power."

Six "Famous Excuse" newspaper ads, fresh from the press, confront head on reasons often given for not attending church. Available from Mennonite Board of Missions, the ads use a striking photo of an animal—dog, chimpanzee, penguin, cat, gorilla—to catch the reader's eye and illustrate the headline. For example, Famous Excuse Number One begins, "I'd like to go to church but . . . there are too many rules." It shows a bespectacled dog peering over a manual on dog training. For prices write to MBM, 1251 Virginia Ave., Harrisonburg, VA 22801.

According to Mennonite World Conference figures, between 1978 and 1984, membership in Mennonite churches grew 497 percent in Nicaragua and 459 percent in Guatemala. There are 62 Mennonite and Brethren in Christ congregations in Nicaragua, 12 in El Salvador and 69 in Honduras.

RECORD

A. Ramseyer

R. Ramseyer

Froese

P. Wiebe

sionary Education Trust Fund.

Herta Funk, a COM teacher under China Educational Exchange, returned to Canada June 30 for a one-year NAA. She is undergoing treatment in British Columbia for a low-grade malignant brain tumor.

Elda Hiebert, COM/AIMM worker in Zaire, returned to Kansas July 15 for a one-year NAA. She is the director of a midwifery training program in Zaire.

Gary Martens will begin pastoral duties at Mount Royal Church, Saskatoon, on Oct. 1. He replaces *Walt Braun*.

Robert and *Alice Ruth Pannabecker Ramseyer*, Ind., will return to Hiroshima, Japan, at the end of August for another four-year COM term. They will be involved in church planting.

Dave Ringer, Fort Garry United Mennonite Church, Winnipeg, was ordained on May 31.

Hans Sawatsky has resigned as pastor at Northdale Church, Winnipeg.

Duane and *Joyce Steffen*, Independent Lutheran Church, Minneapolis, began two-year MVS terms on April 10. They are home-care assistants with Community Care Services in Reedley, Calif.

Jacob and *Gertrude Unrau*, Home Street Church, Winnipeg, have begun two-year MCC Canada terms as counselors with colony Mennonites in Cuauhtemoc, Mexico.

Unraus

Ken and *Linda Warkentin*, Morden, Man., have begun a one-year MCCC term as community development workers in Davis Inlet, Labrador. Both received bachelor's degrees from the University of Manitoba, she in education and he in psychology. They have two sons, Philip and Jonathan. His parents are Peter and Sarah Warkentin; hers are Jake and Nettie Gerbrandt, all of Winkler, Man.

Phyllis Wiebe, Winnipeg, is the new president of Canadian Women in Mission, succeeding *Anita Froese*, Altona, Man., who served as president for six years.

Robert Wiebe is a summer pastoral intern at Bethel Church, Aldergrove, B.C. He is a recent graduate of Columbia Bible College.

Sheila Klassen Wiebe, a student at Associated Mennonite Biblical Seminaries, Elkhart, Ind., is a summer research and archives assistant at the Mennonite Heritage Centre archives.

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MCH asks for help

Mennonite Christian Hospital, Hualien, Taiwan, strives to witness to the love of Christ and the ethics of his kingdom by providing quality service in the name of Christ and by taking a Christian position on bioethical issues. The hospital has a policy opposing abortion. With the technology now available for various forms of artificial insemination, the hospital board is currently studying this issue with the assistance of the Mennonite Church and Mission in Taiwan.

Are there readers of *The Mennonite* who can provide us with reference material and statements on the subject of artificial insemination from a theological, ethical perspective? We wish to produce our own statement by the end of the year and will share it with you when completed. *Sheldon Sawatzky, Chairman, MCH Board of Directors, Szu Ping Road, Lane 387, #43, Taichung 40658, Taiwan, ROC*

May 15

Three responses to June 9

First, I agree with Vern Preheim's analysis of the sexuality issue. I do not agree with how some of my homosexual friends practice their homosexuality. Neither do I agree with how some of my heterosexual friends practice their sexuality. But they are my friends. In God's eyes all sins are the same caliber. The danger with human love is that it can keep us from loving God with heart, soul, mind and strength. I see adultery, fornication, homosexuality, infatuation, lust and undue admiration for a spouse or any other human being as sin.

Second, regarding integration with the Mennonite Church, our differences seem trivial in the light of eternity and a world full of lost souls. The Spirit is at work but not moving far or fast enough for me.

Third, as I read the articles on disabilities, I was inspired to look at the handicaps in my own life, not physical and therefore more easily hidden. Unconscious denial and repression nearly destroyed me. Aware of my handicaps, I can grow and mature as I accept that I will be limited, imperfect. I must confess my faults to appropriate people in my church family so that I will not fall into the illusion of perfectionism or the trap of self-retribution or condemnation of others. I praise the Lord for the people who shared their situations with us. *The Mennonite* challenges and educates me. *Sharon Reimer, 5623 Ave. 422, Reedley, CA 93654*

June 14

Condemn, compromise or help

"He that committeth fornication, sinneth against his own body" (1 Corinthians 6:18). Homosexuals are a creation of God. God loves sinners but does not love their sinful acts. We need to be compassionate and help the person but not condone the sinful deed. We need to keep them in the service of the Lord if they are dedicated Christian servants. They will be closer to God than if they are dismissed from Christian service. With God's help all things are possible, if they will be helped. We cannot compromise, however. Sex should be treated as sacred and confined to marriage partners. If we let homosexuality be a lawful escape for extramarital and premarital physical satisfaction, we violate God's ordinance.

As sex is premeditated, it calls for cleansing of the mind. "Resist the devil and he will flee from thee; draw nigh unto God and he will draw nigh unto thee" (James 4:7, 8). These afflicted can be helped. If they confess before God and man and repent, they too can be forgiven. Could our respective provincial [and district] conferences perhaps seek out a number of talented, understanding, sympathetic and praying counselors to help guide homosexuals along the path of righteousness? God will change things at his appointed time. This may be a mission field close to home. We need them and they need us and our prayerful support more than our condemnation. I believe there is only one unpardonable sin, that of non-repentance. *John C. Klassen, Box 665, Morden, MB R0G 1J0*

June 27

Top priority for the blind

The government has hundreds of tapes that blind people can use free of charge. Secular organizations do things for the blind for free. *The Mennonite* costs $16 per year in the United States and $19 in Canada. Tapes for the blind cost $100 per year. I think it is unfair to charge blind people five times more. I suggest we make it a top priority to give the tapes to the blind for free. *Bennet K. Nickel, 1104 Trinity Drive, Newton, KS 67114*

Editor's note: Congregations and nursing homes are encouraged to subscribe to The Mennonite *on cassette for "readers" in their midst. The cost comes down as subscribers go up.*

July 12

Continue

Keep printing that which relates to our being disciples of Jesus. That is our reason for being. *Vic Buller, 206 W. 4th, Duluth, MN 55806*

July 17

Not a luxury

A few years ago I let my subscription to *The Mennonite* lapse because money was tight and periodicals seemed a luxury. I was wrong. It has provided me with points to ponder, the joy of knowing that others share my point of view on many Christian issues, has helped me keep track of my friends and brings strength and joy to my spirit. I thank you for it. *Christine MacDonald Stades, 17 Park St., Hudson, MA 01749*

July 20

Boehr, not Bean

This is to correct an error in the Prologue (July 14). You recount the generosity of the Ransom (Kansas) Mennonite Church. The pastor of the church in 1944 was John Boehr, not John Bean. Ted Risingsun and I hitchhiked together from our homes in Busby, Mont., and we decided along the way to visit my sister Jeanne and her husband, John Boehr. Since Jeanne and John were familiar with the educational needs of the Cheyenne, they were eager to encourage Ted. So John spoke to the congregation of the possibility of a free-will offering, and they responded wholeheartedly. This was an unexpected gift. *David Habegger, 2713 Goldenrod Road, North Newton, KS 67117*

July 24

More on FBI abuse available

Gordon Houser masterfully summarized the need for an investigation into FBI abuses against American Indians in the 1970s (July 14 issue). As a member of *The Other Side*'s staff, I was particularly pleased that he mentioned the magazine's call for a congressional investigation and the article by Ward Churchill and Jim Vander Wall detailing the abuses.

Interested readers of *The Mennonite* may obtain copies of the magazine containing the full article for $3 from *The Other Side*, 300 W. Apsley St., Philadelphia, PA 19144. I'm anxious to see as many Christians as possible let their congressional representatives know that church people are concerned to see justice done for American Indians. *John Linscheid, 300 W. Apsley St., Philadelphia, PA 19144*

July 24

Gratitude

Thanks for that powerful issue of *The Mennonite* (July 28), including Gordon's courageous editorial about crossing the line. *Eldon Epp, 1847½ S. Ninth #13, Salina, KS 67401*

July 29

More Scripture, please

You are to be commended for doing a good job with *The Mennonite*. I believe there ought to be more direct Scripture quotation and exposition. *Frank Horst, Box 884, Warden, WA 98857*

July 29

No benefit

People in my church who don't subscribe to *The Mennonite* say that it's U.S.-oriented, so Canadians don't benefit from it. *Name withheld*

July 29

Correction

We missed the word "whole" in the second paragraph, first line of Bassam Elias Bannoura's message to the church (June 23, p. 270). It should read "Mennonites, . . . but that is not the whole gospel." I apologize to Bassam. To restate, he's calling Mennonites to engage in mission as wholeheartedly as we give ourselves to the service of peace and justice and welcoming the stranger. The sum makes for a wholistic ministry, a whole gospel. *John Bender, director, information services, Associated Mennonite Biblical Seminaries, 3003 Benham Ave., Elkhart, IN 46517-1999*

July 29

The Pentecost experience

I appreciate Robert Ewert's "Release of the Holy Spirit" (June 23 issue). My experience was similar. I experienced the new birth at about age 14 but didn't know until about 1970 that the baptism with or in the Holy Spirit is available today just as it was in the early church. I asked the Lord for that dimension also. Jesus became more real, and his daily presence, in spite of outward circumstances, is precious. Scriptures, especially those dealing with the Holy Spirit, became clear. It is easier to talk about Jesus instead of "beating around the bush" when the subject comes up. Menno Simons mentions the Holy Spirit about 1,500 times. In his personal testimony Menno says, "The gracious Lord granted me his fatherly Spirit, help and hand. Then I, without constraint, of a sudden, renounced all." We might say that after Menno was saved and started preaching, he received the baptism of the Holy Spirit and had power for the tasks the Lord had for him.

One of our conference goals is spiritual renewal. I pray that many more GC members who have been saved will also seek the Pentecost experience. *Arnold Reimer, Route 4, Box 179, Beatrice, NE 68310*

July 29

Liked call to action

Thanks for "FBI Abuses Against Natives Call for Action" (July 14 issue).

The Leonard Peltier Human Rights office here greeted it with enthusiasm. The article put them in better touch with Mennonites.

I am a member of the Toronto United Mennonite Church as well as a member of the Leonard Peltier Human Rights Group.

I hope that this excellent article will help many Mennonites become aware of this outrageous situation and inspire them to action. *Carman Pratt, 84 Woodcrest Ave., Toronto, ON M4J 3A9*

Aug. 7

More awareness of Peltier

Thanks for such a well-written, informative piece regarding the American Indian Movement (July 14 issue, p. 309). One of the difficulties we have with the work we do for Leonard Peltier is being able to tell the whole story concisely. To deal with this we are conducting a tour of Central and Eastern Canada to promote public awareness of him as a political prisoner and to inform the public that the Canadian government has a responsibility to demand his return to Canada for a fair extradition hearing. *Beki Big Canoe, Leonard Peltier Human Rights Solidarity Fund, 456 Sapdina Ave., 2nd Floor, Toronto, ON M5T 2G8*

Aug. 10

Editor's note: Additional information on the tour may be had from the address above.

A word to advertisers

For fastest possible service, send ad copy directly to *The Mennonite*, Attn.: Gordon Houser, Box 347, Newton, KS 67114 USA. Press deadline is two weeks before publication date. Mail from Canada sometimes takes two weeks, so use the 24-hour express if necessary.

Faith Housing and Job Training, Inc., a not-for-profit housing rehab program, seeks a contractor/builder with broad residential rehabbing skills and ability to train an assistant. This program is associated with **Community Mennonite Church of Markham, Ill.** Salary is negotiable with a starting date around **Sept. 1.**

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A Call to Kingdom Commitments

Four responses

Like raising a barn

I had lost my dream, almost.

Saskatoon 1986. Development plan. A great vision? Not really. Just a plan expressing what we felt was long overdue: "Let us raise the barn." We can do it. We can do even more than that.

A deep joy fills my heart. I am invited to be a part of it. And the next day I find myself holding a beautifully colored brochure all about it in my hand. A persuasive design. In childlike obedience I also put that little sticker on my identification card.

Then I see the endless number of balloons rise. I see great joy.

Some delegates must have lost that joy on their way home. Consequently their congregations were almost surprised when the overwhelmingly detailed, success-promising, modern fund raising material arrived.

I was asked to be the area coordinator but declined at first. I felt lost in a jungle of timetables, forms, reports, training sessions, banquets and other things to do. "Why can't I be 'with it' in that old barn-raising spirit?" I asked myself.

With our faithful congregational coordinators we managed to sort out and even introduce a bit of that "uncomplicated, straightforward approach."

I am thankful for having been led by God to be "with it." My inner struggles led to an even deeper conviction. I want to be with our Call to Kingdom Commitments and development plan as a barn raiser. And we should even do better than we have so far. *Erwin Cornelsen, 107 East 58 Ave., Vancouver, BC V5X 1V7*

It's an education

This is probably the first time in our conference's history that so many people in so many congregations have gained such insight into the various ministries of the conference. I think particularly of those involved on the local level. This time it wasn't only conference staff and commission/board members interpreting vision and goals of present and projected conference programs. Many individuals went through an orientation session in their individual congregations, learning about the vision and work of the conference and interpreting them to others within the congregation. That is one of the primary strengths of the Call to Kingdom Commitments.

I sensed a deep appreciation for the devotional materials made available prior to April 12. The emphasis on spiritual renewal, as part of the total commitment, is also a strength. However, it seems as if this emphasis was tacked on after the money part of the commitment drive was in place, giving the impression that this component was an after-thought.

In the summer issue of *Being in Touch* primary updates on the development plan included references to money and number of congregations participating in the plan. One paragraph did mention the spiritual emphasis committee providing some "special resources to those making commitments to prayer and service." This seems low profile for such an important part of the development plan.

The choice of some congregations to withhold their support or, in some cases, their unwillingness to even discuss the plan raises questions of commitment, as members, to the work of a body to which they belong. As this was discussed in the Conference of Mennonites in Manitoba executive committee, sadness was expressed that many of our brothers and sisters did not even want to find out what challenges were being presented for renewal within the conference.

One must be reminded, however, that we belong to a conference that believes in voluntarism. We elect to belong to a particular congregation, and that congregation elects to belong to a conference. This can become a strength. There isn't some small body telling people in the local congregation that they have to use certain devotional materials and that they have to support the projects described in the Call to Kingdom Commitments pamphlet.

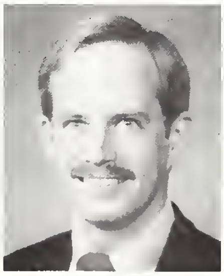
This may mean that those of us who are excited about and committed to the vision and goals for renewal in our conference have an additional challenge to be faithful in our commitments and hope that those who withhold their support will catch the vision and join us in finding ways of building the kingdom of God together. *Eleanor M. Loewen, faculty of Union Biblical Seminary, Pune, India 411-037 (permanent address: 309-750 Kenaston Blvd., Winnipeg, MB R3N 1Y3)*

Cornelson

Loewen

Keeney

Linscheid



Some theological questions

As an observer who works in a non-Mennonite institution and lives in a town with no Mennonite church, the Call to Kingdom Commitments raises some questions for me.

Is the church or a church organization such as the General Conference Mennonite Church identical to the kingdom? Yes and no. Yes, when its operations and the behavior of its members are governed by God's intent for them. No, when the church acts as a human institution subject to the human failures of territoriality.

The kingdom image is political, which means that we act not just as individuals but are ordered in a social relationship. It must also mean that the kingdom also affects our economic activity. Thus it is appropriate that a Call to Kingdom Commitments solicits a commitment of our finances.

Should A Call to Kingdom Commitments also ask us how we earn the funds to contribute? Where have we invested our money to earn funds to give to the program?

What about reporting the results of the Call to Kingdom Commitments program? How do we observe the scriptural admonition not to let your right hand know what your left hand is doing (Matthew 6:3)? Does that only apply to personal giving for the needs of the poor (alms giving), or does it also apply to conference programs? Does it apply to personal giving and not to the program of an organization?

How do we report the results of kingdom commitments for non-economic aspects of the call? Is it only in terms of church growth? Is it in the quality of personal piety? Is it in the amount of evangelism we engage in and the influence we have on others? Is it changing social policy so that the evils of the world are less harmful to people regardless of whether the actions resulting from the policies are not from Christian motivation or that those who benefit from the policies are not Christian?

Is the Call to Kingdom Commitments a three-year program, after which we can relax? Or is kingdom commitment a constant demand? By setting a time limit and specific objectives, do we tempt people to think, "Now we have done our thing for the kingdom"?

Kingdom commitments involve a wholistic approach to our response to God: the totality of our time, an extension to the whole of humanity, the work of the Christian community regardless of whether it belongs to or is done by our conference, and its effect on our personal growth in obedience and our ordering of all our political, economic and social relationships according to God's larger purposes for creation.

William Keeney, 826 Mae St., Kent, OH 44240, is on the faculty of Kent State University.

Look back, look forward

In July 1986, just two weeks after I began working for the General Conference as communications director, I found myself at the triennial sessions in Saskatoon. Around my neck was a name tag with four quilt patches on it. In one hand were four colorful fundraising brochures and a proposal titled A Call to Kingdom Commitments. In the other hand was a helium-filled balloon. That was my introduction to the development plan that I soon would be helping promote.

Now, a year later, I've experienced excitement and frustration as I spread the word about A Call to Kingdom Commitments. I've heard stories of inspiration and of disappointment. What did we hope the development plan would be? How did it turn out? What could it have been? What can it still be?

At its best A Call to Kingdom Commitments was to be about the best thing that ever happened to the General Conference, a grand effort that would bring revitalization, renewal and dollars needed to do some of the things we'd always dreamed of doing. When the General Board first talked about it in autumn 1983, they knew such an effort was a risk but also that "in God all things are possible."

When General Conference staff traveled throughout North America a year later to listen to members, they heard a cry for renewal, a call to return to Bible-centered conference goals and cautious yet clear instruction to proceed.

Thus A Call to Kingdom Commitments was born. It was a project of our total conference, of the Conference of Mennonites in Canada, of the 10 district and provincial conferences. It was a call to spiritual renewal, to leadership and service, to the four goals of our conference and to giving. Over 100 projects would be supported with $17.5 million.

Excitement grew, brochures glistened in the Saskatchewan sun and a rainbow of balloons rose heavenward. The development plan was presented. Our delegates overwhelmingly adopted it.

A year has passed. For many congregations Dedication and Commitment Sundays have come and gone. So have a devotional, posters, bulletin covers, more brochures and news releases. How did "the best thing that ever happened to the General Conference" turn out?

For some it was the best thing ever. That wasn't obvious at first. But slowly and passionately from our congregations came testimonies of the spiritual renewal and new commitment they experienced. If the plan was a success anywhere, it was in the churches that chose to make the development plan the best it could be.

To those congregations that knew they could make it what they wanted, with or without the help of pamphlets and posters and paper, A Call to Kingdom Commitments brought revitalization and new unity. That is how it should be, for it is within our churches that we nurture and inspire one another, that we share and grow and make commitments, that we serve and give so that God's kingdom may be realized throughout the world.

For others A Call to Kingdom Commitments appeared to be a failure. The monetary goal was completely missed. The time frame seemed too short. The promotional methods were offensive.

Theirs are valid observations. The development plan was not all it was hoped to be. But it did accomplish some things.

Statistically, A Call to Kingdom Commitments resulted in over 9,000 renewed commitments to prayer, 5,000 promises to serve not only the conferences but local churches, and 12,000 pledges to give that totaled more than $5 million. In other ways, it brought much more.

Given the chance to reshape A Call to Kingdom Commitments, to do it once more, I would strengthen the plan to encourage spiritual renewal, service and support of our conference goals. I would tone down the emphasis on money and reduce the goal. I'd allow more time for carrying out the effort. I'd promote it differently.

But in the end, the responsibility to answer the call would still be ours as churches and as members, just as it is our responsibility to respond daily to God's direction as we experience it. A Call to Kingdom Commitments is a three-year effort. Many continue to respond. The development plan is no more than an opportunity for those who wish to respond to do so. Balloons and brochures won't produce gifts, nor will they bring spiritual renewal. It's up to us.

Dave Linscheid, 114 Harrison, Newton, KS 67114, was in charge of all communications efforts for A Call to Kingdom Commitments.

Caring for creation

Tending the Garden: Essays on the Gospel and the Earth, *edited by Wesley Granberg-Michaelson (Eerdmans, 1987, 176 pages)*

Reviewed by Art Meyer, MCC U.S. development education, Box M, Akron, PA 17501

In this time of global environmental degradation there is an urgent need for Christians to rediscover biblical creation theology. The essays in this timely book should help address that need.

Editor Wesley Granberg-Michaelson, president of the New Creation Institute, poses three questions in the introduction: (1) Does the Bible grant humanity unchallenged dominion over the creation? (2) Aren't spiritual realities ultimately more important than material things, including earth? (3) Isn't creation headed for destruction at the end of time?

In recent history many Christians have answered these questions affirmatively. The authors of these essays, in their own unique ways, provide alternate perspectives on these questions.

Loren Wilkinson, associate professor at Regent College, ably describes how the "New Age Movement" interfaces with Christian creation theology. He calls for Christians to develop an environmental ethic based on the Scriptures.

Robert Meye, dean of the School of Theology of Fuller Theological Seminary, has a carefully organized discussion on the theology of nature.

There are two excellent essays on Old Testament creation theology, one by William Dryness, president of Berkeley's New College, and another by Robert K. Johnston, dean of theology at North Park Theological Seminary in Chicago.

My favorite essay is called "New Testament Foundations for Understanding the Creation" by Paulos Gregorios, a theologian from the Indian Orthodox Church. He uses three Scriptures (Romans 8:18-25, Colossians 1:15-23 and John 1:1-5) to develop three basic ecological principles that provide for a Christian environmental ethic. His presentation is lucid and convincing.

Mary Evelyn Jagen, vice president of Pax Christi International, and Larry Rasmussen, professor of social ethics at Union Theological Seminary, define the role of the church and the Christian in earthkeeping.

The book concludes with a poem by John Leax and an outstanding essay by veteran medical missionary Paul Brand, in which he describes the profound environmental degradation he has seen in India and Africa over the past 50 years.

This book should be widely read. It would be suitable for use by Sunday schools, churches and day schools as the basis for discussions on creation theology and environmental ethics.

Hispanic Mennonite story

La Iglesia Menonita Hispana en Norte America: 1932-1982 *by Rafael Falcón (Herald Press, 1985, 191 pages)*

Reviewed by Glendon Klaassen, Box 347, Newton, KS 67114

Rafael Falcón, professor of Spanish literature and language as well as Hispanic Mennonite history at Goshen (Ind.) College, has done the Hispanic Mennonites of North America a great favor by recording their 50-year history. The paradigm of this history, often referred to throughout the book, is the Lawndale Mennonite Church of Chicago, begun in 1932.

The Chicago Home Mission efforts of the Mennonite Church and the efforts of Mennonite missionaries back in North America from their assignments in Argentina came together to reach out to Hispanics in Chicago in the early 1930s. This led to the official organization of the Lawndale Mennonite Church in 1934, the first Hispanic Mennonite church of North America.

From this initial effort the missioners, both Anglos and Hispanics, of the Mennonite Church established over 50 churches of some 2,000 Spanish-speaking members in 16 states, the District of Columbia and in Canada by 1982. Pictures, charts, footnotes and appendices help to make this a complete history.

Falcón includes the story of the General Conference Mennonite efforts at evangelism and church planting among Hispanics in North America. The Mennonite Brethren are also included in another section. The book has also been translated into English by Ron Collins.

Not all of this 50-year history is "rose-colored," according to Falcón. Among many challenges faced by the Hispanics is that of the prejudices of Anglo-Mennos toward them. The author also lists the names and histories of a half-dozen extinct churches. Nevertheless, the Mennonite Church deserves congratulations for the vision and patience in working with Hispanics in outreach and organizational efforts during half a century, while Rafael Falcón merits special applause for collecting this significant history.

Accessible scholarship

Jeremiah *by Elmer A. Martens, (Herald Press, 1986, 327 pages)*

Reviewed by Waldemar Janzen, 991 Fleet Ave., Winnipeg, MB R3M 1K5

To read this work is to gain faith in the new Believers Church Bible Commentary series, of which it is the first volume to appear. Martens has demonstrated that a popular commentary (written for "Sunday school teachers, members of Bible study groups, students, pastors or other seekers") can achieve theological depth and considerable interpretive originality. He has also answered the question, Why another commentary?

Without becoming complex or academic, the commentary gives evidence of erudite scholarship throughout. Martens' special forte is his skillful structuring of the text, his simple but helpful analysis of prophetic forms of speech and his careful discussion of key words in various contexts.

While frequent references are made to Anabaptist-Mennonite figures and sources (besides others), the commentary expresses its Believers' Church identity more in spirit than in overt statements. There is no evidence of narrow denominationalism.

The commentary has a number of special helps. The absence of a printed text makes the commentary's use more cumbersome, but it avoids a commitment to the NIV, and that is positive, in view of the undeserved commitment to the version by many Mennonite educational publications.

Another problem is the almost total avoidance of literary-critical issues. While the glossary entry "Formation of Book" describes clearly the composite nature of the book of Jeremiah, the text of the commentary only in rare instances acknowledges the possibility of additions.

In memory of Phyrin Duong, 1969-1987

Henry Neufeld

On Tuesday he told me that our Mennonite Central Committee bicycle had a flat. He wanted to fix it.

On Wednesday he came with his big smile; he had bought a new tube and fixed the bike. I wanted to pay him but he refused. I jokingly put the money in his shirt pocket. He tried to give it back and I wouldn't take it, so he put it on the desk where Tena (my wife) was working, again refusing to keep it. Tena put it inside his Khmer Bible.

Thursday morning we arrived at camp and were told Phyrin Duong had hanged himself from the large branch on a tree near our building. His Bible was where he always put his books when he came to work. The money was still in the Bible.

For the past eight months Phyrin had worked as our Khmer-English translator. His story is a tragedy of Khmer proportions. Difficulties began with the family's dislocation by the Khmer Rouge. Phyrin was placed away from his family in a children's camp. When together again the family managed to escape to Thailand.

Disappointments continued. Their relatives in the United States had not listed Phyrin's family, so the connection could not be proven. They were rejected by the United States. Finally they were accepted by Canada and in 1985 moved to Phanat Nikhom, the last stop before resettlement. They studied English. They attended the MCC Canada orientation classes.

They all passed their medicals except Phyrin. He had tuberculosis. After more than a year of treatment, the family was scheduled to leave for Canada on Sept. 27, 1986. But a predeparture sputum test indicated positive for Phyrin.

After a year of treatment with all tests negative, one positive sputum and their hopes were dashed. Lab error was a possibility.

Stronger medication was begun and we were told the side effects could include depression and emotional outbursts. Phyrim soon became quieter and more withdrawn. He blamed himself for keeping his entire family in Thailand.

Despite considerable effort by Canadian embassy staff in Bangkok, the medical condition continued to be a problem. Now Ottawa had to decide. We wrote MCC Canada asking them to involve a TB specialist. All the while Phyrin's tests continued to be negative.

Others, Phyrin said, were treated for the disease and were now in Canada, yet his family could not go. Why? Some could leave after three months of treatment, yet he was to receive it for six months. Why?

I asked Phyrin if he believed many people were working to get him to Canada. With his usual skepticism he said yes, but he would really believe it when he was able to put his feet on Canadian soil.

Now he had sacrificed himself so that the family would be free to go to Canada. He is no longer a burden to them. But they will carry this burden the rest of their lives.

John Bohn

In the scorching noonday Asian sun, at the edge of a Chinese Thai cemetery, his parents, three brothers, a sister and half a dozen others gathered for the burial of Phyrin Duong. The coffin was opened and the father uncovered Phyrin's face, knelt beside the coffin, clutching a few flowers and prayed for his son. And wept.

The parents had consented to a prayer being said while the coffin was lowered. I prayed for God's mercy.

That afternoon our building was quiet. I sawed the large branch from the tree near our building. The scar remains.

Henry Neufeld serves with MCC in Phanat Nikhom, Thailand, providing orientation for refugees going to Canada and acting as advocate for those facing medical barriers.

EDITORIAL

'The wind will change at midnight'

After 18 days of scorching weather, the continent's midsection heard the weather people say these welcome words. A front had broken through. The weather would be changing. Shortly before midnight, a long and gentle rain began to fall.

For our brothers and sisters in Central America I long to authoritatively predict that the wind will change. As John Paul Lederach says, "Central America is not so big, you know. It may be on 'our back porch,' but we should remind ourselves that it is an awfully small patio."

Our common "weather" in this hemisphere is, at places, being affected by the church in general and by our church in particular. General knowledge south of the 49th parallel is that the Reagan administration would have invaded Nicaragua long ago were it not for the influence of the Roman Catholic Church.

Closer to home is Mennonite participation in lives of people affected by war wherever it is. At the Bethlehem '83 and Saskatoon '86 sessions of our conference, we addressed the Central American wars. As a people we repeat, "In the name of God, *basta*. Stop the killing."

But as any conference-goer knows, resolving that the rain will fall does not guarantee a rainfall. Here are some stories from north of the 49th that do have an effect.

In 1986, 42 Canadian Mennonite churches offered to sponsor 133 refugees from Central America through the channels of Mennonite Central Committee and the Overground Railroad. Toronto United Mennonite Church has sponsored 69 Vietnamese refugees. When a resolution on refugees was debated at the Ontario conference in March, John Harder said, "We should open our arms, just as we were received in years past. To me it's the same thing."

G. Bruce Hildebrand (MCCC)

Another story is that of the Keomany brothers from Thailand. After six years of efforts, sponsors from Sargent Avenue Mennonite Church in Winnipeg and MCC Canada's Stu Clark greeted Boun Kuang and Boun Suan Keomany (left to right in the photo) at the Winnipeg airport. The third brother, Ken Keomany (far right in the photo), had given up his university studies in British Columbia and moved to Manitoba to lend strength to his brothers' sponsorship. Also rejoicing were the young men's parents and another brother, members of Vancouver Chinese Mennonite Church and MCC workers in British Columbia and Thailand.

What does it take to make a difference? What does it take to stop the killing, to stop displacing and separating families, to convert the powerful to the saving gospel of Jesus Christ? Ask the Christians in Nicaragua. Last year the General Assembly of Nicaragua's Evangelical Committee for Development Aid called their churches to a Campaign of Prayer and Fasting for Peace and Justice in Nicaragua. It began with local Bible studies and prayer meetings. It included vigils, songs and a worldwide pastoral letter calling Christians to "use your spiritual resources" to stop the U.S.-sponsored war and so that "the leaders of Nicaragua will faithfully maintain their commitment to uplifting the collective good of our nation."

A retreat last September for pastors and their families drew 1,250 rather than the expected 800. For the Oct. 31 (Reformation Day) Great Vigil of Prayer for Justice and Peace, 70 buses brought 8,000 Evangelicals to Managua. Another 2,000 from Matagalpa wanted to come but had no transportation.

The prayers, reported MCC worker Gerald Schlabach, reflected the diversity of the huge congregation, but the plea to God was the same: "Stop the violence. Stop the war. Give us peace."

The following week saw the beginning of the unraveling of the Iran-Contra scandal (see Robert Hull's analysis in this issue).

Whether the wind will change, only God knows.
mts

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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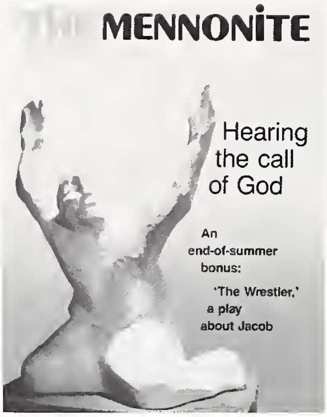
Hearing the call of God

An end-of-summer bonus:

'The Wrestler,' a play about Jacob



Jacob, "the grasper," is changed to Israel, "he who strives with God." He receives the blessing and even "sees God face to face" (Genesis 32:30).

PROLOGUE

Our patriarch Jacob is kind of a tour guide through this issue of *The Mennonite*. Consider saving the play (center lift-out) about him and presenting it in your congregation in November when the Unified Sunday school lesson is the story of Jacob wrestling the angel. Also, four Foundation Series sessions this month (kindergarten and grades 1 and 2) and six in December (grades 3 and 4) are about the Jacob-Esau story. Enjoy.

Genesis 32:22-32 is the textual base. Warren Kliewer (originally from Mountain Lake, Minn.) uses the freedom that belongs to playwrights to give us a fresh and dramatic retelling. It occurs to me that many of us wrestle (sometimes all night) with God's call on us, whether that call comes with life-changing clarity or whether it is a quiet nudging. God calls.

Here are stories of God calling a congregation (see next page) and some missionaries (Donna Kampen Entz, Héctor and Mary Valencia). Test these against your own sense of call. *mts*

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The call of God in Seattle

Peggy Newcomer

Ten years ago the flock of Seattle Mennonite Church gathered in a wood-frame community center. Members sat in a semicircle around the fireplace—two or three rows of Mennonite Voluntary Service workers, a few families and some folks who had come to the Northwest to work at Boeing or attend grad school at the University of Washington. Two classrooms at the back of the worship/fellowship area served the needs of the children.

Today the congregation meets in a spacious, light-filled former Presbyterian sanctuary in the city's north end. Pews are full; extra rows of chairs are added each week. There are nine church school classes. Each Sunday morning, it seems, new faces appear at the entrance of the church. And often, behind them, are two or three children.

This congregation is stretching toward adulthood.

How is God leading Seattle Mennonite Church?

"In an attempt to be a community of God in the Seattle area," reflects pastor Steve Ratzlaff, "we have drawn people of ethnic Mennonite and non-ethnic backgrounds. The growth will lead to the formation of more churches. This is not something we planned to happen—it came out of our living the faith in Jesus Christ, and people caught hold of it. It's pretty obvious that it's not all of our doing—we just stand aside and let God work. We can't say that it's what any individuals have done, but there's a spirit on the part of the group that attracts more members. It's an exciting and an unsettling experience."

After two decades of growing, the church is stretching toward "adulthood." Supported for years by the Pacific District Conference, Seattle is now self-supporting and able to channel funds back into the General Conference, other Mennonite groups and local ecumenical projects.

"It's great to see that the church is growing up," commented Wilma Eby at a recent spiritual retreat weekend attended by many church members. "Five or 10 years ago people were still rebelling against talking about God."

Born in the 1960s, the church was characterized by a more activist stance in the past. In the '80s there's a trend toward inner reflection, finding a spiritual base for the activism and passing the faith to the children. But the particular emphases of the Mennonite church—pacifism, community, the priesthood of all believers, social justice—continue to draw new worshipers.

"I like the variety of services, depending on who's leading," comments Kate Finn, who had formerly worshiped with a house church in Ithaca, N.Y. "I'm drawn by the emphasis on the prophetic aspects of the Bible in terms of identifying with the poor and displaced," says Joel Goldstein, who came to Mennonites via Jews for Jesus and seminary. He met Mennonites in his Christian support group at the school of social work at the university. "There's a lot of diversity and acceptance here," he says.

Pam, John and their children became active in the church after attending a self-help sale. They invited their friend Vern. Trudy and George visited because their daughter, Christina, is in the same public kindergarten class with Sarah Miller Kraybill. They're still coming. There are many such stories.

And so the church and its tasks grow, both inside and outside the church building. The local Victim-Offender Reconciliation Program, begun by a voluntary service worker a few years ago, is now an independent program with a downtown office, staff of four and a board of directors, which includes a number of church members. A recent "Mennonite Connection" dinner and program drew visitors from a 100-mile radius. A number of members of the voluntary service unit work in local emergency shelters.

Within the church so many committees have sprung up that a structure task force is dealing with consolidation, while a vision task force elicits concerns, needs and dreams. A faith and nurture committee plans retreats, fosters home discussion groups and book studies, and works at ways for members to keep in touch.

Old members complain that they don't know everybody anymore, that there's not opportunity to visit their friends at church and that too many people are having babies and moving to the suburbs. "There's some of that," admits Steve Ratzlaff, "but there's still a grappling with the issues."

"That's true. I like Mennonites because they think about whether it's OK to buy something before they buy it," comments Bill Kaye, who's been attending the church for several years. "Other people don't do that."

There are other traditions, like the Ninth Annual Salmon Barbecue on Aug. 15. But for the second year in a row it's too big for somebody's backyard. It'll be held at a city park.

Peggy Newcomer, 7043 22nd NW, Seattle, WA 98117, is a member of Seattle Mennonite Church.

This summer Seattle Mennonite Church had a worship service in Woodland Park.

Stan Richardson

Jostling to make room

Jonathan Larson

Yesterday we worshiped with Independent Church believers in the small edge-of-the-desert settlement of Pitseng, Botswana. It was a little awkward getting the service under way. Not everyone arrived at once. Though singing and prayers had already begun, the door kept creaking as latecomers crept in to take their places.

Every time I was ready to start worshiping, someone else came in and disturbed me.

B. Harry Dyck

An African Independent church in Botswana does a shuffle dance as part of its worship.

Each influx derailed the order of service, since these Independent churches insist that all entering and leaving be accompanied with song.

Each arrival touched off confusion in the ranks as there ensued a great shuffling of chairs, rearrangement of people and lurching back and forth in an attempt to accommodate those "who were being added to the church." Whenever the congregation reached a provisional equilibrium, the door would creak open again, and the exercise would be repeated. This aroused in me a vague sense of discomfort, even of irritation, which eased, thankfully, as the text was read, "Now when Jesus was born in Bethlehem of Judea. . . ."

This slightly grating stir, this shuffling of chairs and rearrangement for inclusion goes back to the stable in Bethlehem, I see now. Just when the Jewish Christians thought the door could be closed for a final count, to get on with the Good News task, the door would creak open and someone new would creep in. First it was the Greek seekers. Then it was the Samaritans, and finally complete disorder erupted when the gentiles barged in. In each case I hoped someone had the good sense to start, however fitfully, a song to accompany those who entered. It would certainly have been a grace to do so.

I thought about the Independent Churches not only here in Botswana but across Africa, and the global movement of traditional people seeking access to the community of faith. In a larger sense, they have stood at the threshold of the gathered faithful. They sought entrance though their welcome has been hesitant at best.

Here we stand in a kind of anteroom trying to see the kingdom under way. Meanwhile there is abroad in the church a discomfort as newcomers come in and bring with them new questions. It is unsettling as we seek to make room for them not only in the pews but also in our theologies, in our liturgies and in our hearts. By nature this is a disturbing experience. And all equilibrium in the community is only provisional, awaiting the next inclusion.

What should we do then in this anteroom experience as the family gathers? First we must learn to sit lightly in our chairs. Soon others will come, and my chair may be needed for someone else. Second, the order of service should have room. It must be susceptible to revision. And third, we need people of grace to be bold enough, even when the rest of us cast grim glances at the creaking door, to strike up a song of joyful welcome.

The brothers and sisters in the hardscrabble of Pitseng have already mastered that ethic. Surely they are showing the way.

Jonathan Larson works with African Independent Churches as part of Mennonite Ministries in Botswana. He and his wife, Mary Kay, are sponsored by our conference under the auspices of Africa Inter-Mennonite Mission.

Why the gospel cannot be offered to West Africans

Stan Nussbaum

As a tutor for Amos Gbaa, a student from an independent church in Liberia, I had assigned him a project of improving a six-page presentation of the gospel that I had written with Africa in mind. He would identify the parts that needed improvement by translating each section and seeing which statements and ideas did not translate well. Then he would retranslate his version of the difficult parts back into English, we would discuss them, and I would change the English text.

He taught me much in the process, but the most revealing point came when we got to the last sentence. My sentence said, "That is the offer the symbol stands for" (the whole explanation was built around a four-part symbol). He was not sure what to do with the word "offer," and he had used the word "gift."

I launched into an explanation of the importance of the distinction between the two words from my point of view—the gospel is not "given" but "offered," which means that the person hearing the explanation of the gospel must make a choice. He or she must receive it or reject it. I used an example, "offering" him the pen in my hand and pointing out that I did not give it until he received it.

Amos said I was missing his point. He understood the meaning of the English word "offer," but he said, "We do not have a word for that in Bassa" (his language).

"What do you mean?" I asked. I thought that in any culture people must offer things to others, and there must be a word for it. It is not a word like skiing or television or oasis, which you could get along without in some places for a lifetime.

"In Liberia we do not make offers. We only give gifts. If I come to your house and say, 'Here is a pineapple for you from my field,' that is not an offer. You had better accept it. If you don't, you will be giving me a terrible insult. You might as well spit in my face."

Then the light dawned for me. "Let's use that for our closing idea in the evangelistic presentation, that if people do not receive the gospel they are insulting God. They wouldn't dare do that, would they?" Out came the red pen. Out went the sentence, "That is the offer the symbol stands for." Out went Amos' first translation, "That is the gift the symbol stands for."

And in came his idea in a stronger form: "God is giving you the gift of life through this story." Every Bassa hearer will realize the implications of being presented with a gift and of refusing it.

The hearer of the gospel may accept or reject it but not ignore it because it is a gift.

After Amos left I was wondering where I got the idea, basic to my understanding of evangelism, that the gospel is an offer. It has no particularly biblical ring to it nor any prooftext that springs to mind. It must come from the marketplace, that great shaper of the American mind. Everything is offered, which means it is advertized, displayed and marketed in ways that will be most likely to persuade the customer to get it.

There are several weak spots in the analogy between evangelism and commerce, but the main one is what Amos illuminated for me: The buyer is completely free to decide for the product, against it or simply to ignore it. The hearer of the gospel, on the other hand, may accept or reject it but not ignore it because it is a gift. To ignore offers means nothing; to ignore gifts is something altogether different.

Amos was right. It is not possible to offer the gospel to Liberians, or to anybody else for that matter. One can only give it. Is it any wonder I enjoy "teaching" students like him?

From this fragment of Habakkuk (in one of the best-preserved Dead Sea Scrolls) to the Bassa language of Stan's student, the Scriptures undergo translation and interpretation.

RNS/Metropolitan Museum of Art

Stan Nussbaum is teaching at the Centre for New Religious Movements, Selly Oak Colleges, Birmingham, England, where he is sponsored by five Mennonite mission agencies. He served from 1977-1983 under Africa Inter-Mennonite Mission in Lesotho and has earned a doctorate in missiology from the University of South Africa.

A biography in progress

Donna Kampen Entz: called to Africa

Marlace Berg Zacharias

Donna Kampen Entz, third oldest child of Peter and Hertha Kampen of Fiske, Sask., was born at Rosetown, Sask., on Jan. 9, 1953. She has two brothers, John and Leonard, and two sisters, Edith and Audrey.

The Kampens farm near the hamlet of Fiske, where Donna spent her childhood. She loved every aspect of farm life, trucking grain for her father as soon as she was old enough to drive, or cultivating the fields. Her mother tells me that Donna also liked helping with building and repairing cattle fences. Consequently she never learned to cook. Maybe this accounts for the fact that Donna has always managed to find somebody to cook for her in Burkina Faso.

Donna has always been a great talker. This has made her many friends. I know that's why I was drawn to her after I married one of her relatives. She made a host of friends in public school, high school and college, from all sorts of ethnic backgrounds. Being talkative has helped Donna on the mission field as well. She has told us about the close friendships she has with various African women.

After high school graduation from Rosthern (Sask.) Junior College, Donna did a short stint of voluntary service work in Lancaster, Pa., before furthering her education. From 1973-76 she attended Hesston (Kan.) College, obtaining a diploma in early childhood education. She met Loren Entz on the campus of Kansas State University while visiting there. Conveniently, though, Hesston College is only 20 miles from Loren's home near Whitewater, Kan.

Donna and Loren Entz flank Cheba (one of the first believers) at his baptism in 1985.

Commission on Overseas Mission

Donna and Loren were married by her father's cousin, Kornelius Martens, then our pastor, in Fiske Mennonite Church on Aug. 5, 1976. The reception was held at a place close to Donna's heart, the family farm, in her father's new machine shed.

Upon the profession of her faith in the Lord, Donna had been baptized in Fiske Mennonite Church just prior to leaving for Kansas for college. Loren and Donna felt called by the Lord to serve in Africa. That required spending 1977-78 studying French at Le Chambon, France. They have been missionaries in Burkina Faso since then, with the exception of a year's study at Mennonite Biblical Seminary and another (1985-86) at Canadian Mennonite Bible College.

Donna and Loren have three children: Zachary, Mariam and Aisha. Aisha was kind enough to wait to be born until the day of Donna's last final exam at CMBC.

I'm always amazed at how Zachary and Mariam adjust to Canada from Africa and vice versa. They're not too fond of our strange food the first few days, but before long they are eating everything, playing with our children, handling the change of language and temperature.

Marlace Berg Zacharias

Loren and Donna Entz at their wedding reception in 1976 at the family farm

Donna and Loren and family returned to Burkina Faso a year ago for another term, this time to a small village called Kotoura. When Donna lived in the city of Orodara, one of her duties was to teach nutrition to the African women so that their families would have healthy diets. She also did a lot of witnessing on a one-to-one basis. One of her concerns when she reported to us was leaving these new believers who had become close friends.

Donna and Loren appreciate our prayers as they learn a new dialect and adjust to new surroundings. Loren's duty in this new place is pastoring several small, scattered groups. Donna reports that the children are adjusting well once again.

Marlace Berg Zacharias, Box 11, Fiske, SK S0L 1C0, and her husband, John, and sons Neil and Andrew raise cattle and grain and attend Fiske Mennonite Church.

Bible study on Colossians (3:18—4:6)

It's a family affair

Anne Neufeld Rupp

Epilogue or climax? (3:18—4:6). Colossians unfolds like a drama. In the previous four studies we have looked at the characters, backdrop, emerging conflict and the resolution. In 3:17 is a sense of conclusion. The story is finished, the drama is over. Or is it? Has Paul decided to add an epilogue or a climax to the letter? It depends on how we interpret the remaining verses.

Good news for the family. The section 3:18—4:1 contains rules for family living. We need to see these within the context of 3:1-17. The risen life in Christ applies not only to the church as the gathered community but also to the family and its household. The family, where two or three are gathered in the name of Jesus Christ, where the most intense, intimate living takes place, is the smallest unit of the church. The sins of appetite (3:5) and negative relationships (3:8-9), which hurt and destroy self and others in the church, also hurt and destroy the family and its members. By the same token, the attributes of the Christian, who has put on the new nature (3:12-17), are the essence of a healthy Christian family.

Why does Paul insert these special words to the family? The issues here are not theological as in chapter 2, although one may assume that family members affected by the philosophies mentioned earlier would influence the family's thinking about the Christian faith.

To understand the family issues, we need to enter a first-century household and see family life from the cultural context of that day. Women, children and slaves were virtually powerless.

- William Barclay says in reference to marriage, "Both under Jewish and Greek laws and customs all the privileges belonged to the husband and all the duties to the wife."[1]
- Children also were without rights. A Roman law stated that a parent had the right to do anything he wanted with his child.
- Slaves had the least power. A slave could be killed, branded and sold.

Often we look at this passage through 20th-century eyes and use it to re-enforce certain traditional roles. We miss the fact that Paul, speaking in a strongly patriarchal era, is trying to Christianize family relationships. He is not negating patriarchy by calling for egalitarianism or the abolition of slavery. Anything that radical would have been too revolutionary and thus counterproductive. But he is reinterpreting the relationship within a patriarchal family and household in a new, unconventional way. Not only women, children and slaves have duties to the male head of the household, but that same husband, father and master also has duties and responsibilities, described not in terms of power and rights but of love.

Christians are missionaries. The climax of the letter to the Colossian Christians is evangelism.

In Christ no one is allowed to dominate. In the Christian household, relationships and responsibilities are to be mutual. But this passage must not be taken out of context, lest the reader end up with only duties and obligations. Family relationships seen within the context of 3:1-17 grow out of willing, mutual submission (Ephesians 5:21) and find their expression in compassion, kindness, lowliness, meekness and patience (3:12). The key words to family living are forbearing, forgiving, loving (3:13-14). In family life this is shalom. The family in its essence represents Christ to the world.

Paul's view of the Christian household is another bright star in his theology. It lifts the value and importance of family to a higher plane. In Christ the image of the Creator is being restored (3:10), and the relationships God intended in Genesis 1 and 2 are possible, a view which probably left Paul's readers aghast.

Good news for the world (4:2-6). A church or family that focuses only on its common life and inner relationships becomes ingrown. Inevitably squabbles and pettiness ensue. Paul calls Christ's followers to evangelism, to reach out beyond family and church through intercessory prayer (4:2), a witnessing lifestyle (4:5) and the sharing of one's faith (4:6). Christians are missionaries. The way a church or family practices hospitality, includes outsiders and shares faith indicates whether or not they are making the most of their time.

The last word. Paul has affirmed, warned and exhorted. How does the story end? Did the Colossians respond? The answer is not in this letter, but several decades later, John, writing to the churches in Asia Minor, addresses Laodicea (the churches of the Lycus) as lukewarm and self-sufficient (Revelation 3:15-22). They are in need of nothing and therefore in need of everything. Shallow faith and material prosperity have been their undoing.

Historians report that the Lycus Valley churches continued to exist for several centuries, but their vitality was gone. No great leaders came from Colossae, and both town and church gradually disappeared from the map. Lightfoot notes that when the Turkish invasion came, the Lycus churches were so preoccupied with inner quarrels and dissent that they didn't hear the voice of One who stood at her door and knocked (Revelation 3:20), "The long, impending doom overtook her, and the golden candlestick (Revelation 1:20) was removed forever from the Eternal Presence."[2]

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[1] William Barclay, *The Letters to Philippians, Colossians, Thessalonians*, p. 193

[2] J. B. Lightfoot, *Saint Paul's Epistles to the Colossians*, p. 72

Anne N. Rupp, 600 Bluestem, North Newton, KS 67117, is director of Christian education at First United Presbyterian Church, Newton, KS 67114. This study completes the series of five on Colossians. For further study see Living as God's People *by Helmut Harder (Faith & Life Press, 1986). Colossians is also the Uniformed Series study for March 1989.*

A three-day birthday party for Colegio Americano

Mary Valencia

In its 40 years, Colegio Americano Menno in Cachipay, Colombia, has touched the lives of innumerable people. Many of the present leaders in the Colombian Mennonite churches are products of the primary school started by four General Conference missionaries: Gerald and Mary Hope Stucky, Janet Soldner and me. The current director of the school is Julia Schütz Jiménez.

To celebrate the school's birthday, activities on May 1 (Colombian Labor Day) were specifically planned for the schoolchildren, their parents and the community. Three bands came as well as a folk dance group from the surrounding area. The parents' association provided food at moderate prices. One could not help but feel the appreciation enjoyed by the Mennonite school on the part of the community.

Activities on the second day were for former students and teachers. Following a presentation by a local dance group, the young people of the Cachipay Mennonite Church performed a skit I wrote on the beginnings of our conference's mission work in Colombia entitled "In Search of New Horizons." Former students and teachers gave testimony to what the school had meant in their lives.

On the third day, Sunday, members of the 10 General Conference Mennonite churches and representatives of the various Mennonite institutions in Colombia met at the Cachipay Mennonite Church for worship.

That afternoon the four founders were recognized. All except Janet

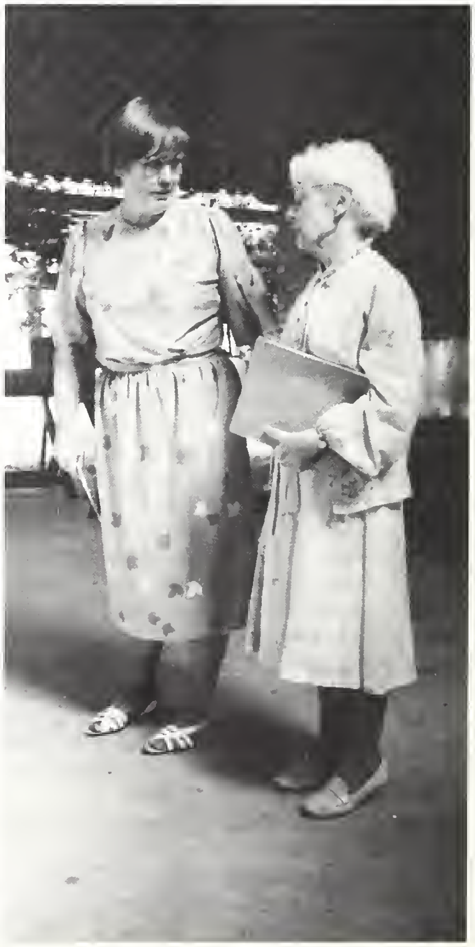
Héctor Valencia

Otilia Lugo and Janette Munoz, schoolteachers in La Mesa, Colombia

Teachers and students at Colegio Americano Menno

Héctor Valencia

Julia Schütz Jiménez, director of Colegio Americano, Cachipay, Colombia, and Mary Valencia, who spoke at the celebration



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Soldner Nussbaum were present. Howard Habegger, General Conference mission partner, gave an address entitled "Christian Education and the Future of the Colegio Americano of Cachipay." Special music was provided by Marlene Habegger, General Conference mission partner, and a group of former students. Luis Correa, director of the Colombian Mennonite Foundation for Development, was the master of ceremonies.

A bronze plaque was unveiled to honor the founders. José Chuquín, treasurer of the Colombian General Conference Mennonite Church, was in charge of the unveiling ceremony, and Peter Stucky, executive secretary of the Colombian General Conference Mennonite Church, led in prayer.

Mary Valencia's address is Apartado 53-024, Bogotá 2, D.E., Colombia.

Peter Stucky

Héctor Valencia (center) with Venezuelans Luis A. Hurtado (left) and Juan V. Montes

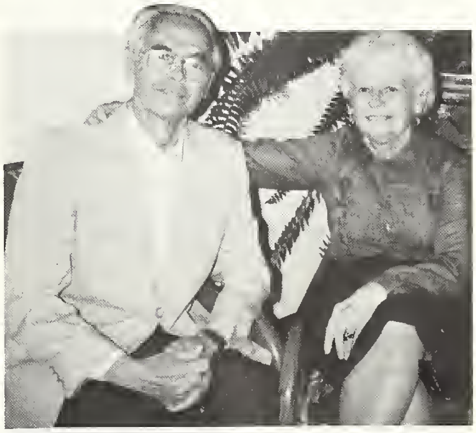
At retirement, Héctor and Mary reflect on the Colombian Mennonite Church

Carla Reimer

When Héctor and Mary Becker Valencia retired in June from missionary work with the General Conference Mennonite Church in Colombia, their lives didn't change much. They are as active as ever in the church there, as they have been for the past 40 years.

Seeds for their involvement began in 1945, when Mary Becker went to Colombia with our mission board to serve as a teacher. Through her work at a school in Cachipay, Mary became acquainted with Héctor Valencia, a native Colombian who was a principal at a Presbyterian school. After Mary and Héctor were married in 1950, they stayed on in Colombia to work with the Presbyterians until 1975. From 1975-1980, Héctor served as secretary for Latin America for the Commission on Overseas Mission.

Since 1981, the Valencias have been working with the Evangelical Mennonite Church of Colombia, which is affiliated with our conference. Mary has been active in educational issues in the national and local church, while Héctor has been serving as the director of publications for the Evangelical Mennonite Church and as editorial director of the Spanish Anabaptist Curriculum project.


Héctor and Mary Valencia

Although the Evangelical Mennonite Church of Colombia is small in number (890 members), the Valencias are excited about the direction it is taking. Church members show increased interest in understanding their Anabaptist roots, says Mary. This has partly been spurred by people asking them, "Who are the Mennonites?"

In turn this has encouraged more inter-Mennonite activity. An Anabaptist committee consisting of representatives from the General Conference, Mennonite Brethren, Brethren in Christ and Brethren Church has been formed to address issues such as conscientious objection, voluntary service and Anabaptist identity in general.

In the search for their identity, members also question what kind of church model will best serve their needs. "Some of our churches are alive and dynamic; others aren't growing. We're just now asking, 'What shall we do to make the church grow?' That's wonderful when you begin to look for answers to your problems," says Héctor.

But whatever path the church takes, the Valencias say they have learned from having served so many years on the mission field "to trust God in all circumstances."

Carla Reimer is editor of General Conference News Service, Box 347, Newton, KS 67114.

Ottawa has cut the budget of two Indian tribes, calling for recognition of aboriginal rights to 57,000 square kilometers of northwestern British Columbia. Neil Sterritt, president of the Gitskan-Wet'suwet'en Tribal Council, said they will receive only two-thirds of the $3.5 million budgeted to argue their claim to an area 1½ times the size of Vancouver Island.

"If nations paid attention to the U.N. Charter this would be a much more just and peaceful world," said Stephen Lewis, Canadian Ambassador to the United Nations, in June 1986. Among its accomplishments are saving 5 million children in developing countries each year, eradicating smallpox, spending $5 billion annually for relief and development programs around the world. Each U.S. citizen pays less than $1 per year for U.N. work, yet at the current rate of support, by late 1988 the U.S. government will forfeit its voting rights in this international body it helped to birth and continues to host 42 years later.

NEWS

How much do you care?

Mennonite medical professionals confer

Mt. Pleasant, Pa.—"When people need your help, they don't care how much you know; but they want to know how much you care," Fae Miller, a registered nurse from Orrville, Ohio, who has spent many years in developing countries as a nursing educator, told the Mennonite medical convention at Laurelville Mennonite Church Center here Aug. 6-9.

Miller's observation was repeatedly returned to as major addresses focused on the theme "Christian Health Professionals Minister to Devalued People." Jesus' regard for devalued people (touched the unclean leper, commended a Roman centurion's faith, healed demoniacs, called a tax collector to be a disciple, had compassion for a potential "mob") was a focus. New insights were given about STD (sexually transmitted diseases) and AIDS (acquired immune deficiency syndrome). The large issue of intrafamily "abused and abusers" was graphically portrayed ("Violence to women occurs at least once in two-thirds of all marriages"). The chronically mentally ill, once confined to institutions (555,000 in U.S. state mental hospitals in 1955), are today mostly dependent on community care (less than 200,000 in state institutions in 1987).

Paul Conrad, a psychiatrist, told the convention that 80 percent of all therapy is "supportive therapy." It is "labor intensive work." Because it is hard, health-care givers naturally seek to get away from it. It becomes easy "to set up bureaucracies that remove people from the actual work," said Conrad. The great need, he says, is for "committed caregivers, dedicated professionals who stay with patients."

David Augsburger, professor of pastoral counseling at Associated Mennonite Biblical Seminaries, Elkhart, Ind., told the annual banquet audience that "midlife" calls all people to a fresh "centering" of values.

The Mennonite Medical Association named Paul Conrad, Scottdale, Pa., as their Doctor of the Year. Named Nurse of the Year by the Mennonite Nurses Association was Rhoda Wenger, East Waterford, Pa.

Taking over the gavel as president of the MMA was George W. Horst, West Liberty, Ohio. Newly chosen as president-elect is Joseph Duerksen, Shawnee Mission, Kan., Sam Showalter, Harrisonburg, Va., secretary-treasurer.

Bernie Wiebe

Martin Mikaya, M.D., Columbia Cross, Pa., and a native of Sudan, tells of challenges in cross-cultural medical communities.

Chet Peachey continues as president of the Mennonite Nurses Association.

The 1988 convention was set for Aug. 18-21 at Bluffton (Ohio) College. *Bernie Wiebe, editor,* Mennonite Medical Messenger, *515 Portage Ave., Winnipeg, MB R3B 2E9*

MVS appoints associate personnel director

Newton, Kan. (GCMC)—Barbara Unruh, 31, has been appointed half-time associate personnel director for Mennonite Voluntary Service.

"I think that MVS is one way people can respond to Jesus' call to servanthood," she said.

Unruh has been working part time as assistant pastor at Bethel College Mennonite Church, North Newton, Kan., since Aug. 1. Prior to that she was program director for Rocky Mountain Mennonite Camp, Divide, Colo.

As associate personnel director, Unruh works closely with the personnel director to coordinate the placement of volunteers in the United States and Canada.

Unruh has a bachelor's degree in elementary education from Bethel College, North Newton, and a master's degree in Christian education from Associated Mennonite Biblical Seminaries, Elkhart, Ind. Her home congregation is the Perryton (Texas) Mennonite Church.

In a speech in the House of Commons of the Canadian Parliament, Simon de Jong (Regina East) recommended legislation that would allow a peace tax trust for war tax resisters in Canada. "I ask my honorable colleagues to support me in my motion so that Canada can take its rightful place and play its rightful role as a peacemaker in this world and to do that not only in our national interests but in the interests of the whole human race."

A mid-June conference in Nigeria brought together 200 African and international leaders to review the progress of various "recovery and development" efforts initiated after the famine of 1984-85. On the positive side, they noted, there is a significant increase in food production. However, there is a drastic decline in international prices for African commodities such as cocoa, coffee, cotton, copper and oil, causing a $19 billion drop in export earnings in just one year.

The money needed to adequately provide food, water, education, health and shelter for the entire population of the world has been estimated at $20.4 billion annually. That is an enormous sum of money, about what the world spends for armaments every two weeks. *(God and Caesar)*

CMLC cuts all but two grades for 1987-88 school year

Chicago (GCMC)—Seven-year-old Angelina Chavez won't be able to attend the Chicago Mennonite Learning Center (CMLC) this school year. Neither will her brother Matthew. But Angelina and Matthew aren't alone: None of the 55 children who pre-enrolled for kindergarten or grades three through eight at CMLC will be able to attend.

The CMLC staff has had to turn these students away for one simple but pivotal reason: They don't have a building.

"It is ironic that just as we are beginning to keep pace with our budget and have more than enough students to fill all our grades we should face this kind of problem," said David Ewert, interim chair for the CMLC board.

Through the end of June the members of the CMLC board had been operating under the assumption that they would be able to continue to rent space at the place where they had been for the past three years. However, in an unexpected turn of events, the Catholic school that they were renting from told them they would have to look elsewhere.

With CMLC scheduled to begin in only two months, the board members had little time to find adequate classroom space, and by mid-August they were still empty-handed.

Hence, in a meeting here Aug. 22, the board members faced three options: (1) to close the school down completely, effectively ending a six-year program, (2) to operate a reduced program or (3) to not have any students but to keep a development director on staff to plan for CMLC's future.

They voted unanimously for the second option, meaning that CMLC will operate with only its first and second grades during the 1987-1988 school year. Grace Community Mennonite Church in Chicago is providing the meeting space for these two grades. However, the board members also decided to commit themselves to finding a permanent site for CMLC before September 1988 as a way of ensuring its future.

According to Ewert, the board members' decision to continue to operate the school was largely influenced by the support they felt from constituents. An example of their support was evidenced at the annual meetings of the Central District Conference (GC) and the Illinois Conference (MC) this past spring. When constituents heard about the school's dismal financial situation, they readily voiced their concern by calling for impromptu offerings for the school. In fact, overall contributions to CMLC increased by 75 percent for the 1986-1987 year, leaving a much smaller deficit at the year's end than was originally expected, reported school administrator Deloss Schertz.

"We hope we can retain that kind of support during this next year, even though we have reduced our program, because we'll need to be in a strong financial situation for the following year," said Ewert.

Although the program cut has left many parents angry and resulted in the termination of one teacher (the rest had finished their terms), Schertz is certain that CMLC will again be able to offer classes from kindergarten through the eighth grade. He believes the board's commitment to finding a permanent site for the school will make the difference. "To have our own space will give us geographic and financial stability," he said. "It means we'll be here for at least the next 10-20 years."

CMLC was started by the Chicago Area Mennonites in 1980 in an attempt to provide quality Christian education to children on the southwest side of Chicago. In June officials of the Central District and Illinois conferences decided that in addition to providing their annual subsidies to the school they would take responsibility for appointing a board of directors. *Carla Reimer, editor, General Conference News Service*

New missionaries begin work in Brazil

Nilson and Mary Jane Miller Assis are starting a four-year term of service in Brazil with the Commission on Overseas Mission after completing one year at the Associated Mennonite Biblical Seminaries in Elkhart, Ind. They left at the end of August with their three children for Curitiba, where they will spend their first six months in language study. Following language study, Nilson and Mary will be involved in church planting and evangelism in Ponta Grossa, Brazil. They are members of the Eden Mennonite Church in Schwenksville, Pa. Nilson spent his childhood years in Brazil. Nilson and Mary Jane's children (left to right in the photo) are Michael, Marie, David.

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Plans continue to take shape for MERK '88, the fourth Mennonite European Regional Conference, set to take place May 12-15, 1988, at Tramelan, Switzerland. The theme will be "Our Presence in the World," based on Romans 12:1-2, decided by the program committee in its recent meeting at Liestal, Switzerland.

The BroMenn Healthcare board of directors has approved the expenditure of $21.5 million to consolidate all acute-care services at Brokaw Hospital and establish Mennonite Hospital as the first allied health center in the Bloomington/Normal, Ill., area. According to the plan, acute-care services will be centered at the Brokaw campus. Allied health services, such as the chemical dependence program, physical medicine and rehabilitation, long-term care and adult day center, will be located at the Mennonite campus.

The Canadian International Development Agency has approved a three-year block grant of $8.4 million to Mennonite Central Committee Canada to bolster a wide range of constituency-supported overseas programs and activities. An independent management audit of MCC Canada, required by CIDA as part of the application process, gave the organization a clean bill of health.

Australian Mennonites state their vision

Melbourne, Australia (MWC)—Twenty people came to Melbourne's first-ever Anabaptist-Mennonite weekend gathering for people in Australia interested in Anabaptist Christianity. Chris Marshall, Auckland, New Zealand, spoke on "The Kingdom of God in the Teachings of Jesus."

Marshall, who grew up in Wellington, New Zealand, became active in the London Mennonite Fellowship during his doctoral studies in England. He is now teaching New Testament at the Bible College of New Zealand and retains a keen interest in Anabaptism.

Participants came from a variety of church backgrounds, including Anglican, Baptist, Church of Christ, Mennonite and Quaker, and from places as far-flung as Perth in Western Australia and Newcastle in New South Wales.

Through Marshall's talks the group considered what contribution the Anabaptism movement can make to Australia. It was noted that in Australia the free churches provide the Believers' Church model, the evangelicals display a commitment to biblical truth and the liberals are living out their concerns for peace and justice.

Anabaptists can provide a combination of these concerns. Other churches do not combine these well. The group saw the need to bring to this country the radical Christ-centeredness of the Anabaptist movement.

Marshall described the excitement of the Old Testament people as they looked to Yahweh as the coming king and as they hoped for shalom, that time of all relationships being right, the promise of absence of war, restoration of fertility to the earth and peace in the animal kingdom.

Marshall went on to explain how Jesus appeared and said, "The kingdom of God is at hand." The time of waiting was at an end. Yet not everything happened the way people expected it would. Jesus healed the sick, but sickness went on. He raised the dead, but people still died. The Romans remained. He proclaimed peace but died on the cross.

Jesus, said Marshall, was a person who belonged to the future but who had arrived in the present. He declared that the future state of affairs had been set in motion—the process had begun already, leading to the renewal of creation. Therefore we ought to be a people of hope. We give witness to the invasion of the future. New possibilities have opened up in Jesus.

In Australia the free churches provide the Believers' Church model. The evangelicals display a commitment to biblical truth. The liberals live out their concerns for peace and justice. Anabaptists can provide a combination of these, bringing to the country a radical Christ-centeredness.

Marshall also filled out the meaning of God's personal presence to bring people into a new relationship of intimacy with himself, and the creation of a new community to live a new lifestyle as a witness to God's future. Jesus went to people who were marginalized within society, rejected social prejudice, distrusted wealth, had a suspicion of human power and rejected violence. Jesus' proclamation was the presence of end-time power, restored relationships to God and the creation of an alternative society.

Participants saw their task as bringing the power of God (in prayer, faith, forgiveness) to bear on human need in Australia.

Leadership for the weekend was also given by Linford and Janet Stutzman, who serve in Australia under the Eastern Mennonite Board of Missions, Ian Duckham, a graduate of Eastern Mennonite Seminary, Harrisonburg, Va. (who has been active in promoting Anabaptism in Perth), Ann Duckham in music and Natalie Duckham in liturgical dance.

The group resolved to meet again in a year. *Anne Clarke, Melbourne, Australia*

MCC

A sampling of voluntary service opportunities

Agriculture: agriculturalist/water resources technician • community development • unit coordinator

Economic and technical development: SELFHELP Crafts coordinator • hydraulic construction and irrigation engineers • economic community developer • carpenter • vocational instructors

Health: community and public health nurses • technical health adviser • nursing instructor

Education: peace education coordinator • secondary • ESL

Social services: volunteer coordinator • houseparents • mediation • youth • childcare • refugee • handicapped • crisis intervention • food banks • women's coordinator • church relation (Berlin)

Support services: records • computer services • secretaries • printer • stock clerks • administrator

For more information contact Len or John, (204) 261-6381, 134 Plaza Drive, Winnipeg, MB R3T 5K9, or your provincial MCC office.

Citizens for Public Justice, a Christian public advocacy organization, has stated that the Mulroney government, through its July white paper on tax reform, broke its promise to help the needy. The government's proposals represent a highly disguised attempt to win another term in office through tax breaks to middle- and upper-income taxpayers. Virtually ignored are the desperate needs of 3.9 million Canadians living in poverty, said CPJ.

The Mennonite Congregation of Boston will celebrate its 25th anniversary on Sept. 20. The congregation was founded on Good Friday in 1962. Members plan to raise an anniversary gift of $2,500 for a project for homeless people, to be given to Mennonite Central Committee. Former members and friends are invited to the anniversary and to contribute to the special project. Send contributions to Dorothy Kaufman, 6 Longfellow Road, Cambridge, MA 02138.

The Inter-Mennonite Social Service Council of Uruguay recently inaugurated its headquarters site in Montevideo. The agency, known by its Spanish initials CIMSS, works in the areas of food, health, education, work, economics, infants and clothing.

International panel shares stories of hope, hardship

Filadelfia, Paraguay (MWC)—An international panel of Mennonites testified to a new awareness of conscientious objection during the Mennonite World Conference General Council sessions held here in July.

Adelso Landaverde of El Salvador said that in his nation the number of men in military service has grown from 15,000 to 60,000 in the last several years while the young Mennonite church was taking root in the country. Until recently, young men, mostly sons of peasants, were simply seized on the roads or buses or in movie theaters and pressed into service. In June a new law established universal military service. Mennonites are not really prepared for this, said Landaverde.

"If we say no to military service, they will say we favor communism," he said. "What do we do?" He told of one case in which a church member gained release from the military three months after he was seized."

In Brazil, explained Peter Penner, Mennonite settlers started coming in 1930 without firm pacifist convictions. Unlike some other Latin American nations, Brazil never granted Mennonites exemptions. Over the years a movement to seek conscientious objection has increased. Now Mennonites are waiting to see whether conscientious objection will have a place in the new democratic government. In the local churches there has been much more talk of peacemaking. Penner added, "We thoroughly believe that we need to be peacemakers in a torn world."

Angel Cañón reported that in Colombia military service remains obligatory, and the nation has a strong military tradition: "The influence of the military is of such magnitude that the Catholic cardinal is a general in the armed forces." Still, talk of conscientious objection is now getting a hearing. Though most churches believe the military is needed to defend the nation, they are open to what Mennonites have to say. Mennonites brought a document to a recent Protestant interchurch gathering (which endorsed it), explaining that their purpose was not to do away with the military but that their concern was that Christians who do not wish to bear arms should not be obliged to kill.

We have a radical position in Anabaptism—non-violence. Almost all other churches are inclined to participate in war. Central American Mennonite leader who has asked that his name be withheld

Awareness of and support for CO rights are also growing within the Congress and the news media, said Cañón. In the meantime, if a church member is called into military service, "there is no alternative. They have gone. Without serving they cannot obtain a *libreta*, a document needed for all types of transactions."

A Central American delegate reported his own experience. "I was called in May. I didn't report. After two days, they came to get me. They took me away from my wife and family. I had given counsel to church youth, but now it was my turn to suffer. When morning came I refused to take the uniform. We were a battalion of 30. They said nobody would get breakfast until all wore the uniform. Twenty-nine men were against me. I was permitted to talk with the superior officer, and then they put me to stand in the sun until midday. At noon I was placed on a truck. I didn't know where we were going. I thought it was to prison. But it was to my own home. I am now waiting until the next encounter. Meanwhile I thank God. My responsibility is to help other pastors train young people, to help others to be ready to confront the powers."

In Paraguay, reported Ernst Weichselberger, exemption from military service is provided by law as part of the agreement under which Mennonites first came to Paraguay in the 1920s. In recent years churches are teaching youth why their ancestors insisted upon that privilege.

For the Spanish-speaking believers, Paraguay provides no exemption for reasons of conscience. However, there are enough loopholes that, as a practical matter, "they don't need to go if they really don't want to."

Isaias Flores of Honduras said that his government does not provide for alternative service. Efforts to gain release for young people in specific cases meet with mixed results.

Juvenal Pacheco of Colombia said that the Mennonite churches have not had a clear emphasis on non-resistance and thus are not well prepared to provide guidance for their youth. He looked to the International Mennonite Peace Committee to give help.

IMPC executive secretary Hansulrich Gerber of Switzerland said that the committee deals with objection as it promotes sharing, communication and teaching in the worldwide church.

IMPC chair Mukanza Ilunga said that peace seminars are being held in Zaire, another country where Mennonites have only recently become aware of that part of the Anabaptist heritage. *David Shelly, editor of publications, Mennonite World Conference, 465 Gunderson Drive, Suite 200, Carol Stream, IL 60188*

The fifth annual Vietnamese Christian Retreat took place Aug. 8-9 at Camp Men-O-Lan near Quakertown, Pa. Sponsored by the Vietnamese Mennonite churches in eastern Pennsylvania, the event brought together over 100 people. The theme of the retreat was "The Stranger."

The Asia Mission Tour, which was scheduled for October, has been postponed until April 1988, according to the Commission on Overseas Mission. Participants will have the opportunity to see mission work firsthand and visit well-known tourist sites in Japan, Korea, Taiwan, Hong Kong and China. The tour leaders are Peter and Susan Kehler, former missionaries in Taiwan. For more information contact John Sommer, Box 347, Newton, KS 67114, (316) 283-5100.

The 51st annual Indiana Mennonite Women's Missionary Rally will be held Oct. 8 at the Central Mennonite Church in Fort Wayne from 9:30 a.m. to 3 p.m. Child care and a noon luncheon will be provided. The theme is "Christ's Last Command—Our First Priority." Joyce Gerhart, former missionary to Lesotho, and a panel of missionaries will share lessons learned overseas.

Three Mennonites arrested at Rocky Flats

Newton, Kan. (GCMC)—Three Mennonites were among the 370 arrested for blocking the two entrances to the Rocky Flats Weapons Facility near Denver on Aug. 9, the 42nd anniversary of the bombing of Nagasaki, Japan.

From 6 to 11 a.m. supporters stood by as groups of about 40 sat down in front of the gates leading to the nuclear weapons plant and were consequently arrested by authorities. Their action effectively stopped employees from entering the plant for their day's work.

For Marilyn Miller, pastor at Boulder (Colo.) Mennonite Church, and Bob and Dianne Carlsten of Arvada (Colo.) Mennonite Church, participating in this act of civil disobedience was a matter of conscience.

"Our government is promoting values that are in direct opposition with the gospel's teaching of non-violence," said Bob Carlsten. "This was one way I could make a statement about what I believe."

All three have received notices to appear in court on charges of blocking a public roadway. Thirty lawyers belonging to the National Lawyers Guild have volunteered to represent the protesters free of charge. The lawyers may attempt to get the court to hear all 370 cases at the same time.

The Rocky Flats plant, which produces the triggers for all nuclear bombs made in the United States, has been the site of protests since 1976. This one had a record number of arrests. Two Boulder groups, the Rocky Mountain Peace Center and Shutdown, organized the Aug. 9 protest. *Carla Reimer*

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Goshen, Indiana

"National service: Is it for us?" is the question to be addressed at a consultation on national service Nov. 2-4 in Washington. National service is a period of voluntary work for the nation or a community. The consultation is sponsored by the Commission on Voluntary Service and the Action and National Interreligious Service Board for Conscientious Objectors. For more information write John Stoner, MCC U.S. Peace Section, Box M, Akron, PA 17501.

For the first time in their lives Chulupi children can read Bible stories in their own language. Thirty-three stories of the Old Testament have been printed in Chulupi and are being used in schools, Sunday schools, women's Bible groups and radio programs. The stories are published in booklets of 10-12 in each book. They are then sold at a price below cost so that they are affordable to the people. The work is being subsidized by the Paraguayan Mennonite mission board Light to the Indians and by donations from various German-speaking Sunday school classes.

Major renovations of the building that houses the Mennonite Church's audiovisual library brought Sisters & Brothers, Inc., a plaque of distinction from the Goshen (Ind.) Historical Society this spring. Society members honored Sisters & Brothers for "making outstanding contributions to the preservation of Goshen's history."

Ohio relief sale raises $200,000 for MCC

Kidron, Ohio—Children tugged at parental shirttails, begging to see the farm animals; people tried their hands at the peanut sheller and rice huller; people waited in line to drive the hand-operated tricycle that Marvin Steiner designed for a person with a handicap.

These were part of an idea conceived by Jane Schmucker of the Oak Grove Mennonite Church near Smithville to help people better understand the worldwide work of the Mennonite Central Committee at this early-August relief sale.

Jocele Meyer, Coshocton, representing the MCC office, said, "Most folks come out to buy something. These interpretations helped to explain the purpose of the sale. More folks asked questions and picked up literature than before."

At the largest of the 10 tents an overflowing crowd listened to the enthusiastic auctioneer. The highest bid was $1,450 for the "Roses and Drapes Reversible" quilt made by the Bethel and Messiah Fellowship. The 1844 antique coverlet brought $1,100. The average quilt brought $536, bringing the total to $49,865.

In the woodworking tent the Steiner tractor brought $7,700, the walnut rolltop desk $2,450. Among items selling well were framed pictures and the antique bowls, which brought as high as $100 apiece.

For 9½ hours a caravan of 12 tractor-wagons taxied people to and from parking lots to the Central Christian campus.

The sale opened Friday night featuring the Diamond Street Choir from Philadelphia. "The Swiss Echoes," an accordion band, furnished music for the pancake breakfast on Saturday morning.

The new Choice Books items sold well as did the plants, baked goods and homemade ice cream. *Celia Lehman, Kidron, Ohio*

Wheelchairs delivered to Honduras

Dave Dueck (pictured), Steinbach, Man., and a Spanish-speaking friend, John Friesen, deliver recycled wheelchairs to Belize. From here the chairs are picked up by members of a disabled people's organization from nearby Honduras. The wheelchairs are distributed in refugee camps by a local church organization.

Dueck, a member of the Steinbach Evangelical Mennonite Mission Church, learned of the great lack of transportation and aids for disabled people in Honduras, where hundreds of refugees disabled by warfare in neighboring countries live.

The wheelchairs, given by Saskatoon-area nursing homes and hospitals, were gathered by Mennonite Central Committee Saskatchewan worker Maggie Andres and repaired by a local volunteer, John Driedger. They were intended to fill an earlier request sent out by MCC Canada for disability aids needed in Cuba. But Mennonites in British Columbia had already responded to that request, so it was decided to send these chairs to Honduras. "Normally," says Dueck, "it would cost $150 to ship just one."

MCC Canada

Pastor needed for **Coaldale Mennonite Church.** Applications for this full-time position are being accepted. Starting date is negotiable.

Please address applications to: John T. Klassen, Church Chairman, Box 1643, Coaldale, AB T0K 0L0, (403) 345-4094.

First Mennonite Church, 11125-76 Ave., Edmonton, AB T6G 0J9, is searching for a **pastor** beginning August or later. Experience and seminary training are preferred. Please send your inquiry to the search committee.

Mennonite Central Committee is seeking applicants or nominees for the position of **executive secretary** of MCC U.S. Peace Section, available **July 31, 1988.** To apply or submit nominations, contact Luke Stoltzfus, Search Committee chairman, 613 S. 48th St., Philadelphia, PA 19143, or Gerald Shank, Personnel Services, 21 S. 12th St., Akron, PA 17501, (717) 859-1151, no later than **Oct. 15.**

Eden Mental Health Centre, Winkler, Man., plans to expand its office facilities. A 20th-anniversary celebration for the center will be held Oct. 2. As the only church-sponsored mental health center in Canada, Eden serves patients from more than 100 communities in Manitoba. Requests for service come from many parts of Canada, the United States and Central America.

Mennonite World Conference has announced the naming of a program committee for the 12th Assembly, planned for July 24-29, 1990, in Winnipeg. Jake Pauls, Winnipeg, MWC vice president for North America, will chair the committee. Other members, all Canadians, include Victor Adrian, Abe Bergen, Roland Marsch and Edman Stoesz of Winnipeg, Jon Bonk of Kleefeld, Man., Marilyn Houser Hamm of Altona, Man., Vickie Dyck of Rosthern, Sask., Holda Fast of Clearbrook, B.C., Martha Smith Good of New Hamburg, Ont., Joyce Schimpky of St. Catharines, Ont., and Harvey Sider of Fort Erie, Ont.

The Indian Ministries Task Force, under the Joint Action Strategy Committee, has passed a resolution opposing the movement to make English the official U.S. language. "The danger is that these propositions would change English from the primary to the only language," states the resolution. The IMTF is composed of representatives from a variety of denominations. Lawrence Hart, Clinton, Okla., represents the Mennonite Church and the General Conference Mennonite Church on this task force.

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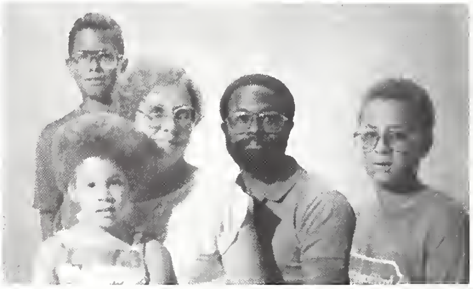
workers

Bartow

L. Dyck

P. Derksens



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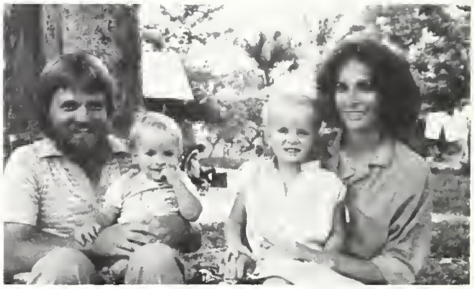

R. Derksens

Christine Bartow, Upper Milford Church, Zionsville, Pa., left Aug. 17 to serve with a Youth Evangelism Service (YES) team in Belize. The YES team is sponsored by Eastern Mennonite Board of Missions, Salunga, Pa. Her parents are David and Rebecca Bartow of Zionsville.

Sanford Boshart, Faith Church, Minneapolis, has begun a one-year extension of a Mennonite Central Committee assignment in New Orleans. He is working half time as program coordinator for MCC Louisiana and half time with Community Mediation Services in New Orleans. He and his wife, Judith, have three boys. His mother is Edwina Manchester of Harrisville, N.Y.

Ann and *Pleas Broaddus*, Akron (Pa.) Church, have begun five-year MCC terms in Port-au-Prince, Haiti, where they are MCC country representatives. Pleas received a master's degree in administration from Cleveland State University. Ann received a bachelor's degree in education from Goshen (Ind.) College. Their children are Matthew, Mark and Angela. Pleas' mother is Irma White of Rohnert Park, Calif. Ann's mother is Helen Kennell of Westbrookville, N.Y.

Juan Carlos and *Sara Zuniga de Maya*, Prens Nacional Church, Mexico City, affiliated with the Franconia (Pa.) Mennonite Conference, have begun a one-year MCC term in Gomez Farias, Mexico. Sara will be developing a health and nutrition program in the town, where MCC has built nearly 200 homes in the wake of a September 1985 earthquake. Juan will focus on community development issues. They have three children.

Peter and *Mary Klassen Derksen*, COM workers in Japan since 1954, returned to Canada in July for a one-year North America Assignment. They will live in Wheaton, Ill., where their daughter, Lily, attends Wheaton College. In Japan they were involved in evangelism, counseling and pastoring at Beppu Christian Church.

Richard and *Marilyn Carter Derksen*, COM/AIMM workers in Zaire since 1976, returned in June for a two-month NAA. In Zaire Rick worked with evangelism and church life. Marilyn trained and supervised midwives and nursing students. They have two children, Karina and Jeremiah.

Eight General Conference young people are SALT International Program workers for 1987-88. SALT is an MCC program for young people ages 18-22 interested in working overseas for one year. *Leanne Dyck*, Springstein (Man.) Church, is a secretary at Macha Missions Hospital in Zambia. *Marlene Harder*, Assembly Church, Goshen, Ind., is a helper in a preschool/day-care center in Porto Amazonas, Brazil. *Sandi Hildebrand*, Waterloo-Kitchener United Mennonite Church, is a secretary and part-time teacher at Ekuphileni Bible Institute in Zimbabwe. *Lorri Peters*, Fort Garry Fellowship, Winnipeg, is a secretary and studies part time at the Theological College of North Nigeria. *Steven Shirk*, Assembly Church, Goshen, Ind., is a farm and maintenance worker for Gemeinde Kommittee at a leprosy station in Par-

In a letter from Mennonite Central Committee workers in Bolivia, concern was expressed about the U.S. military presence there. The letter says that "it appears that current U.S. response to poverty and suffering in South America is increased military assistance in order to forcibly suppress cries for reform that can bring changes to an unbearable socioeconomic situation. This policy tends to increase the oppression and injustice rather than work toward lasting solutions."

"Preaching the Word/Singing the Word" is the theme of the 1987 Bluffton (Ohio) College Church Leaders Conference, to be held Oct. 19-21 in Bluffton. Pastors, church musicians and worship planners are especially invited. Donald P. Hustad will share from his years of experience in church music as musician, composer, author and teacher. Thomas E. Boomershine, author and New Testament theologian, will focus on the art of biblical storytelling. To register contact Jim Stutzman Amstutz, campus pastor, Box 806, Bluffton College, Bluffton, OH 45817, (419) 358-8015.

Ajith Fernando, national director of Youth for Christ in Sri Lanka, will replace Gordon MacDonald as the Urbana '87 Bible expositor. A United Methodist lay preacher, he is particularly interested in reaching Buddhists, helping the poor and the theology of missions. Urbana '87 is InterVarsity Christian Fellowship's 15th student missions convention, to be held Dec. 27-31 at the University of Illinois at Urbana.

RECORD

Harder

Hildebrand

Wiebe

Flores

Falks

Peters

Troyer

aguay. *Regina Troyer*, Rainbow Boulevard Church, Kansas City, Kan., is working in community development and nutrition in Santa Cruz, Bolivia. *Cindy Wiebe*, Bethel Church, Winnipeg, is a nurse's aide and chaplain assistant at Mennonite Christian Hospital in Hualien, Taiwan. *Wendy Wiebe*, Kelowna (B.C.) Church, is a preschool helper in Brazil.

The election results from the Conference of Mennonites in Canada sessions in July are secretary—*Ruth Enns*, Saskatoon; Canadian Mennonite Bible College board—*Chrystl Bartel*, Winnipeg, and *Tony Nickel*, Regina; Congregational Resources Board—*Ed Balzer*, Calgary, and *John Dyck*, Winnipeg; Native Ministries board—*David Neufeld*, Herschel, Sask., and *Menno Wiebe*, Winnipeg; finance committee—*Gilbert Epp*, Langley, B.C.; program committee—*Viola Ediger*, Regina; Committee on Ministerial Leadership—*Irma Fast Dueck*, Winnipeg; MCC Canada—*Arthur Driedger*, Winnipeg, and *Erna Funk*, Hague, Sask.; Commission on Education—*Victor Kliewer*, Altona, Man.

Peter and *Annie Rempel Falk*, COM/AIMM workers in Zaire in 1952-74 and 1982-87, returned to St. Catharines, Ont., in August for a one-year NAA, after which they will retire. In 1963 they helped in the formation of a theological college in Kajiji, which was transferred to Kinshasa in 1968. Peter was the academic dean and a professor. Annie directed the women's school.

Ovidio Flores, a Mennonite from Honduras, arrived in Akron, Pa., with his family in August as MCC's first international-in-residence. This new program will bring people from overseas to North American settings, where they and those who interact with them can develop greater cross-cultural understanding.

Eldon Epp resigned Aug. 13 as pastor at Salina (Kan.) Church.

Orland J. and *Violet Miller Goering*, Salem Church, Freeman, S.D., completed a three-year COM term in Japan and returned to North America July 2.

O. Goering

V. Goering

New mutual aid counselors named to represent the health, life, auto and retirement products of Mennonite Mutual Aid, Goshen, Ind., are *Harvey Harder*, Mountain Lake, Minn.; *Marvin Waidelish*, Wauseon, Ohio; *Shirley Waltner*, Freeman, S.D.; *Marvin Vogt*, Corn, Okla.; *Nancy Z. Garber*, Elizabethtown, Pa.

David Habegger, church planting and program coordinator for the Western District Conference, North Newton, Kan., began Sept. 1 as pastor at Champaign-Urbana (Ill.) Church. In 1976 he helped start an alternative-style church in Wichita, Kan., which later became Mennonite Church of the Servant. He has also been a part-time

COPS, the inter-Mennonite Committee on Personnel Services, will be discussing interviewing and discipline as they relate to personnel work in Mennonite institutions and mission service agencies. This year's meeting is planned for Oct. 7-9 at Laurelville Mennonite Church Center near Mt. Pleasant, Pa. For more information contact Bruno Bergen or David Orr at Box 347, Newton, KS 67114, (316) 283-5100.

"Learning to Care" is the theme of Mutual Aid Sunday this year, announces Mennonite Mutual Aid of Goshen, Ind. The event is designated for Sept. 20. Now in its sixth year, Mutual Aid Sunday is celebrated across the United States. Congregations in Mennonite and related Anabaptist churches plan children's activities, sermons and small group discussions with mutual aid themes for this special day.

"Christ the Lord: the Hope of the World" has been announced as the tentative theme for Lausanne '89, an international congress of Christian leaders scheduled for July 1989 in Lausanne, Switzerland. One of the key concerns of the congress will be to provide a biblical understanding of Christian mission in the context of today's world.

RECORD

Habegger

Kraybill

Neufelds

director of the Great Plains Seminary Education program.

Hugo and *Katherine Jantz,* Maples Mennonite Brethren Church, Winnipeg, have begun five-year MCC terms in Neuwied, West Germany, where he is the MCC Europe director. Hugo received bachelor's degrees in history and theology from Mennonite Brethren Bible College in Winnipeg and in history and German from Tabor College in Hillsboro, Kan. Katherine received an R.N. certification in nursing from Hamilton (Ont.) General Hospital. Her parents are Gerhard and Sarah Reimer of Virgil, Ont. His are Henry and Lena Jantz of St. Catharines, Ont.

Roy Jimenez arrived in Upland, Calif., on June 20 to begin a ministry in the Hispanic community. He is working three-fourths time as a Hispanic church planter and one-fourth time with the Los Angels Hispanic Bible Institute. He received degrees from Goshen (Ind.) College and Associated Mennonite Biblical Seminaries, Elkhart, Ind. He and his wife, Ana, have one son.

Fred and *Minh Kauffman*, Assembly Church, Goshen, Ind., have begun three-month MCC terms as interim MCC country representatives for Thailand and Vietnam, based in Bangkok. Both received bachelor's degrees from Goshen College, he in Spanish and she in elementary education. They have one son. Her parents are Nguyen Huu and Le Thi Phien of Vietnam. His are Earnest and Lois Kauffman of West Point, Neb.

Paul N. Kraybill, executive secretary of Mennonite World Conference since 1973, has announced his decision to retire following the 12th Assembly, scheduled for July 1990 in Winnipeg. Members of the search committee are Ross Bender of the United States; Jake Pauls, Helen Kruger and Victor Adrian of Canada; Louise Nussbaumer of France; Samuel Gerber of Switzerland; Hiroshi Yanada of Japan; Luis Elier Rodriguez of Puerto Rico; and Stephen Ndlovu of Zimbabwe. Nominations or requests for further information should be sent to Ross Bender, 11480 W. Virginia Ave., Lakewood, CO 80226.

Gerald and *Bev Dueck Neufeld*, Graysville (Man.) Church, Commission on Overseas Mission workers under the auspices of Africa Inter-Mennonite Mission, have begun one year of French language study in Sherbrooke, Quebec. Following their studies they will move to Burkina Faso. Their daughter is Juanita.

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books

The tears of God

Lament for a Son *by Nicholas Wolterstorff (Eerdmans, 1987, 111 pages)*

Reviewed by Gordon Houser, assistant editor

Reflecting on the mystery of suffering and death took on a whole new dimension for Christian philosopher Wolterstorff in June 1983 when his 25-year-old son Eric died in a mountain climbing accident. In this small gem of a book he courageously shares his thoughts and feelings of that life-altering event.

"When we gather now there's always someone missing, his absence as present as our presence, his silence as loud as our speech," he writes. He charts the change within him: "I'm still grateful. But the zest is gone. The passion is cooled, the striving quieted, the longing stilled. . . . Instead of rowing, I float. . . . What the world gives, I still accept. But what it promises, I no longer reach for."

One is tempted to go on quoting at length the wisdom that fills these short vignettes. Wolterstorff writes about his particular anguish as well as the universal circumstances of the sudden and final departure of someone you love: "My wound is an unanswered question. The wounds of all humanity are an unanswered question."

He goes on to speak of God's suffering love. "Suffering is for the loving," he writes. "In commanding us to love, God invites us to suffer." Our tears are the reflection of the tears of God.

In commenting on Jesus' beatitude "Blessed are those who mourn, for they shall be comforted," he writes, "Mourners are those who have caught a glimpse of God's new day, who ache with all their being for that day's coming, and who break out into tears when confronted with its absence."

Wolterstorff also offers advice about what to say to someone who is suffering: "Your words don't have to be wise. The heart that speaks is heard more than the words spoken. . . . Or even, just embrace. . . . But please: Don't say it's not really so bad. Because it is. Death is awful, demonic. . . . To comfort me you have to come close. Come sit beside me on my mourning bench."

In this lament a father speaks from the heart: wise words that will move and teach the reader.

Who is Jesus?

Faith's Answer: the Mystery of Jesus *by Vittorio Messori (Don Bosco Publications, 1986, 299 pages)*

Reviewed by Daniel Liechty, 4601 N. 18th St., Philadelphia, PA 19140

This is an interesting and curious book, one I highly recommend. Messori is an Italian journalist who, as a religious skeptic, began to pursue the question of who Jesus was and is. The results of this 10-year investigation are presented in this book, which was first published a decade ago.

Messori was sparked in this investigation by his admiration for Blaise Pascal, a 17th-century philosopher and mystic. This is reflected in both the method of inquiry and the content of the book. There is a consistent scorning of the "God of the philosophers" in favor of the God of Abraham. But Messori by no means simply demands faith instead of reason. Rather, with Pascal, he asserts that in pursuing such questions, "the final stage of reason is to recognize that there is an infinity of things which go beyond it."

The Jesus that Messori has found is anything but the culturally affirmative figure of the Church. In fact, it is the culturally disruptive and radical Jesus which finally draws the author to faith. This is a Jesus that turns on its head our most commonsense assumptions about culture, politics, economics and the family.

Although based on a solid reading of modern scholarship on the life of Jesus, this is not a scholarly work and is not written for scholars. The style of writing reflects the author's journalistic background. Its short sentences and brief paragraphs are just like reading a newspaper. The author's journalistic background also affects his own reading of the sources. For example, while he recognizes that we have today a different understanding of "facts" than did the New Testament authors, he nevertheless hears the ring of a reporter's statement in their writings, in which sources are cited and attempts to summarize diverse data are given. This is a unique way of approaching the sources that one does not find in writers of exclusively academic background. Messori also exhibits the journalist's eye for sniffing out self-serving interpretations and, turning this ability on modern critical scholarship, accuses much of it of trading the Jesus who calls us to radical love and concrete work for an ahistorical, mythic figure or a kind of harmless wandering preacher—in either case no discomfort to the powers that be.

I was greatly challenged by this book. It is deep without being obscure. It helps us meet in a fresh way a man we thought we knew.

First Corinthians

The Church in a Pagan Society *by David Ewert (Kindred Press, 1986, 206 pages)*

Reviewed by Marilyn Peters Kliewer, Canadian Mennonite Bible College, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4

The Church in a Pagan Society includes a brief commentary on the text of 1 Corinthians, with "personal response" questions at the end of each chapter. Ewert also applies the biblical material to our contemporary setting.

The book is designed for Bible study groups, personal Bible study, pastors or other lay people who are interested in becoming acquainted with the issues the first-century congregation at Corinth faced. It is not a technical or detailed study but is written in readable style.

In this study we see how Paul addresses such issues as division among church members, sexual immorality, Christians taking each other to court, marriage/divorce/remarriage, questions of conscience, the role of women in the church and the use of spiritual gifts.

Ewert draws interesting conclusions. Comments such as, "We recognize, of course, that when a church becomes corrupt, a division may be necessary to preserve the integrity of the gospel," and statements such as, "The submission of the wife to her husband is clearly taught in the Scriptures. . . . To ordain women to the pastoral leadership of churches is, in our opinion, not in keeping with biblical teaching," will continue to arouse controversy.

Whether you agree or disagree with Ewert's statements, his study on 1 Corinthians is a relevant one.

Keep connected

A profound thanks to editors, staff and contributors for a helpful, inspiring magazine. My husband, Norm, and I are volunteering in Austria at Schloss-Mittersill. We are surrounded often by Christians from many backgrounds and are challenged in many ways by them. However, we miss the influence of like-minded individuals. *The Mennonite* provides us with this. It inspires me to read of groups of Mennonites in Canada speaking out against the reinstatement of the death penalty and to read the letters of those struggling with important contemporary issues. The meditations and other articles are useful to challenge Christians here to new understandings. Thank you for keeping us connected with those parts of our faith that need nurturing. *Donna Heinrichs-Gale, Schloss-Mittersill, A-5730, Mittersill, Austria*

July 8

Be careful

I am always amazed at our ability to use "the truth of the Scriptures" as a sword to slay the unenlightened. I disagree with Timothy Kliewer's use of Scriptures (July 28 issue) to prove or disprove science (Science is now telling us that sexual preference is genetic). When we do that we play with the same fire that the Catholic church did when in the Middle Ages it declared the earth to be the center of the universe (proved scripturally) and those who disbelieved to be heretics. Or even the error that Menno Simons made when he declared that men placed the "seed of life" into the fertile field of the woman's body and that woman's involvement was only to allow the seed to grow. In many cases the science of today declares that homosexuality is a genetic decision, not a decision based on sin or evil. If the discussion were ever to center on sexual promiscuity (where in my opinion it belongs) then we could discuss broken relationships, something that Jesus preached about.

I see a parallel between what many in this discussion continue to do and what the pro-slavery "Christians" did to justify slavery in the 14th, 15th, 16th, 17th, 18th and 19th centuries. Because the Bible describes how we are to treat our slaves, their view was that slavery was "God's ordained decision." When we use the Scriptures in that way we had better be careful. *Jim Compton-Schmidt, 1158 L St., Reedley, CA 93654*

Aug. 2

Homosexuality: two concerns

I will neither condemn nor condone the practice [of homosexuality]. I have two more basic concerns. How do we relate to the homosexual? Should there be any difference from the way we relate to any other individual? To me the answer is a definite no. This is far more crucial than whether it is a sin. Technically, the conference statement does not reject homosexuals. I say, if they feel rejected, they are rejected. Whether we agree with the practice or not, our attitude should remain positive toward the person.

My second concern: in Romans 1, one could say in the same breath as speaking of homosexuality, Paul speaks of greed, gossip, jealousy, the breaking of a promise, strife. Paul refers to them as wickedness. Why then do we take one characteristic so seriously and pretty much ignore the rest? Have you ever heard of the conference censuring a gossip?

Does not gossip (even when not done with malice), for example, with its injury to relationships and to the reputation of another, have far greater, more tragic results than does homosexuality? What about jealousy with its burning pressures? Or the character destruction of greed? The deep hurts resulting from a broken promise? Does homosexuality even approach this hurt and grief? *Margaret I. Regier, 500 W. Bluestem, North Newton, KS 67117*

Aug. 2

'Alternative' a better word

A clarification on the Zaire Mennonite Church (CMZ) (July 28 issue): The subtitle referring to President Mbonza Kikunga's ouster leaves the wrong impression. It is true President Mbonza was not chosen by the group convened at Kikwit to lead the church. In their actions they rejected his administration. But a sizable segment of the CMZ did not take part in that assembly and remain loyal to Mbonza. These people still consider him their president.

Mbonza continued to hold office in the Tshikapa headquarters. When he called a General Assembly to meet at Tshikapa in June enough delegates came for the meeting to proceed.

Rather than "ousted," it is more accurate to say an alternative president (and administration) was chosen by a large part of the church. Supporters of Mbonza would not agree that he was ousted. Both groups wish to remain CMZ.

Many good things are happening at the grass-roots level in spite of these divisions. The Zaire Mennonite congregations are active and growing. They need our prayers for healing and reconciliation at the leadership level. *Robert Gerhart, Africa Inter-Mennonite Mission communications coordinator, 224 W. High, Elkhart, IN 46516*

Aug. 6

Mrs. Entz encouraged me

I reread the article (April 28, pp. 176-177) by Carol Duerksen on Mrs. Entz, a wonderful testimony on serving God through sickness and health. I want Mrs. Entz to know that she encouraged me. That may make her feel better about giving out her story. We never know whom we may touch by our lives.

I also enjoyed the article by Verney Unruh (July 28), since he was in the same baptismal class as I at Bethlehem Mennonite Church, Bloomfield, Mont. *Dorothy Rasmussen, 8511-18 Ave. N.W., Seattle, WA 98117*

Aug. 6

A writer's resource

I would like to introduce *The Mennonite* to our young and growing writers' group here in western Massachusetts. It was listed in the *1987 Inspirational Writers Market Guide. Donald E. Coombs, 98 Mobile Home Way, Springfield, MA 01119*

Aug. 14

Choose Christianity

As a 1981 graduate of Bethel College, I respond to Lynda Bueckert (Aug. 11 issue). She says that at Bethel "a small Christian community was present, but students have to make an effort to be part of it." I would argue that there are more than just a few Christians at Bethel. But more importantly, I see the second part of the statement not as an indictment but a strength. Part of growing up involves making decisions about how one will live and how Christianity will be part of adult life. That one may have to

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work to be part of a Christian community means that we cannot glide along complacently as we may have in our youth, under parents' dictates. We must begin to process for ourselves just what our faith means. Conscious decision about belief will make faith stronger. Some will make those decisions later in life and will view their college years as a time for rebelling. Yet how much more meaningful their Christianity will be for them when they follow it of their own volition. Bethel College's goal is not to tell students what to believe but to help them make decisions. *Barbara Thiesen, 2005 Clover Lane, Newton, KS 67114* Aug. 18

RESOURCES

Dark Intimacy: Hope for Those in Difficult Prayer-Experiences (Paulist Press, 1986) by David J. Hassel sketches "a realistic approach to the beautiful but dark intimacy offered us by God in our daily praying." It costs $8.95.

Janette Hassey documents women's roles in public ministry between 1880 and 1930 in **No Time for Silence** (Zondervan, 1986). It costs $8.95.

Thinking About Faith (Zondervan, 1986) by David Cook introduces Christians to the questions that philosophy raises for Christianity and for all belief systems. It costs $8.95.

Elias Acosta has completed two 16-minute Bible teaching videotapes in Spanish, **"The Kingdom of God,"** a joint project of Mennonite Board of Missions and the Puerto Rico Mennonite Conference. It is available by contacting Elias at MBM, Box 370, Elkhart, IN 46515-0370.

Interpreting Acts—the Expanding Church (Zondervan, 1986) by Everett F. Harrison serves as an introduction to Acts and provides section-by-section commentary. It costs $14.95.

"I have attempted to raise questions from a church growth perspective on why Mennonites have not been more successful in planting churches in black communities and in developing indigenous churches," writes Le Roy Bechler, author of **The Black Mennonite Church in North America, 1886-1986** (Herald Press, 1986). The book, with more than 80 photographs, costs $17.95 ($25.15 in Canada).

The NIV: the Making of a Contemporary Translation (Zondervan, 1986), edited by Kenneth L. Barker, provides a behind-the-scenes look at what went into the making of the New International Version of the Bible. It costs $8.95.

Narrated by Prison Fellowship chairman Chuck Colson and president Gordon Loux, the film **Released by Love** is an overview of prison problems and an introduction to the volunteer-based ministries of PF. The 25-minute film is available from Fellowship Communications, Box 17152, Washington, DC 20041, (703) 759-4521.

New Testament Theology (Zondervan, 1986) by Leon Morris is a compact introduction to the theology of the New Testament. It costs $19.95.

John J. Neufeld served as translator of the **Low German New Testament** (Kindred Press and Canadian Bible Society, 1987).

Outgrowing the Ingrown Church (Zondervan, 1986) by C. John Miller is concerned with renewing the ingrown local church and calls pastors to become "pacesetters." It costs $7.95.

The story of the first Mennonite settlers in Paraguay's Chaco, told by one of the participants in that 1920s adventure, is recounted in the new German book **Neue Heimat in der Chacowildnis** (New Home in the Chaco Wilderness) by Martin W. Friesen. It comes in hardcover for $19.95 Canadian and in softcover for $14.95 from D. W. Friesen & Sons Ltd., Box 720, Altona, MB R0G 0B0.

Becoming the Family of God (Zondervan, 1986) by Keith Huttenlocker analyzes the causes of church dissension and offers practical suggestions for creating fellowships that more fully express the understanding and love of Christ. It costs $6.95.

The history of the original 100 French worker-priests—"what they were, what they are, what they did and what they experienced"—is captured in **Priests in Working-Class Blue** (Paulist Press, 1987) by Oscar L. Arnal. It costs $11.95.

Chronological and Thematic Charts of Philosophies and Philosophers (Zondervan, 1986) by Milton D. Hunnex is a ready-reference book that outlines key issues of philosophy and reviews the contributions of major Western philosophers of the past 2,500 years. It costs $11.95.

Derek J. Tidball examines such questions as what exactly is the pastoral ministry and what are the proper tasks and essential duties of the parish minister in **Skillful Shepherds: an Introduction to Pastoral Theology** (Zondervan, 1986). It costs $12.95.

Religion and American Public Life (Paulist Press, 1986), edited by Robin W. Lovin, explores what religion should mean and do in the public order. It costs $8.95.

David A. Haury, director of the Mennonite Library and Archives and assistant professor of history at Bethel College, North Newton, Kan., has been chosen to have his doctoral dissertation included in a series titled *Modern European History* (Garland). Haury wrote the dissertation, **"The Origins of the Liberal Party and Liberal Imperialism: the Career of Charles Buller, 1806-1848,"** from 1975-79 at Harvard University.

Meetingplace: a History of the Mennonite Church of Normal by Rachel Waltner Goossen was distributed at the congregation's 75th anniversary in March. Contact Mennonite Church of Normal, 805 S. Cottage, Normal, IL 61761, (309) 452-6622.

Praying for the kingdom, says Charles Elliott in **Praying the Kingdom: Towards a Political Spirituality** (Paulist Press, 1987), involves praying for the transformation of society. The book costs $6.95.

We groan while we wait (Romans 8:23)

Deep ecology, society and creation

Walter Bergen

Society's understanding of creation is pagan. Many Christians accept ideas about creation that are based on pagan beliefs. Christians have allowed pagan beliefs of nature to be called Christian.

A recent development in the thinking about nature comes to us in the name of "deep ecology." First used by Norwegian philosopher Arne Naess, who wants to develop a philosophy of and from nature, this philosophy has been popularized in a recent book, *Deep Ecology: Living as if Nature Mattered.*

Our understanding of discipleship has a great deal to say to us regarding creation.

"Deep ecology" rests on two major ideas: self-realization and biocentric equality. Self-realization is simply a secular term for spiritual growth. Deep ecology urges us to grow in our spiritual awareness so that we see ourselves as part of our friends, family and the non-human creation. This is accomplished through self-examination and meditation.

Biocentric equality simply means that all parts of the creation, human and non-human, are equal. Deep ecology, recognizing that this has problems if taken to an extreme, argues that each member of nature should seek to have the least possible impact on any other member of nature. The goal is to have reverence for all life, human and non-human. Deep ecology argues that when we damage one part of creation we damage ourselves. We are all part of the whole of nature.

Deep ecologists see their spiritual roots in eastern religions: Buddhism, Taoism and Hinduism. They criticize Christianity, arguing that at the heart of our environmental problem today is the Christian doctrine of dominion, which it sees as domination and exploitation.

With regret we must admit that such criticism is often well founded. We have allowed a superficial reading of the Bible to be used as a justification for greed and irresponsible stewardship. But to accept the criticism of deep ecology does not mean that we accept it as a philosophy or as a solution.

I am involved in research that suggests that the American roots of deep ecological thinking rests not in eastern religions but in evangelical Christian scientists. John Muir, founder of the Sierra Club and largely responsible for giving us Yosemite National Park, was influenced by Walter Rollins Smith, an evangelical preacher with a reverence for nature. Asa Gray, a world-class botanist and personal friend of John Muir, was an evangelical Christian.

Aldo Leopold, the first man to teach ecology as a science in America a generation after John Muir, was heavily influenced by the writings of Liberty Hyde Bailey (biologist and Christian) and Albert Schweitzer (medical missionary in Africa). Bailey's book *The Holy Earth*, a call to a Christian reverence for and stewardship of the earth, was especially influential.

Deep ecology does not represent an alternative to a biblically based doctrine of creation. Some of its criticisms are valid and some of its insights may even be Christian in origin.

How do we respond to the various visions of nature presented to us? What response can we give to a creation polluted with our garbage and poisons? We begin by not accepting "every wind of doctrine" that comes to us. We begin by examining, in the light of the world's problems, the record of God's dealings with us, the Bible.

In studying the Bible we dare not put together a patchwork of favorite verses that support our own thoughts on creation. Rather ask, "Who is God the Creator? Who is Jesus, the incarnate Word? Who is the Holy Spirit?" By concentrating on the essence of God in three persons we can work out a theology of creation that will have biblical integrity.

We also need to search our theological history for clues. Our understanding of discipleship has much to say to us. Our Anabaptist theology would benefit if our churches reflected on the command to "have dominion," "till" and "keep" found in the Old Testament and on the statements about Christ made in John 1, Colossians 1 and Hebrews 1.

The spiritual and philosophical roots of Christianity have much to offer the world. Men and women of courage and insight must enter the marketplace of ideas and action, must offer a spirited confession for our faith and values.

Our forebears did not leave us a biblically based theology of creation. We have the task of building a strong, Anabaptist theology of creation. We have a tremendous contribution to make within the realm of Christian faith and in the world at large. If we neglect to develop an understanding of creation that is biblical and practical, we will have to contend with doctrines that are unscriptural and unhelpful.

Jesus' word to us is shalom: salvation, peace and justice. Perhaps we can speak a word that will usher in a new response to the Word of God. Creation groans for salvation. Creation awaits the sons and daughters of God.

Walter Bergen, 4000 W. 11th, Vancouver, BC V6R 2L3, is a member of Emmanuel Mennonite Church, Clearbrook, B.C., and resident director of the Menno Simons Centre. This is the third of four articles on Christianity and the environment.

What is your name?

Betty Mae Dyck

The man asks him, "What is your name?" (Genesis 32:26b, 27, NIV).

Jacob knows he is cornered. Strange. He has just spent the night in sweaty wrestling with a man he doesn't know but over whom he seems to be gaining an advantage.

Tough Jacob. He schemed and fought his way through the last 20 years with Uncle Laban. He knows how to bargain.

What Jacob doesn't know is that the wrestler is the Creator. One touch and Jacob's hip is wrenching with pain. Jacob being Jacob is going to try to squeeze what he can from this encounter.

His request is so ludicrous that it must have made the recorder of Genesis burn with shame or laugh with derision when it was written down. "I will not let you go unless you bless me," Jacob gasps. He doesn't know the man, obviously. But that man knows Jacob.

"What is your name?"

This time Jacob hears. No escape. He confesses, "Jacob." Cheater. Liar. Thief.

That is the character of the man God chooses to encounter at a little brook later named Peniel. God, being God, gives this humbled Jacob a new name—Israel: He struggled with God.

What a God! He struggles with people, his own creation. He made Jacob and knows his character, every choice Jacob made that added up to him being a cheat. Then he makes Jacob own up to who he is.

When Jacob admits who he is, God gives him a new name, a new identity. Today we might call it conversion. God saves Jacob from himself.

Then, because he knows Jacob so well, God gives Jacob a permanent limp to remind him through the rest of his life what happened that night. Memory can't be trusted.

To the Israelites God gives a historical reminder in a food law: "Don't eat the tendon attached to the socket of the hip."

God "built in" the limp and the food law for accountability. God knew how difficult it would be for this man, in spite of his new name and identity, to keep the covenant God made with him.

Jacob, like us, wanted blessing without accountability.

God longs to bless but knows it is useless until Jacob admits what he is and turns from himself to face God.

How great is the mercy and loving graciousness of our God! God doesn't violate the freedom of choice he gave us at creation. He continues to "wrestle" with us, asking at every turn, "What is your name?" Inviting us to admit who we really are so that he can work in us and then through us, bless us, to be a blessing.

Betty Mae Dyck's address is 1225 Debeck Road, Penticton, BC V2A 3Z3.

RNS

EDITORIAL

Look on the face of God

I read the Jacob-Esau verses in Genesis 32 and 33 early this morning. As I read, the constellation Orion was just getting up in the east, as steadfast in the sky as the night that Jacob had his wrestling match.

The legacy left us by our oh-so-human patriarch Jacob (see the play and meditation in this issue) reminds me of a story that raises the question: Does having a weakness (Jacob is just one of the flawed people in the Bible) make one unacceptable to God and to one another?

Harold Regier, a stalwart friend who has weathered storms, told me about one of his weak moments. He was, one summer day, on the top of a three-story house installing a vent for a space heater.

Task accomplished, he looked down to begin his descent and panicked. His mind refused to let him climb down.

Harold's friend Jim Yoder happened by. They greeted each other. They passed the time of day for a few minutes. Jim had a tennis ball with him and playfully tossed it to Harold. Harold caught it and returned it. But he was still stuck.

What Harold *didn't* do was force a grin, wave an "I'm OK" sign and continue suffering on the top of the house.

What *Jim* didn't do was catch the returned tennis ball, entertain a thought like "Harold's acting a bit strange, but it's none of my business," and continue on his way.

What Harold *did* do was to clearly communicate to Jim his need for help. He confessed his weakness. Jim lost no time. He found a rope, threw it up for Harold to anchor to something, and with that added support Harold climbed down from the roof.

* * * * *

Question: Do I respect Harold less for having told me this story? No. He was credible before; he is more believable now. His strengths are stronger because I know he has the integrity to admit a weakness.

But if I haven't dealt with my fear of heights, I will undoubtedly be unsettled by Harold's story about panic on top of the house. If I'm allergic to admitting my weaknesses, I will undoubtedly think less of Harold for admitting his.

In fact, I have lived long enough to know that whatever I feel insecure about in myself triggers trouble when I hear about it in someone else. I look desperately for the appearance of being safe from that insecurity. When I feel threatened, I am prone to judge others in order to bolster the appearance of security in myself.

I know that this kind of judgmental security is a myth. It may, in fact, be idolatry. My only security is in the Lord. When I feel like judging, I remember, Only Christ is qualified to judge us, and he died for us.

Surely Christians are not people who wait for an imperfection to appear and then pounce. "Aha, I knew there must be something to discredit that person." Surely Christians are people who are able, at least to each other, to admit weaknesses. Surely Christians are those who "share" their "mutual woes," their "mutual burdens bear," as we like to sing in the hymn "Blest Be the Tie that Binds." Surely Christians are those who have learned from the apostle Paul to "bear one another's burdens and so fulfill the law of Christ."

In the upside-down reign of God, these burdens and insecurities and flaws and general bad news are redeemable, forgivable. Someone who dwells in the realm of God can always ask, "I wonder what God wants to teach me this time?" In the midst of the congregation, or with selected people from the congregation, someone who dwells in the body of Christ can believe that added emotional support is available for climbing down from a difficult place, *if* help is requested (and requesting makes one terribly vulnerable; have you tired it recently?).

Jacob-now-Israel expected no forgiveness and no acceptance when coming face-to-face with his brother. When he received both forgiveness and acceptance he exclaimed to Esau, "Truly to see your face is like seeing the face of God, with such favor you have received me" (Genesis 33:10b).

More surely than Orion rises in the east, God offers the grace to confess our weaknesses, to forgive one another those weaknesses, to receive help, to get a glimpse of the face of God. *mts*

The wrestler

Scott Jost

Warren Kliewer

(A bare stage. We hear a drummer as Jacob enters and at various times throughout the play, especially during the fight. Jacob is speaking to someone offstage.)

Jacob: I'm tired of quarreling with him; just tell him that. And tell him . . . tell him. . . . No, don't. Act shy and reticent, a little tongue-tied. Hesitate. Act weak so that he'll pity you if he's still soft enough for pity to penetrate his crust. If not, a show of weakness won't hurt the cause. We'll make him overconfident, and then he'll come and. . . . That won't do. Maybe that's just the thing he needs to make him strong, thinking we're weak. No, say it this way, and then no more: Jacob welcomes with open arms his long-lost brother Esau . . . (under his breath) that crook.

(Full voice again)

Now, go. Don't change a word I said. No, wait a minute. Tell him. . . . He's gone. It's just as well. My afterthoughts are no more likely to be clever than are my half-thought impulses. Now my waiting begins.

Warren Kliewer's address is 281 Lincoln Ave., Secaucus, NJ 07094. He says he "will reply speedily to inquiries, will charge a small royalty where a group wants to do a real performance but no royalty when it's an informal performance within a closed group."

This night will be a long one. A universe of stars will have to twist itself halfway around a sullen polestar before this quarrel with my brother Esau's patched up. And I must wait. I am the one who has to wait. I wonder what he's doing now. You can be sure he's doing something, polishing up some piece of brass or oiling a harness or sharpening some sword already sharp enough to slit a hair. The one who attacks always has plenty of things to do. All I can do is sit. And wait. And try to figure up the odds and wonder whether I can talk fast enough to swing him around. I probably can't. Why did he do this to me? What have I done to him to make him piece together his army of several hundred slaves and shepherds who'll make up what they lack in skill and anger with their loyalty. Four hundred men. What did I do to merit this? All I wanted was to get along, that's all. I've never pulled a shady deal in my life, though there was a time or two when I had to move a little faster than the man I was dealing with. Dishonest? Never. Now an army's been raised against me by my brother.

(Standing)

God, why have you punished me like this?

(The houselights come up, and the audience reads responsively. During the last lines of the reading, the angel enters.)

Give ear to my prayer, O God;

Audience: and hide not thyself from my supplication.

Jacob: I am distraught by the noise of the enemy,

Audience: because of the oppression of the wicked.

Jacob: It is not an enemy who taunts me—

Audience: then I could bear it;

Jacob: it is not an adversary who deals insolently with me—

Audience: then I could hide from him.

Jacob: But it is you,

Audience: my equal,

Jacob: my companion,

Audience: my familiar friend.

Jacob: My companion stretched out his hand against his friends;

Audience: he violated his covenant.

Jacob: His speech was smoother than butter,

Audience: yet war was in his heart;

Jacob: his words were softer than oil,

Audience: yet they were drawn swords.

Jacob: I lie in the midst of lions

Audience: that greedily devour the sons of men;

Jacob: their teeth are spears and arrows,

Audience: their tongues sharp swords.

Jacob: O God, break the teeth in their mouths;

Audience: tear out the fangs of the young lions, O Lord.

Jacob: I'm frightened. Esau will never know it. I can admit it to myself.

(The houselights dim. The angel clears her throat loudly and startles Jacob.)

What? Who are you?

Angel: A friend.

Jacob: A what? Where did you come from?

Angel: I just dropped in.

Jacob: How long have you been here?

Angel: Quite a while.

Jacob: Oh.

Angel: (With exaggerated casualness) I've just been sitting here and looking at stars and listening . . .

Jacob: (Under his breath) I knew it.

Angel: . . . listening to the night's quick silence.

Jacob: What else?

Angel: Else?

Jacob: Did you hear a voice?

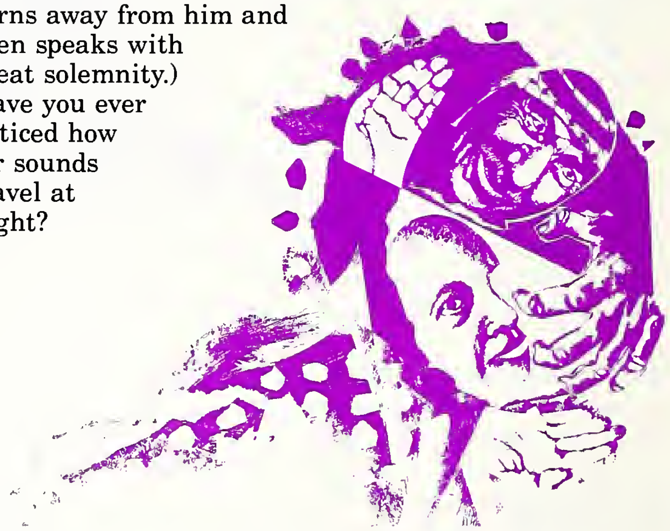
Angel: Oh, was there someone talking? Where?

Jacob: So you were listening to the . . . silence.

Angel: (She nods vigorously.) And looking at the stars.

Jacob: That's all?

Angel: (She nods again, turns to look at the stars, turns away from him and then speaks with great solemnity.) Have you ever noticed how far sounds travel at night?



Scott Jost

Jacob: (Now thoroughly angry) Did you or not?

Angel: Did I not what?

Jacob: Listen to me.

Angel: I wasn't aware you'd said anything worth listening to.

Jacob: That's not the point. Why did you come here?

Angel: Someone sent me.

Jacob: Who was it?

(She begins to answer but he interrupts.)

No, don't answer. I know already. So you just pack your bags and run back home. Go on. Shove off.

Angel: (She resumes looking at the stars.) I don't suppose you've ever noticed how soothing it is to look at stars.

Jacob: That's right, I haven't. Now run along.

Angel: Relaxing. It makes you feel so calm and . . . (She turns to look at him.) safe. Don't you agree?

Jacob: (Still annoyed, but agreeing in order to shut her up) All right. Now you've been tranquillized; go back. And take this message with you. Tell him I half-expected him to send a spy—he always did prefer tricks to an open quarrel, thoughts concealed inside a cloudy brain to words in sunlight. I prefer to fight with fists that you can see, shouting my anger. Tell him that. And not to send another spy. I'll send the first one back on foot. If he sends any more, they'll go back prone in a coffin.

Angel: (She has been amused by the message. Now she exaggerates her earnestness.) Yes, I'll tell him.

Jacob: That clear?

Angel: Quite.

Jacob: Now, get out of my sight.

(He crosses away from her. The houselights come up again for the next responsive reading.)

The Lord rewarded me according to my righteousness;

Audience: according to the cleanness of my hands he recompensed me.

Jacob: For I have kept the ways of the Lord,

Audience: and have not wickedly departed from my God.

Jacob: For all his ordinances were before me,

Audience: and his statutes I did not put away from me.

Jacob: I was blameless before him,

Audience: and I kept myself from guilt.

Jacob: Therefore the Lord has recompensed me according to my righteousness,

Audience: according to the cleanness of my hands in his sight.

Jacob: (He notices the angel and crosses to her as the houselights dim.) Well, you still here? Go back and tell him what I just finished saying.

Angel: Tell whom?

Jacob: Tell him. The one who sent you.

Angel: Really? You're sure you want me to?

Jacob: I knew he'd hire spies; I never thought, though, he'd tolerate such a smart aleck tagging along in his retinue.

Angel: (Laughing) He has all kinds who do his work—weaklings and prostitutes, housewives and murderers, janitors and prophets, and more than one of your kind: the crooks, people who lie, cheat, steal, connive, manipulate; who, blind to themselves, are quick to find their brothers guilty of all their own faults.

Jacob: Wait a minute!

Angel: In fact, he says that those like you, corroded by a thousand devices devised to conceal a million vices, a thousand lies to conceal a weakling's malicious wishes, these are the men who, purified with an acid bath, become most useful.

Jacob: He said that?

Angel: Ah, but they must be bathed in acid.

Jacob: (Becoming more angry) How do you dare to say these things to me?

Angel: (Laughing) I dare? There's no danger, I'm sure. Right now you're much too confused to try to harm me, too curious, too clever. You're Jacob, who is much too shrewd to harm a source of information. There are three things you want to find out from me: as long as I withhold something, I'm safe.

Jacob: What do you mean, three things?

Angel: Who am I? That's the first one, isn't it? Yes, of course it is. The second: What can you trick me out of? That question Jacob always asks, whomever he meets. You asked that question about your father-in-law, Laban, though he was shrewder than you. You tried to trick your wives; they're pretty clever themselves. You tried to trick your father, you and your mother in collusion. You tricked your brother out of his birthright. Tomorrow you'll see how everything comes crashing down on you.

"He has all kinds who do his work—weaklings and prostitutes, housewives and murderers, janitors and prophets, and more than one of your kind: the crooks, people who lie, cheat, steal, connive, manipulate; who, blind to themselves, are quick to find their brothers guilty of all their own faults."

Jacob: Shut up.

Angel: How wrong am I? Didn't I read you correctly?

Jacob: (Protesting too much) No, you didn't.

Angel: No?

Jacob: I am not guilty, not of all those things. Did Esau say all that?

Angel: I touched a sore spot, didn't I?

Jacob: You said that there were three things I want to know from you. There's only one: Who said all that? Who has been lying about me?

Angel: There are three, not one. You wouldn't care to ask . . . politely . . . about that third question?

Jacob: (Staring at her as he considers it, then) No, I wouldn't.

(He turns away from her sulkily. The houselights come up for the next responsive reading. The angel finds Jacob's statements amusing.)

Out of the depths I cry to thee, O Lord.

Audience: Lord, hear my voice.

Jacob: Let thine ears be attentive to the voice of my supplications.

Audience: Lord, hear my voice.

Jacob: If thou, O Lord, shouldst mark iniquities,

Audience: Lord, who could stand?

Jacob: But there is forgiveness with thee,

Audience: that thou mayest be feared.

Jacob: I wait for the Lord,

Audience: my soul waits,

Jacob: my soul waits for the Lord,

Audience: my soul waits.

Jacob: My soul waits for the Lord more than watchmen for the morning,

Audience: more than watchmen for the morning.

Jacob: (As the houselights dim, Jacob considers asking the angel again for the third question.) All right. What is . . . ? No, I won't ask.

Angel: Oh, go ahead.

Jacob: Tell me or not, I will not beg.

"Jacob was clever, but God is wise."

Angel: Of course. Jacob will never beg. All right, I'll tell you that third unasked, unanswered question you didn't even know could be asked. Who sent me? That's what you want to know.

Jacob: My brother Esau.

Angel: Guess again.

Jacob: It has to be.

Angel: (Mimicking him) "It has to be." Who says that everything must run around in your trivial mind's small circle? Guess again.

(We hear the sound of the drum breaking in. The fight, which is not realistic but an energetic and delicate dance, is about to begin.)

Jacob: I refuse to play your childish games. Either tell me or else get out of here.

(He grabs her wrist.)

Angel: Nope. Guess.

Jacob: I want to know. Now tell me.

(He tries to twist her wrist, but she nimbly breaks the hold, grabs his other arm and flips him on his back.)

Angel: Guess. Or ask politely.

Jacob: (Clumsily scrambling up) I have never been thrown by such a slip of frailty before.

(Yelling and grabbing both of her arms) Tell me those mysteries that you're concealing with your jokes, your smiles, your sweet facetious games.

Angel: (She breaks this hold by throwing him over her shoulder, and he lands on his back again. She kneels with a knee on one of his biceps and the other knee on his chest.)

Now you're starting to understand: There is a partridge hiding out beneath the underbrush; you've smelled him. Now flush him out. What am I hiding?

(She jumps up and ducks as he tries to grab her.)

Jacob: (Leaping to his feet) Why don't you tell me?

Angel: Because you'll have to work for your knowledge. You can cheat your way to wealth but not to wisdom. Come, fight with me.

(The drum becomes louder and faster. Jacob and the angel close in cautiously. He grabs her and she throws him a third time, but this time he is quick enough to catch her arm. She tries to break the hold but can't. As she struggles, he grabs her other arm. She continues to struggle and he pulls her closer, then grabs her around the waist. She struggles more fiercely and hits him on the thigh. He is hurt but still hangs on. The drum builds to a high climax and holds it.)

Jacob: I won't let go until you tell me all three answers. Who sent you?

Angel: God.

(The drum stops, pauses, then drops to a low, soft, regular rhythm.)

Jacob: (He stares at her, slowly releases his hold and backs away, limping. He turns away, briefly glances back, then begins the last responsive reading as the houselights come up.)

O Lord, thou hast searched me and known me. Thou knowest when I sit down and when I rise up;

Audience: thou discernest my thoughts from afar.

Jacob: Thou searchest out my path and my lying down,

Audience: and art acquainted with all my ways.

Jacob: Whither shall I go from thy Spirit?

Audience: Or whither shall I flee from thy presence?

Jacob: If I ascend to heaven,

Audience: thou art there.

Jacob: If I make my bed in Sheol,

Audience: thou art there.

Jacob: Search me, O God, and know my heart.

Audience: Try me and know my thoughts,

Jacob: and see if there be any wicked way in me,

Audience: and lead me in the way everlasting.

(The houselights dim.)

Angel: The answer to the second question—What can you wheedle out of me? I have been sent to change your name. Your name's been Jacob, the crook, the wrestler. All that is changed. Jacob was clever, but God is wise. Jacob knew much; God understands. You had your power, but God subdues. Now take a new name. It's Israel, which means, "God rules." Write that inscription down. You need it.

Jacob: There's still another question.

Angel: No. There are no more.

Jacob: What is your name? Who are you?

Angel: No. The only name you need is yours, "God rules."

Jacob: (Again grabbing her wrists) I demand it.

Angel: (Flipping him down and holding him) God rules. The time for fighting is gone. You see? The stars have faded. The sun is rising. Go and find your brother. Be reconciled, for you fought well.

(She breaks away nimbly, leaving him on the floor. He rises to his knees and watches her leave as the lights dim. We hear a final drum flourish.)

Blackout.

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THE MENNONITE

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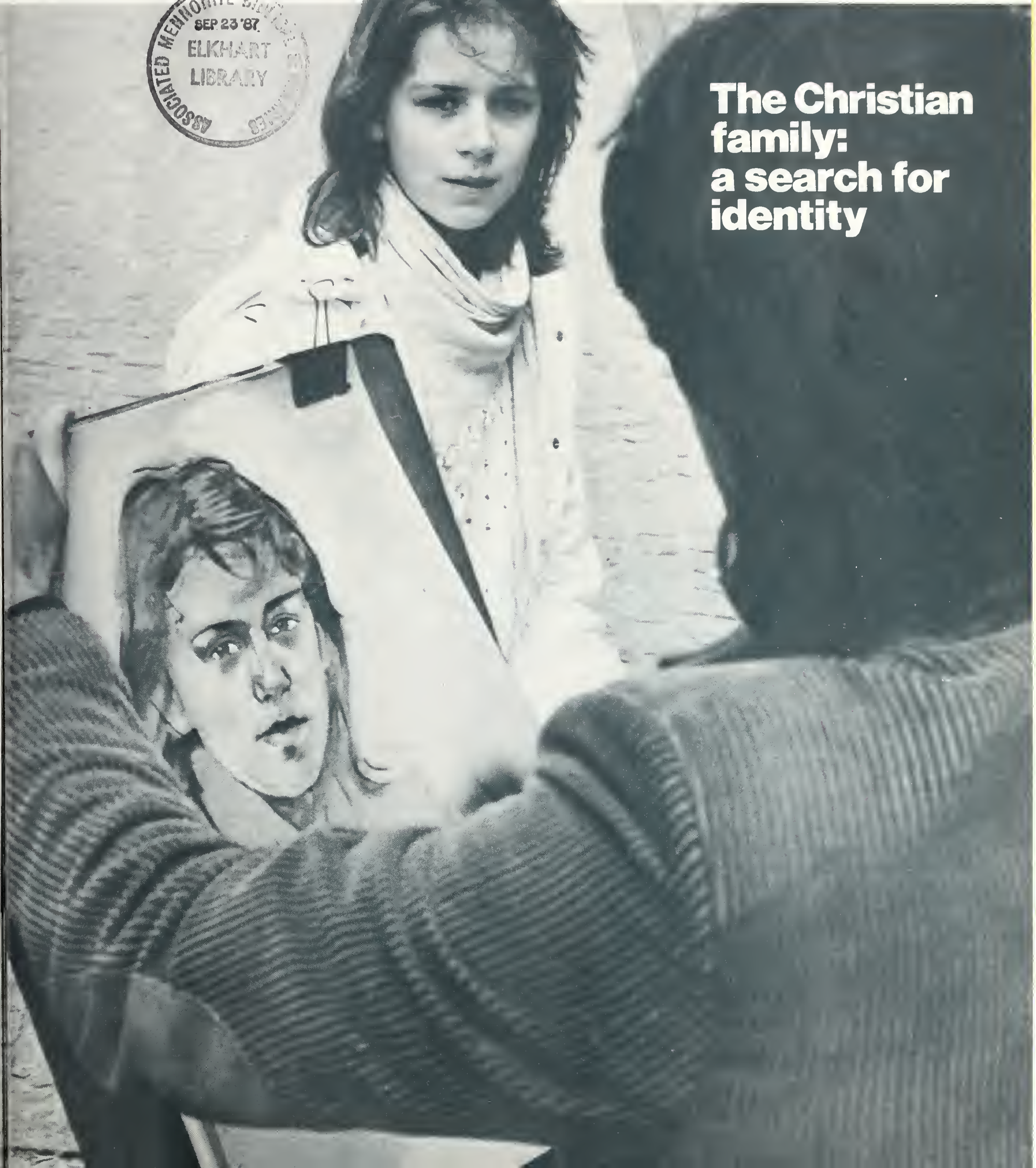

The Christian family: a search for identity

Teenagers, as always, are in search of themselves.

prologue

I recently watched the television program called "Chillyfish Farm," created by the Jury brothers about life and death in their extended family. Wisdom came from the 4-year-old moments after he watched the birth of his sister: "One thing you should never say when a baby is born. You should never say, 'This is gross.' Because that's how we all came."

When we talk about family we're talking about all of us, because that's how we all come. I think you'll find that the writers in the pages following know what they're talking about. And don't forget, in this magazine, you can talk back. This magazine helps us be, on another level, family.
mts

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Jean Claude Lejeune

Teenagers need their own sense of identity.

A bridge of communication

A Mennonite social worker talks about parenting teenagers

Helen Good Brenneman

Bob and Esther Wert have often met in our home with a small group from Assembly Mennonite Church in Goshen, Ind. Bob, a social worker, counsels teenagers at Oaklawn Psychiatric Center. Esther is a sales clerk for Provident Bookstore in town. They have two sons, Don and David.

Bob's comments in our group interested me, so I interviewed him. This is part of what he said.

BW: You ask why communication is a problem. What has happened to communication between the parents and their children? My first question is, Has there been communication before? If communication was good when the child was younger, then it should continue to be reasonably good in the teenage years.

Vic Reimer

Peers help us find out who we are.

Some families function well earlier, but during the teen years communication breaks down. One major reason is that teenagers need to assert their independence and identity and develop who they are separately from their parents. The parents need to feel comfortable living together, even though their viewpoints are challenged.

Youth need their own sense of identity and independence from their parents. Teenagers need to develop their own opinions and ways of doing things.

HGB: Do you think parents are guilty of not listening to their children?

BW: In my work parents often say, "I talk with my teen," but what it really gets down to is that they do a lot of talking but not much listening. Communication tends to be one way. Teenagers require a tremendous amount of listening. In my work at Goshen High School, one of the reasons I am reasonably effective is that I try to listen. Sometimes parents don't listen, either because they haven't learned the skills of listening or they're so worried that their teenager is choosing the wrong direction that they feel compelled to get a message across.

HGB: Do you approve of preaching?

BW: It has its place but usually not in working with teenagers. Preaching means that you're giving the person certain information to accept or think seriously about. Usually a teenager is trying to develop his own ideas. Sometimes he will accept someone else's idea if given a choice.

Parents sometimes don't listen well because they feel compelled to get a point across about, for example, kids using drugs. At this time in their lives

Olan Mills

Bob and Esther Wert

"Teenagers need to assert their independence and develop who they are separately from their parents."

many parents are extremely busy with their own work. Often both parents are employed, so there's not a lot of time for listening. Also teenagers have busy schedules, and children often have to talk when it fits their parents' schedules. I try to encourage parents to try to fit communication into the teenagers' schedules. We need to respect their time commitments just as much as our own.

Sometimes teenagers shut parents out because they say too much. That kind of frustration doesn't set a good atmosphere. And sometimes, rather than get into an argument, parents don't say anything.

HGB: We often have our own agendas.

BW: The teenager's agenda is different. Many times it isn't the teenager saying, "I don't care how you are feeling as parents" but rather, "I'm having difficulty with my relationships with my peers. I feel left out. I'm not well accepted. People don't like me." When they get into drugs or sexual relationships at an early age, many times they're looking for approval and inclusion. What the teenager is really saying is, "I need someone to care for me." If we focus on their behavior, we miss entirely the point and the loneliness that many of them are feeling.

HGB: How has being a father helped you and how has your work helped you in being a father?

BW: Being a father of teenagers has helped me. I tend to be more sensitive and understand more the struggles that teenagers are experiencing. I need to listen more. I need to avoid giving too many suggestions. When I talk to parents, I often have experienced their frustrations, and this helps them to trust my judgment.

How has my work affected my parenting? It has made me aware of how we often talk past each other. I believe most kids and their parents would like to communicate, but they're not taking time to hear the other.

Also I don't make as quick a judgment about situations as I did at one time. I am more patient than I used to be. My attitudes about teenagers are more positive. Since many teenagers are in trouble, I really appreciate those who don't get into serious trouble.

HGB: Some of the poor ways young teens use in coping with their problems are running away from home, alcohol and drug abuse, pregnancy.

BW: There is an increase in drug and alcohol abuse. We also see suicidal thinking. I would say that the majority of young people with whom I counsel have felt suicidal at one time or another.

Some girls do not keep the pregnancy and have an abortion. That can become a significant problem for the girls as well as the boys involved. Whether they give up the child for adoption or try to rear it, they struggle.

If the parent's response to any acting out is anger and rejection, the young person feels a lack of support and will turn to someone else. A parent can disapprove of the behavior but in a supportive way: "You are my son (or my daughter) and I will stick by you." If this is communicated, young people can go through pregnancies and move on with their lives responsibly. But if parents are unable to be caring they may drive the young person even farther away.

HGB: I know a number of young girls who are keeping their babies, and I wonder whether the young fathers are feeling their responsibility.

BW: In my experience, the father of the baby does not take much responsibility, but I have had exceptions. Some young men have had a great deal of concern and taken some responsibility.

If communication is good when the child is young, it will likely continue to be good.

RNS, Ken Touchton

Most are not prepared to realize the seriousness of the problem in terms of providing financially for the babies. A few have good intentions but are not able to follow through.

HGB: What about drug and alcohol treatment?

BW: That's something I want to emphasize. If parents can effectively relate to their teenagers when caught in a problem like alcohol abuse or pregnancy, their response is the key to how the young person will get through the experience and what the long-term consequences will be. With understanding and support the trauma will not be as severe. Particularly with drug and alcohol abuse, parents can help teenagers develop responsibility for their behavior. To be helpful you need a tough-love approach. This means that parents will listen and communicate with their teenager, but they will also set limits and impose the consequences for certain behaviors. Teenagers need to know that Mom and Dad care enough to set limits.

HGB: Do parents feel threatened when they see their children not living up to their standards?

BW: That's a good question. Sometimes the reason parents are not tolerant toward their teenagers is that they feel they've failed and that society is going to judge them by what their children are doing. I encourage parents to look at it this way: There's not a lot you can do to control the behavior of teenagers. You can set limits. But the basic values have been shared and implanted in the child years before. We need faith that things will work out even when we cannot follow the teenager. A feeling of helplessness is difficult for many parents to handle. Teenagers have to take responsibility for their behavior. We as parents must let them experience the consequences of their behavior.

HGB: Don't we have to show our children that we trust them and have confidence in them?

BW: To be a parent of teenagers is risky. But that's OK. It's a risk we have to take. That doesn't mean that we don't have a lot of anxious moments, particularly about drug abuse.

I recommend to parents, "If you see that your son or daughter is changing dramatically, if grades decline, if the teenager spends more time away from home, then there is reason to suspect that something may be going wrong." (Also, the teenager may be depressed or dealing with the divorce of parents.)

It's important to confront the young person. In a few cases, if confrontation doesn't work, if the young person denies involvement but the signs are all there, I recommend that the parent search the teenager's room. When I say this to teenagers it makes them angry. I tell them, "I recommend a search only if I feel that you're not being honest and we need to find out in order to help you." I recommend that the parent search the room with the teenager present, not when the young person is away. Most teenagers I have talked to have been willing to accept this kind of approach.

Carolyn Prieb

A mentor from the congregation can affirm and encourage a young person.

When we look at ways that teenagers cope, such as running away, I think there are several reasons. Teenagers are at a vulnerable time in their development. They need appreciation and approval at a time when they are moving away from intimacy with their parents. Some have had this but are distancing themselves from their parents. A positive peer group helps. If, on the other hand, they choose peer groups who avoid responsibility or act out in running away from responsibility, they probably will also. An older brother or sister, a mentor from the congregation, an interested teacher or coach can also help.

HGB: Do you find more problems with broken homes?

BW: Generally there are more problems with the parents being divorced, where they're trying to adjust to stepfamilies. That doesn't mean that single parents can't do a good job of parenting. But the child who doesn't have a same-sex parent available as a model sometimes has problems. Also, many times the teenagers have not dealt with the loss of the parent through divorce. Sadness, the sense of loss, anger—these feelings come out in negative behavior. The teenager who is going through a family divorce can be helped by individual or group therapy.

HGB: How does your work connect with the pastor?

BW: I give young people many resources. If they are active in a church, I encourage them. There are times when, with their approval, I work with their pastors.

HGB: Parents feel guilty when children don't make right choices.

BW: I encourage parents not to blame themselves. Almost all parents I know want the best for their children. No one sets out to be a bad parent. I try to help them realize that, even if they haven't been effective in some area. Often they had difficulties in their growing-up experience in those areas. Sometimes I try to model for parents and teenagers the kind of things I like to see. This way I can demonstrate ways of looking for good things in a person. After all, parents love their children and want the best for them.

Helen Good Brenneman, 1225 Greencroft Drive, Goshen, IN 46526, is the author of the bestsellers Meditations for the Expectant Mother *and* Meditations for the New Mother *(Herald Press).*

Modern Christian fathering: good stumbling

Randy Lepp

Have you ever had a baby gently drift to sleep on your chest? Or stepped into a child's room late at night to stand still and listen for breathing only to find yourself captured, studying fine features of a child's face or hands? If you have you have touched the golden moments of parenting. If you have not, you probably have enough poet in your heart to recognize the glimpses of God that avail themselves in such a moment.

At a recent meeting, where I was not known, a colleague had to give introductions. Mine was brief. After my name, all she said was, "He is the father of two sons and one daughter." My job, my college degrees and the usual polite mention of hobbies fell into silence. At that moment in my life I received tenure in my parenting role.

I have been a father since late one night in 1980. A modern "birthing

Fathers build the self-concept of a child as much as any other person on the planet.

room" experience was canceled when my wife, Frieda, was taken into an operating room for an unexpected Caesarean-section. Life begins dramatically. Since then I have been searching for God's calling in my role as a father.

Much prayer accompanied the arrival of our first child. Many God-thoughts are a part of those memories. In that pivotal moment, when I first looked down at my son through the glass of his incubator, a tune burst into my usually non-musical mind: Handel's *Messiah*, "For unto us a child is born. . . ." My ears rang all night with it. I felt a deep spiritual presence in that moment—humor as well, that such a tune would pop into my mind at such a moment. Since that night I have been a stumbling, searching, celebrating, Christian father.

Dads are different now. Times are changing. The newspaper printed a heartwarming photograph of a father embracing his 2-year-old child in an American hospital. The family had traveled miles from their Canadian home to have an emergency kidney transplant performed on their young child. Fathers are deeply involved in the lives of their children. Parenting, unashamed and natural, seems to represent what fathers are doing in the 1980s.

Bill Cosby in his book *Fatherhood* slaps us, tickles us and reveals our mirror images. One idea he had me pondering came to life at a Mennonite conference. At coffee time I stood with two men who had reached the ultimate plateau of fatherhood; they were grandfathers. One opened the conversation by announcing that he had just returned from a visit to his son's home. He had gone to celebrate and photograph a new grandson. Fathering, he reflected, is not as easy as it used to be. He had never changed a diaper for his son, and now that same son would make a capable lecturer on the topic of "Disposable, Cloth and Stay-Dry Liners."

Our conversation probed many contrasts between the generations. The second grandfather summarized by saying, "All this is good, but what we did was OK, too."

The role of fatherhood has been redefined. It joins the changing roles of women, careers, leisure activities, family expectations and available lifestyles. These influence fatherhood. Technology and psychology take their turns at redefining the modern male parent.

Busy young parents can thank their own parents for the strength of their models of parenting. Modern parenting is solidly based in the same principles that our grandparents used. I listen carefully to the wisdom of the generations. Sometimes grandparent advice needs a filter on it, but it is rarely disposable.

Needed: more than one model. In a church study-group on male sexuality, I found many young men worried about the suggestion that there is only one model that exists for the so-called "new male." Some did not want to "rock the boat," and others asked bluntly, "Why discuss the changing role of men?" The group felt most threatened by a formula that listed sensitivity, humility and other qualities. The group acknowledged that there are many models available for masculinity and fathering. Each can be valid or healthy.

Good fathers come in different forms. Good fathering cannot be packaged, but some generalizations apply. Good fathering aims to provide wholeness. A good father works at building up his wife. Good fathering compliments good mothering.

Fatherhood is not a spectator sport. A father lets each child hold individuality. A good father celebrates differences. Fathers build the self-concept of a child as much as any other person, so positive building is a key to fathering.

Years ago in a Bible class a teacher asked, "Is the fruit-of-the-Spirit list (love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control) from Galatians 5:22-23 feminine or masculine?" These gifts form a guide to parenting.

Parenting strength comes from God and from the support of friends and family. Our churches are moving toward marriage and parenting programs (Mennonite Marriage Encounter, Parenting for Peace and Justice).

My being a father in the 1980s is exciting. I am not an expert but am dedicated to good stumbling. I wrestle with my many roles. I have specifically chosen an intense, life-encompassing career. I feel it is important to work with people in an active environment. I also feel strongly about fathering. Profession and parenting merge and collide many times per week for me. An awkward guilt can often find its way inside me, especially when I miss an appointment with one of my children because I am doing some personal counseling. In a moment like that, doing good work can equal bad parenting. This is the profession-parenting paradox: Good can equal bad.

"Are you called or are you driven?" asked a friend of mine during a demanding week. My parenting was suffering. I was edgy and impatient. My friend gently reminded me of my goals.

That question is loaded. The Christian life as a "call" roots itself in our Mennonite understanding of discipleship. A called person carries himself differently than a driven person. When I am going at burnout pace and parenting poorly because of it, I am not acting like a person of God, called to service.

Our career lives and our parenting lives each need this healthy checkup. I stumble forward. As a part of my call to discipleship I have found the call to be a father to three children. To me, parenting as a calling means three things:

1. I am not alone. Prayer and spiritual wisdom are valid connections that I must continue to respect as a father.
2. I must know how to apologize. Sometimes I need to say I'm sorry to my sons, my daughter and my wife. Sometimes I need to excuse myself from extra tasks at work or at church. And unashamedly our whole family may need to apologize its way out of some events, stop and celebrate our familiness.
3. I must accept the community around me. I remind myself of the great strength available in the circle of fine people that surround our family. I must be humble enough to accept the care that exists in my neighborhood and my church, among my family and my friends.

Parenting is a great role. It is a tremendous gift to have or to choose children. As parents we are invited to stumble in grace and faith. We are also called to celebrate, to celebrate our children and all the hope they represent. In grace and faith we Christian parents are called to good stumbling and celebration.

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David S. Strickler

Strengthen Christian families

Sue Goerzen

What's happening to families? Churches, teachers, politicians and, most of all, families are asking. Usually the tone is one of alarm. There is a sense that families are in peril.

The alarmists may be right in one sense. The traditional nuclear family with two to four children, a husband who goes off to work and a wife who stays in the home to care for the children is no longer the dominant form, if ever it was. In the Mennonite rural background the wife was usually in the field working beside the husband.

Today there is a wide diversity of families: nuclear, unmarried, single-parent, blended, later-life parents, childless couples, dual-income, multi-income, extended families and so on. How can we strengthen our families and relationships?

Strong Christian families[1] are committed to the family. We promote each other's welfare. We find out what makes the other person happy and that is what we try to do. We change some things in ourselves to better the relationship.

Strong Christian families spend time together. We work together at home, play together, go places together, eat together. Without smothering togetherness, we enjoy living together as individual personalities. Such togetherness must be made to happen.

J. Winfield Fretz says, "Parents cannot be effective teachers and role models when they only occasionally spend time with their children. Families cannot be psychologically, socially and spiritually bonded as strong units unless they have regular and extended common experiences together. Neither the school, the church nor the play or peer group can take the place of the parents in building, preserving and strengthening the family."[2]

Watching television is fine, but there needs to be interaction. Examples of good activities are reading aloud to each other, especially if a child is old enough to take a turn; eating together, making "breaking bread" a celebration.

Strong Christian families have good communication. We are interested in resolving conflict. We listen to each other. We focus on issues, not on each other. Each child has important ideas. In good communication the important thing is how each person understands what is said.

The pitfalls to true listening are expressed in a thoughtful poem, "Listen," by an unknown poet:

When I ask you to listen to me and
  you start giving advice,
You have not done what I asked.
When I ask you to listen to me and
  you begin to tell me why
I shouldn't feel that way, you are trampling on my feelings.
When I ask you to listen to me and
  you feel you have to do
Something to solve my problems, you
  have failed me, strange
As that may seem.
Perhaps that's why prayer works for
  some people,
Because
God is mute and he doesn't offer advice or try to fix things.

When crisis hits, a strong family deals with it together.

He just listens and trusts you to
work it out for yourself.
So please, just listen and hear me.
And if you want to talk,
Wait a few minutes for your turn, and
I promise I'll listen to you.[3]

Strong Christian families express appreciation. We are good diamond hunters. We give each other a lot of compliments. Compliments make people feel good about themselves. They give you security within the family unit so that you are more able to go out and meet the world. Expressions of appreciation build us up psychologically. We respond to each other in terms of the diamonds each of us has.

Strong Christian families are spiritually committed. Christian values are emphasized: love, kindness, tolerance, support. These values promote positive human relationships.

We parents model Christian values if we wish our children to have faith in Christ. Spiritual wellness is a characteristic of strong Christian families. We pray together so that our children will have a guide for a prayer life.

Strong Christian families are able to solve problems in a crisis. We have the ability to deal with bad situations and stress in a positive way. Whenever a crisis hits, we unite and deal with it together. We form a support system for each other. We see something positive in a bad situation. Even though the positive may be small, we focus on it.

Strong Christian families are able to forgive. Christianity has, at its heart, deep commitments to compassion and forgiveness. Asking for, receiving and offering forgiveness is complicated. We know that without forgiveness there can be no lasting love, no change, no growth, no real freedom. In *Love Is Letting Go of Fear*, Gerald Jampolosky states, "Hate, bitterness and vindictiveness are overpowering, self-defeating and intellectually as well as emotionally depleting."

We who care about lasting relationships need to understand the dynamics of forgiveness. We frail and vulnerable individuals living together need a lot of it.

Forgiveness is an act of will, a choice. We either choose to forgive or we do not. We remember that to be forgiven and to forgive involve the same dynamics. If we hope to be forgiven for wrongdoing, then we are compelled to do the same. If we are unable to forgive others, we cannot expect others to forgive us.

In our families our motivations, our desires, our beliefs, our needs and our dreams are intricately attached. Over the years we are required to adapt to different types of relationships in order to fill complex physical, social, emotional and spiritual needs for nurturance, companionship, security, status and growth.

We who bring another person into our life must be willing to give up the need to be always right, the need to be first in everything, the need to be constantly in control, the need to be perfect, the need to be loved by everyone, the need to possess, the need to change others for our needs, the need to manipulate, the need to blame, the need to dominate.[4]

The healthiest among us has problems. When we decide to love, however, our differences are a challenge from which to profit. The more we learn about each other, the greater our ability to love each other.

[1] Adapted by Robert O. Dulin Jr., from *Family Building*, George Rekers, ed.

[2] J. Winfield Fretz, "Family Life Education," *Builder*, April 1987.

[3] *Loving Each Other*, Leo F. Buscaglia, p. 67.

[4] Ibid., p. 197.

Sue Goerzen, Route 4, Harrow, ON N0T 1G0, is associate professor of family studies in the home economics department of the University of Windsor and a member of Harrow United Mennonite Church. She served on our conference's Human Sexuality Committee.

Elda Bachman

Here I am

Elda Bachman

Look, here I am.
You invited me into a busy world.

With those treasured things in your heart,
Help me to grow
In wisdom,
In stature, and
In favor
With God and you.

Poet Elda Bachman lives at 1104 W. Broadway, Newton, KS 67114.

A five-day celebration is planned for Oct. 8-12 in recognition of Bethel College's centennial this year at its North Newton, Kan., campus. Bethel friends and alumni from across the United States and Canada and elsewhere around the world will gather for a range of activities. Besides the traditional Fall Festival events, a worship service on Oct. 11 will feature a 500-voice choir and meditations by Dale Schrag, Bethel's director of libraries, and Bethel president Harold J. Schultz. Ernest Boyer, president of the Carnegie Foundation for the Advancement of Teaching, will be the keynote speaker in the afternoon, followed by a celebrative music program that will feature a mass choir performing Haydn's "Creation." Throughout the five days a special Bethel Art Alumni Exhibit will be displayed in the Fine Arts Center and Mantz Library on campus. A commissioned drama, "House of God," has been written by Bethel alumnus and Goshen (Ind.) College faculty member Lauren Friesen and will be performed daily, Friday through Monday. For detailed information call (316) 283-2500.

NEWS

Mennonite world population of near 1 million looks toward Winnipeg

Worldwide faith and life study set in motion

Asunción, Paraguay (MWC)—Around the world, Mennonites and members of related churches will be invited to study themes related to Jesus Christ during the next three years as part of a "faith and life" emphasis leading up to the 12th Assembly of Mennonite World Conference, scheduled for July 24-29, 1990, at Winnipeg.

A special Faith and Life Committee will carry out a seven-point task: (1) prepare a study document based on the 12th Assembly theme ("Witnessing to Christ in Today's World"), (2) arrange for inter-Mennonite study groups among congregations throughout the world, (3) plan for coordinators in each continent to gather material and draft preliminary statements, (4) integrate these materials into a single document for discussion in a faith and life consultation just prior to the Winnipeg assembly, (5) give leadership to a study process that continues throughout the assembly, (6) prepare a statement for adoption by the Winnipeg assembly and (7) edit a publication after the assembly to summarize the findings and results of the study process.

The committee began its work at a retreat in Canada Aug. 21-24.

Helmut Harder, Winnipeg, is giving staff time to the project, especially in its early stages. Currently on sabbatical leave from his teaching position at Canadian Mennonite Bible College, Harder is writing a draft of the study guide from September to November while also filling speaking assignments in Taiwan. The guide will be translated into various languages.

Helmut Harder came to the Mennonite World Conference executive committee with questions he would like churches to grapple with: Who is Jesus Christ? What is the content of our witness to him? What forms of witness have biblical foundation? What does it mean to be in but not of the world?

Harder came to the executive committee prepared with some theme-related questions he'd like to see the churches grapple with in the next three years: Who is Jesus Christ? What is the content of our witness to him? What forms of witness have biblical foundation? What is the place of confession? How do we define the world? What does it mean to be *in* but not *of* the world? What is the place of systematic theology in our witness today?

Harder outlined a tentative schedule for the committee's work through Winnipeg. He is targeting a December 1988 date for sending the study guide to the churches, permitting them to undertake their study during 1989.

Executive secretary Paul Kraybill and president Ross Bender explained the process of selecting the Faith and Life Committee, based on suggested names given in extensive conversations. Bender said the intent was to include several top-notch theologians but also people "who represent the pews."

Named to the panel were Claude Baecher of Saint-Genis-Pouilly, France, Daryl Climenhaga of Mechanicsburg, Pa., Charles Christano of Kudus, Indonesia, Ben Eidse of Steinbach, Man., Lydia Harder of Toronto, Elke Huebert of Ingolstadt, West Germany, Harold Jantz of Winnipeg, Howard John Loewen of Fresno, Calif., Elias Mc. Moyo, a missionary from Zimbabwe serving in London, England, Dorothy Jean Weaver of Harrisonburg, Va., Elizabeth G. Yoder of Elkhart, Ind., and Hugo Zorrilla of Colombia, a missionary in Madrid, Spain.

Funding for the process will come from the 12th Assembly budget. Noting that this is only one of many assembly activities that will incur costs before registrations begin to produce income, Kraybill asked for and received permission to borrow funds through a line of credit to be established with the Steinbach (Man.) Credit Union.

Kraybill presented a projected schedule of assembly costs and revenues, made in consultation with Canadian leaders, for six-month periods through the end of 1990. The assembly is expected to be self-supporting financially with a budget of $1.5-$2 million (Canadian), an evaluation which Canadian planners have agreed is realistic.

Canadian congregations will also be invited to contribute to a travel fund that will permit delegates to attend from Africa, Asia, Central and South America. Where possible, it is hoped

"Peace Church Evangelism: Hope in Place of Fear" is the theme of a Mennonite Central Committee U.S. Peace Section assembly to be held Nov. 6-7 at West Clinton Mennonite Church in Wauseon, Ohio. Speakers will be Lois Barrett, author and pastor from Wichita, Kan., and Tim Stair, staff associate for Student and Young Adult Services, Mennonite Board of Missions, Elkhart, Ind. To register or for more information write MCC U.S. Peace Section, Box M, Akron, PA 17501, or call West Clinton Church at (419) 445-1195.

Ku Klux Klan violence is being directed against people at the Southern Poverty Law Center and its Klanwatch Project, writes H. O. Williams, Bullock County (Ala.) sheriff. In 1981, he writes, the Klanwatch Project stopped Klan harassment of Vietnamese fishermen in Galveston Bay, Texas. In 1982, they obtained evidence that resulted in indictments against 10 Alabama Klan leaders for a violent attack on peaceful black marchers. Last year they obtained convictions of top North Carolina Klan leaders for violating a court order prohibiting a Klan paramilitary army.

The youth education column in the September issue of *Builder* is devoted to the topic of teenage suicide. "Each day in this country 1,000 young people attempt to kill themselves. An average of 18 a day succeed. Mennonite teenagers are not exempt," writes Paula Diller Lehman. She then goes on to dispel some of the myths surrounding suicide. Several resources are listed.

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that these overseas participants will be able to visit in sponsoring congregations.

The Assembly Fund does not cover the ongoing work of MWC in tasks not directly tied to the six-year conferences, Kraybill emphasized as he reported a sizable deficit in the General Fund.

Revenues for the General Fund come almost entirely from two sources: church conferences worldwide and individual donors. During 1986, income from both groups fell short of expectations, while costs exceeded budgeted amounts.

Those factors combined for a deficit of about $50,000 in 1986, which, combined with previous years, leaves an accumulated General Fund deficit of over $88,000.

Part of the problem in 1986, Kraybill noted, was the need for him to spend time raising funds for office space when the office was moved from Lombard, Ill., to enlarged facilities in Carol Stream, Ill. Improved computer capabilities will now allow much closer monitoring of income and expenses throughout the year, he added.

The Executive Committee instructed Kraybill to raise the necessary funds by the end of 1987 to cover the 1986 shortfall, as well as to cover the projected 1987 General Fund expenditure budget of $184,344. As of Dec. 1, the officers will evaluate with Kraybill the status of MWC's finances. Kraybill expressed confidence that the current adverse situation can be righted, but acknowledged that serious cuts may need to be made if donations fall short again.

Kraybill reported that Mennonite and related membership will probably reach 1 million by 1992 or 1993, and by the year 2000 may top 1.5 million. What does this growing international constituency want in a Mennonite World Conference?

On the issue of structure, the committee accepted a document prepared by Kraybill as a working paper to be shared with the international churches for their input.

The Executive Committee also met one evening with General Council members from Zaire for sharing and consultation on leadership divisions within the Communaute Mennonite au Zaire (CMZ—the Mennonite Community of Zaire). Delegates confirmed recent actions of the CMZ that resulted in the election of new officers. Among those replaced was Mbonza Kikunga, who had been serving since 1984 as MWC vice president for Africa. Because of decisions taken by the CMZ, Mbonza was no longer eligible for service on the MWC General Council or Executive Committee.

A period of prayer followed the conversations.

Members of the General Council from Africa later elected Stephen Ndlovu of Zimbabwe to fill the remaining three years of Mbonza's unexpired term. Ndlovu was able to attend the final two days of the Executive Committee meetings as the new vice president for Africa.

An invitation to send an MWC observer to the Executive Committee meetings of the World Alliance of Reformed Churches was accepted.

In another issue of international contacts, the committee discussed MWC's role in relations with Mennonites of the Soviet Union and ways in which this intersects with interests of other agencies and church conferences. MWC is now relating to Mennonite organizations interested in USSR ministries.

Members of the Executive Committee include Ross Bender of the United States, president; Helen Kruger of Canada, secretary; Jacob Pauls of Canada, first vice president and vice president for North America; Luis Elier Rodriguez of Puerto Rico, vice president for Central and South America; Hiroshi Yanada of Japan, vice president for Asia; Samuel Gerber of Switzerland, vice president for Europe; Stephen Ndlovu of Zimbabwe, vice president for Africa; and members-at-large Victor Adrian of Canada and Louise Nussbaumer of France. *David Shelly, editor of publications, Mennonite World Conference, 465 Gunderson Drive, Suite 200, Carol Stream, IL 60188*

Spiritual Life Celebration

Worship
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November 19-21, 1987
on the campus of
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Elkhart, Indiana

For more information or
registration materials contact:

Spiritual Emphasis Committee
General Conference Mennonite Church
722 Main Street, Box 347
Newton, KS 67114-0347

A time to celebrate what we have in common as we stretch one another in our search for spiritual renewal

Medford (Okla.) Mennonite Church will celebrate its 90th anniversary on Oct. 4. Services are planned for 10 a.m. and 2 p.m. A fellowship meal will be held at noon. Former ministers, members and friends are invited to attend the celebration. The church was organized in 1897 with 22 charter members, four years after the Sooner Run of 1893.

Mennonite missionaries Kenneth and Grace Schwartzentruber have been involved in publishing work in Brazil for the past 20 years. Being translated are *The Upside-Down Kingdom* by Donald Kraybill and *Friendship Evangelism* by Arthur McPhee. Others in various stages of production are *The Biblical Way of Justice* by José Gallardo, *Discipling the Brother* by Marlin Jeschke and *Introduction to Mennonite History* by C. J. Dyck. The goal of the literature ministry is to show a third way of life to people, not Protestant or Roman Catholic, the Schwartzentrubers say.

First Mennonite Church of Paso Robles, Calif., on Oct. 8-11 will celebrate 90 years of Mennonite presence and witness in that area. The celebration will begin with the traditional Pioneer Day Community Sing-along. The community's annual Pioneer Day Parade is Oct. 10. On Oct. 11, the Sunday worship will include former pastors and descendants of the early pastors as the featured speakers. For more information contact the church at 2343 Park St., Paso Robles, CA 93446, (805) 238-2445, or 238-0437.

MCCC asks MPs to vote against new refugee legislation

Winnipeg (MCCC)—Citing the tragic deaths of hundreds of Mennonite refugees in the Soviet Union in the 1920s after they were denied entry into Canada, Mennonite Central Committee Canada encouraged Members of Parliament to prevent similar tragedies by not passing proposed new refugee legislation in its original form.

In a letter sent to 50 Members of Parliament who have large numbers of Mennonite and Brethren in Christ constituents prior to the vote for refugee bills C-84 and C-55, MCCC board chairperson Ray Brubacher recalled with gratitude Canada's decision to admit 21,000 Mennonite refugees from the Soviet Union after their communities had been devastated by revolution, war and famine. He also recalled how a government decision not to admit more Mennonite refugees resulted in the forced relocation of an estimated 10,000 Mennonites who, in hopes of coming to Canada, had left their homes to gather in Moscow.

"When the Soviet government learned that the Canadian door was firmly closed," Brubacher wrote, "it loaded the remaining Mennonites onto boxcars and sent them away. It was the middle of winter. Hundreds froze to death. Many more were never heard from again."

"That tragedy," he wrote, "is history. Other tragedies are current. We as a church group are trying to respond to current needs through refugee resettlement and international development. We know that the government is also responding in many positive ways. However, in our view the proposed refugee legislation is not a positive response."

In the letter Brubacher also stated, regarding bill C-84, that MCCC "was surprised, even shocked, to discover that Parliament, in its efforts to deter smugglers, would make some of our humanitarian work illegal." MCCC volunteers regularly assist refugees who do not have all the required documents; under the proposed legislation their efforts would be against the law.

Some of the people MCCC helps "face threats to their lives," Brubacher noted, "making it unthinkable that they would take time to obtain a passport from their own government, which may be the source of the threats. Assisting such people must not be made illegal."

Brubacher further noted that bill C-55 would allow the government to turn back ships that might contain bona fide refugees, contradicting its practice of discouraging Southeast Asian countries from turning back boatloads of Vietnamese refugees. "We strongly hope that Canada will not send a signal to the international community that it is acceptable to force back boatloads of people who are seeking refugee status," he stated.

He called to mind the story of the over 1,000 German Jews on the passenger ship *St. Louis*, which in 1939 was turned away from Canada and six other Latin and North American countries. Canada, the last hope for the Jewish passengers, turned them away because, according to immigration authorities, they did not qualify.

He went on to say that MCCC's most basic concern relates to the principle of universal access. "We believe that everyone who comes to Canada and asks for refugee status should have an opportunity to present his or her case to an adjudicating body."

Mobile Mennonites tracks Mennonites on the move

Newton, Kan. (GCMC)—Mennonites, particularly young adults, are becoming an increasingly transient group. A study conducted by the General Conference Mennonite Church and the Mennonite Church in 1986 shows that 60 percent of Mennonites aged 18-30 have lived at their present address for less than five years and 24 percent of those less than a year.

It was because of statistics like these that the Commission on Home Ministries decided to start a program in 1982 known as Mobile Mennonites. Mobile Mennonites helps pastors of Mennonite churches and Mennonites with new addresses find each other.

Say, for example, Rhoda Preheim is moving from Freeman, S.D., to Boston to pursue further education. Her mother or her pastor could send Rhoda's new address to Mobile Mennonites. Mobile Mennonites would then send the address to the pastor of the Boston Mennonite Church, who would in turn get in touch with Rhoda.

If there aren't any General Conference Mennonite churches in the area, Mobile Mennonites will send the new address on to the regional church planter. Sometimes in this situation, Mobile Mennonites will also be able to send the address to a Mennonite Church congregation that is in the vicinity. (The Mennonite Church started its own Mobile Mennonite program this year.)

Although Mobile Mennonites sends about 100-200 new addresses out each year, Stan Bohn, CHM executive secretary, feels the number could be much higher. If you are planning to move or know of someone who is, send the change of address to Mobile Mennonites, Commission on Home Ministries, Box 347, Newton, KS 67114.

The boycott by Christian Leaders for Responsible Television of Noxell products has been lifted. The group had been promoting a boycott because Noxell Corporation was one of the leading sponsors of sex, violence and profanity on television. Billy Melvin, chairman of CLeaR-TV, said that discussions with Noxell had led to a satisfactory solution. He said that CLeaR-TV's boycott of Mazda would continue and be intensified.

John Paul Lederach, Mennonite Central Committee worker in San Jose, Costa Rica, recently conducted training seminars on conflict management and mediation skills throughout Central America. The seminars, primarily aimed at the interpersonal and small group level, provide skills and techniques for understanding conflict and intervening as a third party in neighborhood, family and congregational conflicts. The 30-hour courses were presented to some 150 pastors and church leaders in seven countries from January to March.

After only seven years a daughter church is giving birth. Peace Mennonite Church, Richmond, B.C., is undertaking a major church planting initiative. The congregation voted last May to sponsor a new church among the growing Chinese ethnic community. A staff couple, Jack and Rose To, has been hired and expects to begin worship services in November or December.

Media research uncovers important findings

Harrisonburg, Va. (MBM)—Several significant findings have grown out of the consultations and congregational research carried out by the Media Task Force of Mennonite Board of Missions, reports Kenneth J. Weaver, director of MBM Media Ministries.

The first important finding calls for MBM to be more involved with congregations in discovering and planning media materials for them to use for mission education and outreach purposes.

"The focus shifts from doing media *for* congregations to doing media *with* congregations," Weaver says. This in turn calls us to be more in touch with local people, both congregational leaders and those who work in the television, radio, newspaper and video industries.

The second finding redefines our audience slightly, Weaver observes, and points us toward a "searching, unchurched" audience, especially youth aged 13-25.

Weaver admits this will be a tough group to reach because of its high mobility and thirst for rapidly changing media fare. He also notes that MBM has had little experience in programming for this group, the method is not yet clear, and new talent would be needed for reaching such an audience.

A third finding shows that people need to be directed to a local church for ministry rather than for MBM to provide ministry from a central office.

Literature, correspondence and telephone calls from a remote office may offer some advantages, such as anonymity and trust to keep confidences, but the real ministry needs to happen in the context of a caring group of people, Weaver says.

A fourth finding calls for MBM media staff to be much more visible and involved across the church.

Cheryl Elliot

Media Task Force members (left to right): Rick Murphy, Phil Ebersole, Esther Augsburger, Ken Weaver, Wayne Hochstedler, Stuart Showalter, Diane Umble, Rick Stiffney, Pat Swartzendruber

Staff will need to be in regular contact with congregations to assist them in evaluating media opportunities locally and in designing congregational strategies that dovetail with these, Weaver says.

He believes a key component in this process will be the development of processes and ways to educate and motivate people in the congregation for mission.

The task force is expected to formulate recommendations during the next few months for the MBM board of directors meeting in October.

The task force's research included a survey of 160 congregations concerning their media interests and goals, conversations with a number of conference leaders, and consultations with people who work with media. *J. Allan Brubaker, Mennonite Board of Missions, Box 370, Elkhart, IN 46515-0370*

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Yes. Before and during, too. And if your college-age youth hasn't considered life insurance yet, perhaps they should. Help them discover the inexpensive coverage MMA's Youth Life Insurance Plan can provide: just $35 a year for $10,000 of coverage.

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Mennonite
Mutual Aid

The National Symposium on Human Life, sponsored by the Social Action Commission of the Evangelical Fellowship of Canada, is a seminar designed for Christians who want to better understand the issues surrounding abortion and related human life concerns. It is to be held Oct. 1-3 in Toronto. Among the speakers is William Janzen of Mennonite Central Committee Canada.

What are the rights of the unborn? When does life begin? Who decides if or when it should terminate? Should support systems always be used to keep a newborn alive? These are among the questions to be explored in a bioethics forum on Nov. 20 at Eastern Mennonite College, Harrisonburg, Va. "This forum will examine ethical issues related to human conception and reproduction from all sides—from medical, sociological, philosophical and theological angles," said Roman J. Miller, associate professor of biology at EMC and forum coordinator.

Three Mennonite Bible colleges— Columbia Bible College, Canadian Mennonite Bible College and Mennonite Brethren Bible College—have received tax exemptions from their provincial governments. The British Columbia legislative assembly provided exemption from payment of property taxes to CBC, in Clearbrook. The Manitoba Legislature granted exemptions from local taxes to CMBC and MBBC, both in Winnipeg.

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workers

Alderfer

Begly

Enns

Epp

Buller

Cushing

Fetty

Friesen

Karen Alderfer, Presbyterian Church of Toms River, N.J., began a two-year Mennonite Voluntary Service term Aug. 15 in St. Louis as a social worker at Edgewood Children's Center. She has a bachelor's degree in sociology from Grinnel (Iowa) College. Her parents are Charlotte and Evan Alderfer of Seaside Heights, N.J.

Pete Begly, Plow Creek Fellowship, Tiskilwa, Ill., began a two-year MVS term Aug. 23 as a peace worker for St. Louis Mennonite Fellowship. He has a bachelor's degree in history and international development from Bethel College, North Newton, Kan. His parents are Pauline and Vernice Begly of Tiskilwa.

Irma Buller, Nordheim Church, Winnipegosis, Man., began a two-year MVS term July 10 as a program assistant for the Lorraine Center in Wichita, Kan. Her parents are Elsie and Henry Buller of Winnipegosis.

Kevin Cushing, St. Joseph's Parish, Cotati, Calif., began a two-year MVS term Aug. 15 as an emergency service worker for Hope Community Services in Markham, Ill. He has a bachelor's degree from Sonoma State University, Rohnert Park, Calif. His parents are Cindy and William Humes.

Harold Enns, Sargent Avenue Church, Winnipeg, began a one-year MVS term Aug. 15 as a child-care worker at Community Mennonite Day Care Center in Markham, Ill. His parents are Kathie and Peter Enns of Winnipeg.

Amy Epp, Olivet Church, Clearbrook, B.C., began a one-year MVS term May 26 as a child-care worker at Celebrations Day Care in Oklahoma City. Her parents are Jerilee and Marvin Epp of Lynden, Wash.

Belinda Fetty, First Baptist Church, Williamstown, W.Va., began a two-year MVS term Aug. 1 as a physical education teacher at Hopi Mission School in Kykotsmovi, Ariz. She has a bachelor's degree in therapeutic recreation from Marshall University, Huntington, W.Va. Her parents are Ada Kay and David Fetty of Williamstown.

Brad Friesen, Arnaud (Man.) Church, began a one-year MVS term Aug. 15 as a home repair technician for Mennonite Housing Rehabilitation in Wichita, Kan. His parents are George and Nitha Friesen of Arnaud.

Deanna Goering, Eden Church, Moundridge, Kan., began a two-year MVS term Aug. 1 as a second-grade teacher at Hopi Mission School in Kykotsmovi, Ariz. She has a bachelor's degree in elementary and special education from Bethel College, North Newton, Kan. Her parents are Delbert and Julaine Goering of Moundridge.

Melinda Hall, Santa Barbara (Calif.) Community Church, began a two-year MVS term Aug. 31 as a volunteer coordinator for Foundation for the Handicapped in Seattle. She has a bachelor's degree in religious studies from Westmont College, Santa Barbara. Her parents are Gail and Kathileen Hall of North Barrington, Ill.

Lori Harder, Sargent Avenue Church, Winnipeg, began a one-year MVS term Aug. 31 as a secretary/receptionist for Adult Day Health Care Center in Wichita, Kan. She has a

A Seniors for Peace seminar, sponsored by the Mennonite Central Committee U.S. Peace Section Washington Office, will give ideas on how elderly people who are concerned about world peace can have a significant voice in their church and community. The seminar, to be held Oct. 18-19 in Washington, is planned for Mennonite and Brethren in Christ members over age 60 who have strong interest in peace and justice issues. For more information or to register contact John Stoner, MCC U.S. Peace Section, Box M, Akron, PA 17501, (717) 859-1151.

Low-income voters care most about jobs and schools, according to an independent survey of 664 sample voters conducted for the Churches' Committee for Voter Registration/Education by the Institute for Social Science Research of Brockport, N.Y. Asked about issues that most concerned them, sample low-income voters listed jobs and unemployment (23.4 percent), better schools (16.5), problems of farm families (15), welfare and treatment of poor people (14.2), military preparation and war (8.9), rights for minorities (8.4), health (8.4) and affordable housing (5.2).

Groups from Canada and the United States picketed boxing competition at the Pan American Games in Indianapolis in early August. The protests were part of a growing international movement against the sport of boxing. The World Medical Association and the medical associations of the United States, Canada, England and Australia have all called for a ban on boxing.

RECORD

Goering

Hall

Harder

C. Histand

S. Histand

Sawatsky

bachelor's degree in theology from Canadian Mennonite Bible College, Winnipeg. Her parents are Sally and Walter Harder of Winnipeg.

Carol and *Stan Histand*, Soldotna (Alaska) United Methodist Church, began one-year MVS terms June 8 in Wichita, Kan. She is a bookkeeper for the MVS unit house. He is a home repair technician for Mennonite Housing Rehabilitation. Both have bachelor's degrees from Goshen (Ind.) College, Carol in nursing and Stan in social services. They have two children, Sarah and Benjamin. Her parents are Marie and Vic Miller of Elkhart, Ind. His are Eunice and Nelson Histand of Hesston, Kan.

Luke Liang has been working with Peter Lin at Houston Chinese Mennonite Church since March. They plan to enlarge this ministry and hope to start a second church among the Chinese people. Bethel Church, Inman, Kan., has been giving support for this added ministry.

Among the 70 black, Hispanic and Native American college-age youth who participated in MCC's Urban Community Development Summer Service Program from General Conference Mennonite congregations are *Helen Myron*, Kykotsmovi, Ariz.; *Amanda Falla*, *Gamaliel Falla* and *Ernesto Pinto*, Chicago; *Luis Adames*, Goshen, Ind.; *Christina Hart*, *Nathan Hart*, *Niles Runningwater* and *Lucian Twins*, Clinton, Okla.; *Christianna Brey*, Ashland, Mont.; *Jack Craig* and *Michelle Craig*, Busby, Mont.; *Anita Howlingwolf*, Arapaho, Okla.; *Cheryl Miles*, Hammon, Okla; *Linda Switzer*, Hydro, Okla.; *Henry Blocker* and *Sadye Blocker*, Philadelphia, and *Jesus Hernanadez*, Brownsville, Texas.

Juan Angel Ochoa, a Mennonite leader from Honduras, has resigned as editor of the quarterly *Esperanza en Camino*. Publications Semilla in Guatemala City will continue the contribution of Central American Mennonites' dialogue and reflection on Anabaptism in context. The new address is Esperanza en Camino, Apartado 371-1, Montserrat, Zona 7-CD, Guatemala, Guatemala.

Mary Oyer, Goshen, Ind., is the new project manager of the Cooperative Hymnal Project. She will assist the hymnal council charged with the task of developing a hymnal for the General Conference Mennonites, Mennonite Church, Church of the Brethren, and Churches of God, General Conference. The Mennonite Brethren continue with the group as observer-participants.

Chibu Ozor is pastor at Ann Arbor (Mich.) Church.

Larry Pankow will be joining the staff of Prairie View at Wichita, Kan., as a psychiatrist for individual and family therapy.

Janet and *Stan Reedy*, Southside Fellowship, Elkhart, Ind., have begun a five-year MCC term in Bangkok, Thailand. Both are MCC country representatives, Janet for Thailand and Stan for Vietnam. They have two daughters, Ann and Jill. His father is Clinton Reedy, hers is Ray Umble, both of Goshen, Ind.

Walter Sawatsky, Hively Avenue Church, Elkhart, Ind., became director of MCC Canada's East-West program

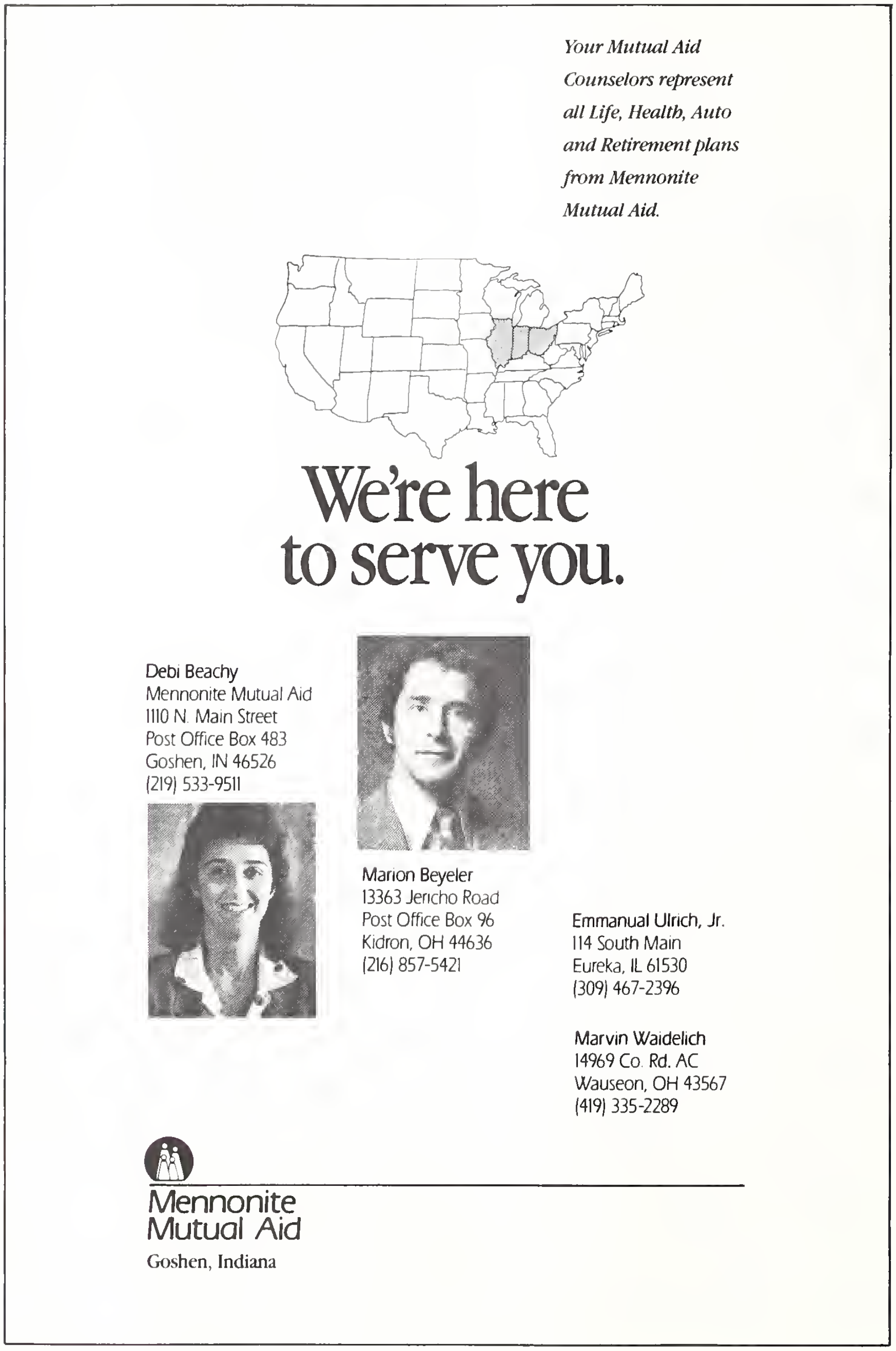
Friendship Circle Daycare has a teaching position open in January 1988. Position is a full-time, 12-month position. Responsibilities include teaching, development of curriculum, evaluation, parent conferences, supervision of children, meal preparation, opening and closing. Minimum Associate Arts degree in early childhood education required. Closing date for application is **Nov. 20.**

Send resumes and references to Friendship Circle Daycare, First Mennonite Church, 7300 Holdrege, Lincoln, NE 68505.

An African Enterprise of 37 evangelists from eight nations led a 15-day intensive evangelistic effort in Lilongwe, Malawi. More than 4,000 people registered public decisions for Christ during the "Lilongwe for Jesus" mission. "We have been to every residential area, every market and almost every factory in this city," said mission leader Stephen Mung'oma of Kenya.

Thanksgiving in Filadelfia, Paraguay, was June 21, and this year saw the dedication of Evangelical Lengua Church's new sanctuary. The Lengua are one of several native tribes living in the Paraguayan Chaco. Construction began over 2½ years ago and was completed at a cost of about $3,000 (U.S.). Finances came from both the Lengua congregation and donations from the German Mennonite community.

According to critics, the recommendations of the Parliamentary Committee on Child Care, which released its report at the end of March, do not do nearly enough toward increasing the quantity of day-care facilities, even though about $170 million is to go for new day-care spaces. The committee also recommended a modest tax credit for parents who keep their children at home, and it called for more research on how to provide day care for native people, for those in rural areas and for those with special needs.



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Sept. 1. He and his wife, Margaret, have two children.

Leona Schrag, COM/AIMM worker in Zaire since 1968, returned to Kansas July 15 for a six-month NAA. In Zaire she is responsible for directing the Christian education programs of the Zaire Mennonite Church.

Sharon Speigle began Sept. 1 as associate pastor at Oak Grove Church, Smithville, Ohio, working in the area of youth, young adults, preaching and visitation counseling.

Hugh and *Janet Frost Sprunger*, COM missionaries in Hong Kong involved in church planting, returned to Pennsylvania in August for a five-month NAA.

Phil Stoltzfus of Harrisonburg, Va., and a graduate of Goshen (Ind.) Col-

The first annual directors' council meeting for the National Recovery of Hope Network was held in Wichita, Kan., July 16-17. Program directors from California, Pennsylvania, Indiana, Oklahoma and Kansas attended. Recovery of Hope is a program designed for couples who are experiencing disillusionment in their marriage, perhaps even contemplating divorce. According to Stephen Wilke, network coordinator, over the past two years at Prairie View in Newton, Kan., 70 percent of the couples who began contact with Recovery of Hope made recovery plans that effectively salvaged their marriages.

The North American Congress on the Holy Spirit and World Evangelization, held July 22-26 in New Orleans, was only the first step in a massive evangelization effort in the last 13 years of this century, according to Vinson Synan, congress chairman. It was part of an endeavor committed to "bringing the majority of the human race to Jesus Christ by the end of the century." Synan said this "can only be done in the power of the Holy Spirit with 'signs and wonders' confirming the proclaimed Word of God."

RECORD

Schrag

Thompson

lege, *Alice K. Meyer*, a Bluffton (Ohio) College student and *Fred Fransen*, a Bethel College, North Newton, Kan., student received cash prizes of $250, $150 and $75 for placing first, second and third, respectively, in this year's C. Henry Smith's Oratorical Contest. The Mennonite intercollegiate contest is sponsored by MCC.

Richard Stoltzfus served as a summer intern pastor at Eden Church, Moundridge, Kan.

John Stoner will leave his position of executive secretary of MCC U.S. peace section on July 31, 1988.

Ken Strong began July 1 as youth minister and assistant pastor at Hesston (Kan.) Inter-Mennonite Church.

R. Jan Thompson, Union Bridge, Md., has begun as a volunteer coordinator at Glencroft ministry in Glendale, Ariz. Glencroft is a ministry to over 1,000 elderly and disabled people sponsored by 11 congregations from the Mennonite, Apostolic Christian, Church of the Brethren and Friends denominations.

Erland Waltner was part-time summer pastor at First Church, Berne, Ind.

Aaron Wen, a pastor in Taiwan for 17 years, has moved to Kansas to start a new church among Orientals.

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We're losing the ringing sound

Susan Froese

Our papers keep reporting that churches are being built and dedicated to the glory of God. "Great" and "amen" must be said to that. But we are building grand, beautiful and plush churches without concern for acoustics.

Several years ago a Canadian musician wrote an article in one of our Mennonite periodicals entitled "Will Our Praises Ring?" My immediate reaction was no, they will not ring.

In 1985 we were in a community where another church was in the making. The people showing us around were asked why such a structure. The answer was, "The architects are drawing them that way now."

Don't we have our own ideas of how we want our church to be? The churches our parents' built when they came to this country were far superior in acoustical performance than any of our modern, windowless, cushioned-pews, carpeted-floors kind of churches will ever be.

Why do the songfests in Saskatoon happen in the old Third Avenue United Church? Because of larger seating capacity but probably also because of better acoustics. It still has wooden benches and wooden floors.

We are in Mexico and have observed the church structures. The older ones have tile or cement floors, while the newer ones have carpeted floors. Recently we visited with a Kleine Gemeinde minister whose congregation is in the process of building a huge church in our neighborhood. I asked what their intentions for the floor were. He said, "Probably soft carpet. That's what they use in Canada, isn't it?" They have the illusion that what's done in Canada must be good.

Their reason for carpet is also for warmth and quiet. Little do they realize that if a rug is warmer in winter, it will definitely be that in summer. The dust is absorbed, but cleaning becomes an endless, tedious chore. The quiet that is longed for when the parishioners enter the church on a carpeted floor is not seen as also quieting the sounds of song and spoken word.

Why not go back to building churches as they were built in the former days and be happier with the sounds of praise that will ring to the glory of God instead of being muffled by luxury?

Susan Froese is a Commission on Overseas Mission worker in Chihuahua, Mexico.

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books

Mennonites in Russia

My Harp Is Turned to Mourning *by Al Reimer (Hyperion Press Limited, 1985, 440 pages)*

Reviewed by Elaine Sommers Rich, 112 S. Spring St., Bluffton, OH 45817

Those of us Mennonites whose forebears never sojourned in Russia are fascinated by but poorly informed about the history of our cousins north of the border and west of the Mississippi. Al Reimer's novel *My Harp Is Turned to Mourning* is just the book for us. It is also just the book for those who think that the day of great novel writing is over, who mourn the passing of Tolstoy and Dostoyevsky. This is a great novel. I admit to prejudice in favor of novels that take God and conscience seriously.

The setting is Molochnaya, southern Russia, 1905-1924, with a four-page epilogue set in Waldheim, Sask., in 1933. Through flashbacks, however, as old Daniel Fast remembers, we relive the emigration from Prussia to Russia in 1803, Fast's longing for a pure church, his break with the "big church" to form the "Kleine Gemeinde" (the little church) and his disappointment that sin is not thereby eradicated.

The protagonist, Wilhelm Fast from Blumenau, longs to be an artist but is caught up in the maelstrom of history, the Russian Revolution, and must abandon his dream, first by teaching in a small village school, then by serving in the non-combatant medical corps of the army. His brother Nikolai (Kolya) rebels against his home and church and eventually becomes part of terrorist Nestor Makhno's band.

Reimer has created a memorable and endearing character in Erdmann Lepp, a millennialist evangelist with a strong but winsome personality. I laughed aloud as I read the description of Lepp's first ride in an automobile.

A high point of the book is a meeting of this same Lepp and Makhno during the terrible time of the Russian Revolution in 1919. A symbolic confrontation between good and evil had the impact of the Grand Inquisitor scene in *Brothers Karamazov.*

Reimer is careful in portraying what went into the making of Makhno. And he does not dodge a treatment of the formation of the Mennonite police force or army division, an enigmatic embarrassment on the pages of Mennonite history. He writes with compassion for all his characters. The two women, Clara Bock and Katya Loewen, although created by a male writer, are believable, and his plot keeps the reader's interest.

Al Reimer, now professor of English at the University of Winnipeg, grew up in Steinbach, Man. In this novel, universal, not narrow in appeal, he has done a tremendous piece of work.

First Mennonite Church, 11125-76 Ave., Edmonton, AB T6G 0J9, is searching for a **pastor** beginning August or later. Experience and seminary training are preferred. Please send your inquiry to the search committee.

Mennonite Central Committee is seeking applicants or nominees for the position of **executive secretary** of MCC U.S. Peace Section, available **July 31, 1988.** To apply or submit nominations, contact Luke Stoltzfus, Search Committee chairman, 613 S. 48th St., Philadelphia, PA 19143, or Gerald Shank, Personnel Services, 21 S. 12th St., Akron, PA 17501, (717) 859-1151, no later than **Oct. 15**.

When you need to absorb shock

Heidi Koop

They were there. When crisis struck, they were there. They were among the first to hear that something was seriously amiss, and it was in their midst that I received the news. The surgeon called to inform me of the positive biopsy results. I had cancer.

I placed the telephone receiver onto its cradle. Cancer. It was true. The period of uncertainty was over. Now I had to, now I could, act. But I was not alone. It was too much to bear alone. In shock I made my way back to where they were gathered. In anticipation they awaited the verdict. Disappointed, they received the news. They let me talk, then quietly asked for my prayer requests, and we prayed.

Though they did not necessarily agree with my naturopathic approach to my illness, their support was real, sincere and ongoing. They respected my decision and did not falter in their belief that I was doing what I thought to be right for me at that time. They trusted me and did not impose their convictions.

People in crisis need continuing support, regardless of how long the crisis lasts. Supporting relationships are a strong motivator to live. At times all the group has to do is be physically present, listen and try to understand. While advice is easily given and all too often misplaced, empathy, effectively comforting, can be hard to come by. Self-disclosure, difficult for us who have been conditioned to overappreciate independence, is therapeutic and can happen only in a trusting atmosphere of empathetic support.

Supportive relationships help a person want to go on living.

Then the practical assistance was offered: an invitation for the night, a meal here, a ride there. Soon I left for treatment in Spokane, Wash. Letters, cards, telephone calls, flowers assured me that my Bible study group accompanied me in spirit. Their prayers for wisdom, courage, strength surrounded me. When I returned home we celebrated my birthday with a candle perched on a sprig of broccoli (my stringent diet does not allow for the luxury of a conventional birthday cake). It was a celebration of life, of answered prayers.

Now, after a year later, I am still not alone. Shortly after my return, when church support dwindled (there are so many needs vying for special attention in the church), when doubts assailed, when I felt hopelessly alone and depressed, many times they were there, and in little ways they continue to remind me of their support.

Through this experience I was reminded again that support doesn't just happen. Nor is it a rescue mission. It is a bond, nurtured over time, a bond between people who are willing and able to share in depth, allowing each to discover that others, too, have feelings, the expression of which is generally taboo. It is a culmination of a process of learning to give and receive. It is a gift of God.

Heidi Koop, 303-1335 Henderson Highway, Winnipeg, MB R2G 1M6, is an Associated Mennonite Biblical Seminaries graduate and an educator/counselor by profession. She has worked with the elderly and with people afflicted with Huntington's Disease.

RESOURCES

Worldly Saints: the Puritans As They Really Were (Zondervan, 1987) by Leland Ryken examines Puritans' attitudes toward work, marriage and sex, money, the family, preaching, church and worship, the Bible, education and social action. It costs $14.95.

The American Friends Service Committee has produced a 29-minute videocassette, **South Africa Unedited**, which offers a rare glimpse of a country at war with its own people. It is available from Mennonite Central Committee, Box M, Akron, PA 17501.

Making War in Peace tells a story about villagers in northern Laos who still suffer the long-term effects of war. The 23-minute slide set includes cassette narration, study guide and documentation. Contact any MCC office for information.

Ted Studebaker: a Man who Loved Peace (Herald Press, 1987) by Joy Hofacker Moore tells the story of a conscientious objector to war who served in Vietnam as an agriculturist and was killed by the Viet Cong. Crayon illustrations by Jim Guenthner accompany the simple story line. It costs $9.95 ($13.95 in Canada).

Myron S. Augsburger takes the pacifist position and Dean C. Curry a more Reformed position in **Nuclear Arms: Two Views on World Peace** (Word, 1987). It costs $14.95.

The Greek New Testament Analyzed (Herald Press, 1986) by Pierre Guillemette has been designed for use by people who speak English, French, Spanish, German or Italian. The author/compiler analyzes every word in the Greek text of the New Testament, whether verb, noun, adjective, adverb, whether in the text itself or in the critical apparatus. The book costs $29.95 ($41.95 in Canada).

Pointing to the many contradictions between the Bible and the practice of the Christian church, Jacques Ellul asserts in **The Subversion of Christianity** (Eerdmans, 1986) that what we today call Christianity is actually far removed from the revelation of God. It costs $9.95.

A new program designed to challenge our attitudes and help silent victims of rape is available from World Research Inc., 11722 Sorrento Valley Road, San Diego, Ca 92121, (619) 566-3456. **Can't You See Me** is being introduced to school counselors and police departments throughout the United States. World Research is offering the video for $96 with a discussion guide. For phone orders call 1-800-972-3635, 1-800-972-3456 in California.

LETTERS

New false cult?

I have read your paper for many years. Sometimes when I conclude reading your letters I inwardly say "Thank God" for this or that letter. When I finished reading the issue of May 12, I felt that I could not remain silent.

If we Anabaptists keep condoning the sins of the flesh we could become the next new false cult, confusing a searching soul. *Helen Lepp, Filadelfia, Fernheim, Chaco, Paraguay*

Aug. 7

Invitation to Phoenix

This is your invitation to attend the silver anniversary celebration of First Mennonite Church, Phoenix, Ariz.

We have come a long way since the original meeting in Ethel Rosenberger's home. On Oct. 17 and 18 we will celebrate these 25 years under God's leadership. A program Saturday evening will review our past. Former pastors Donavin and June Diller and Ernest and Lila Neufeld will participate. On Sunday morning the choir will present a musical drama using congregational participation. Communion will be observed. Following a potluck lunch we will dedicate the new Christian education building.

We are contacting those who helped construct the original building in 1966, as well as other friends. Help us spread the message. Let the church know so we can assist in lodging (homes, RV, motel).

Join us as we reiterate our first dedicatory prayer: "May the future history be an evidence of God's blessing." *Alan H. Whaley, pastor, First Mennonite Church, 1612 W. Northern Ave., Phoenix, AZ 85021*

Aug. 12

Driven from the family

Timothy Kliewer's letter (July 28 issue) put me painfully in touch with all that I have lost over the recent past, including the belief that Christians reflect Christ and that every individual who makes Christ their Lord becomes a member of a "family" where love and nurturing abide, and where it is the responsibility of each member to prayerfully seek God's will and leading in their life.

I find it incredible that Kliewer is "amused" by the deep searching and hard struggles which led me to accept and love a self that I cannot change. (I am not saying that God can't change me. God can do anything. What I am saying is that I laid my sexuality on an altar and God gave it back to me unchanged, still with a homosexual orientation.) My journey is something that Kliewer knows nothing about.

I have reached my limit with listening to people debate my state with God. God and I have already worked that out. If others wish to continue with that they can do so without me, and what I would say to those people who would compare me to a thief, adulterer or prostitute is that you have driven me and many others from the ranks of the "family." *Debbie Spooner, 9 Bannock St., Denver, CO 80223*

Aug. 19

Global concern

Today (at Epworth Forest Conference Center, North Webster, Ind.) we discussed Christianity and ecology. Yesterday Dave Kline, an Amish farmer of northern Indiana, provided a creative and humorous challenge to more than 400 leaders and participants. Roy Kaufman, Stirling, Ill., pointed out more than 14 Mennonites in the discussion groups. They came from different parts of the United States. We heard speakers from Canada, the United States, Germany and other parts of Europe. There is a global concern about people's abuse of our natural resources. I am taking pictures for use on a TV program. *Arnold Regier, 212 Pine, Newton, KS 67114*

Aug. 20

Surely the wind will change

Why didn't you say "when" instead of "whether" in the last line of the editorial about Central America (Aug. 25 issue)? We sometimes despair that nothing can happen in a war-torn situation. But it *will* change, in the long or short sweep of history. *Edna V. Schmidt, 303 S.E. Fourth, Newton, KS 67114*

Aug. 26

Complex questions

Barry Hieb's article (July 28 issue) on the Strategic Defense Initiative includes some important points. One excellent example is that "we need to add ethical and moral issues."

But he also says that "the chief effect of SDI has been to thwart arms control agreements. . . ." Rather, it brought the Soviets back to negotiations. Or, if the latter is just some people's opinion, how about the former?

We need to say again that *if* Mennonites can ethically compare weapons systems, as implied in parts of that article, we should also recognize the moral superiority of defense over offense, even though this letter cannot take enough space to develop the ins and outs of that idea.

My main point concerns the general approach that we can take as Christians who may also support education, liberalism and democracy. We need to recognize the complexity of most international questions. Today's clear "truths" may become the opposite tomorrow. (Some leading Mennonite writers 50 years ago overemphasized the good in Hitler.)

How about a few articles cowritten by two authors who have different views? I admit this would take more sweat, but it would also, surely, yield a fuller truth. *Ronald L. Rich, 112 S. Spring St., Bluffton, OH 45817*

Aug. 25

Correction

Do you admit an error (Prologue, July 14)? [Yes. *Ed.*] I, too, recall that John and Jeanne Boehr, not John Bean, served the Mennonite congregation at Ransom, Kan., in 1944. *May Juhnke, Route 1, Box 54, McPherson, KS 67460*

Aug. 29

A note to readers

Some of the people in local congregations who faithfully keep *The Mennonite* mailing list up-to-date by sending address changes are asking, Can *The Mennonite* be sent air mail to readers overseas? Yes. An overseas air mail subscription for one year is $45.12 (U.S.). People who used to wait three months for our conference magazine have expressed delight at receiving it air mail within a week. (Recently we learned that one of our congregations send *The Mennonite* airmail to all of its members overseas.) The only overseas exception that I have heard about is the country of Chad, where everything comes in by air.

If I had my way, *all* of our conference overseas workers would receive *The Mennonite* air mail. *Editor*

At Maplewood Mennonite Church, Fort Wayne, Ind.

Seeds of faith grow in young actor's family

Donna Lehman

For many years Julie Larson struggled in her Christian faith. She said, "I used to think God was too busy handling other people's problems to be interested in mine."

Today Julie believes the prophet Zechariah's words, " 'Turn ye unto me,' saith the Lord of Hosts, 'and I will turn unto you' " (Zechariah 1:3, KJV). She knows God answers needs—sometimes before she prays about them.

A recent example of God working in her family's life is her 10-year-old son, Erik, being chosen for a role in a Christian movie. Erik acted in plays at the Civic Theater and the Youth Theater at Fort Wayne, Ind. A teacher suggested that Erik audition at Ken Anderson Films, Winona Lake, Ind., for Christian movies. Julie made a mental note to check into this during the summer, when she was not teaching school. Much to her surprise, one day Ken Anderson Films called to inquire if the Larsons would consider bringing Erik for an audition. The Youth Theater director had recommended Erik to them.

Erik was interviewed and tried out for a part in a children's movie called *Bennie*. He was called back a second time for screening. Then he was chosen to play the lead character, Ben. However, before the filming began, the boy who was selected for the secondary role of Spike was unable to be in the film. Ken Anderson Films telephoned to see if Erik would consider relinquishing the lead role. Now they were offering him the more difficult acting role of Spike. Spike is a friend of Ben, the child of a welfare mother who gets into trouble. The decision was difficult for Erik.

Erik's parents, Julie and Tom, took him to a restaurant to eat. They bought his favorite dessert of chocolate cream pie and explained that sometimes things happen to change circumstances. Even though the role he was being offered now was smaller, it might be a better opportunity. Whether it was the chocolate cream pie or good parenting, Erik agreed to play Spike.

Donna Lehman

Erik Larson being made up for filming

One day last summer Julie telephoned to share the exciting news. She invited me to observe the filming of the movie. During a break I talked with Ken Anderson about his work. He said he feels "part Mennonite" because of the filming he has done for Mennonite Central Committee all over the world. He welcomed my writing about the movie and willingly answered questions.

It took 45 minutes to film scene number 22, which was a 20-second scene. The goal was to shoot three minutes of the 30-minute film per day. Anderson said that one of the difficult aspects of his job was to keep continuity between the scenes while working with amateurs.

While Julie and I observed this action, she recalled how years ago she was like the discouraged Jews in the days of Zechariah. She said, "The only reason I felt better after attending church was because the hour was over."

Her church was large and seemed impersonal to her. It did not have a vacation Bible school, so I invited her daughter Dawn to our church's Bible school. At Maplewood Church, Dawn and her family experienced the warmth and friendship of a smaller church. They began thinking more about seeking a congregation with similar qualities.

As Dawn attended Maplewood's vacation Bible school, Julie and Tom noted the sincerity of the people in their faith. They sensed that what was being taught to the children was shown to them in love. They admired our family's involvement in the church. Seeing our church in action helped Julie and Tom see that they would feel more comfortable in a smaller church.

Julie and Tom transferred their membership to another church. As worshiping God became more relevant to them, new growth was sparked in their Christian lives. Although they became active in their new church, they chose to bring Erik to our Bible school because Dawn enjoyed it. Erik was bright and inquisitive. His kindergarten teacher said, "I had to go home and dig to find the answers to questions he asked."

That same year Levi Keidel, a Mennonite missionary on furlough from Africa who was attending Maplewood Church, held an assembly for the Bible school children. He invited the children to accept Christ as their personal Savior. Although Erik was only 5 years old, he affirmed Christ as his Savior. His parents were informed of the decision and were pleased. They were confident Erik understood his action and would remember it in years to come.

It is 16 years since Erik's sister Dawn first attended Maplewood's vacation Bible school. The seed planted then enhanced growth in this family's Christian life. Now God has turned to them in using Erik. Zechariah's prophecy has become real, and Erik hopes new seeds of faith will be sown in people's lives through the message of *Bennie*. (Film rental information is available from Ken Anderson Films, Box 618, Winona Lake, IN 46590.)

Donna Lehman, 3213 Ponema Court, Fort Wayne, IN 46815-6345, is a member of Maplewood Mennonite Church.

Christian Peacemaker Teams in historical context—1

How Mennonites came to think that influencing public policy is (part of) the business of Christians

Ted Koontz

Proposals for implementing some kind of Christian Peacemaker Teams will soon be out. The go-ahead was given at an inter-Mennonite meeting last December, and a committee is implementing plans.

What is new about this proposal is its explicit acceptance of "non-violent direct action" as a strategy for peacemakers seeking justice. It accepts that Christians should be involved in the struggle for justice. It rejects "nonresistance" as an adequate conception of Christian discipleship in favor of a more active understanding, reflected in a term like "peacemaking."

The CPT proposal is, in short, a long way from "Die Stille im Lande." How did Mennonites get to the point of seriously considering such a proposal? How might we think about the issues it raises? A historical perspective may be helpful. I will focus on how attention shifted toward making a political witness. In a following column I will concentrate on issues more specifically related to non-violent direct action.

World War II is an appropriate place to begin. Until that time Mennonite ethics focused largely on the church. Attention was given to working out how Christians ought to live their individual and corporate church lives. Mennonites were relatively separated geographically, vocationally and psychologically from the world. Little thought was given to making a direct witness for political or social change.

The war set changes in motion. In both Canada and the United States it reinforced theologically a sharp church/world dualism and a pessimism about the possibility of the world adopting the way of peace. This in itself would have reinforced the tendency toward separation, toward focusing on the church, not the world. At the same time, though, the war helped bring changes in educational, occupational and geographical patterns, which brought many Mennonites into the mainstream of society. These changes, with the development of a positive theology of mission and service and a widespread involvement in mission agencies and Mennonite Central Committee, caused Mennonites to become newly engaged with the world. These latter shifts proved more powerful than the impetus toward separation. Separation was coming to an end.

Especially in the United States, the experiences of the civil rights movement and the war in Vietnam helped overcome the view that Christians should remain aloof from political action aimed at change. Martin Luther King Jr. demonstrated that non-violent action could bring significant political change.

> *After feeding refugees in the Middle East for 30 years, it seemed reasonable to address the political causes of their refugee status.*

The Vietnam War was ended partly because of widespread public discontent. In both cases Mennonite peace concerns, theologically grounded, and secular wisdom often coincided. This was different from the 1940s. Mennonites had many allies in the broader society. These experiences suggested that Mennonite concerns were applicable to politics. It appeared that pacifism might have relevance to politics.

Justice also became a growing concern, mainly out of the experience of MCC and mission workers on both sides of the 49th parallel. Avoiding war and other sins, only giving "a cup of cold water," was no longer a sufficient expression of discipleship. After feeding refugees in the Middle East for 30 years, for example, it seemed reasonable to address the political causes of their refugee status. Attention focused on seeking justice, especially for those who were victims of systemic forces beyond their control. The focus increasingly centered on the political and economic *causes* of poverty and war. With that came a need to address those in power.

Also pushing Mennonites toward active engagement for social change and political witness was a theological shift that questioned traditional understandings of the church/world dualism. Beginning in the early '60s, the idea of "the lordship of Christ" was used in Mennonite circles to mean that Christ is objectively Lord of all.

On the basis of this, offices were opened by MCC in Washington (late '60s) and Ottawa (mid-'70s). They facilitate a witness to government and reflect what has become a "semiofficial" position: We should witness to government. This shift toward witnessing to government, symbolized by these two offices, has had important implications.

First, there has been a refocusing of Mennonite ethics. Instead of dealing primarily with how Christians ought to live together within the community of faith, Mennonite ethics deals largely with how we should influence the world.

Second, it has led to some refocusing of Mennonite energies. The sense that government is an important place if one is interested in pursuing questions of peace and justice caused an influx of Mennonites into Ottawa and Washington (symbolically and actually). Some work in lobbies; many work within government. Certainly in Canada there are more Mennonites in high positions (including Parliament) than in the United States.

At the same time, a segment of Mennonites has emerged that is engaged in a more radical prophetic witness, often involving symbolic action and civil disobedience aimed at changing sinful policies. While different in style from those who work in government offices, there is a common concern with stimulating social change through political witness. Although this concern is not shared by all Mennonites, it seems fair to say that a major shift has taken place over the last 40 years, a shift that makes CPT thinkable for those who were "Die Stille im Lande." (July 29)

Ted Koontz is director of peace studies at Associated Mennonite Biblical Seminaries, 3003 Benham Ave., Elkhart, IN 46517. This is the fourth of six columns by Koontz relating Christian faith to world events. His next article will also be on Christian Peacemaker Teams.

A word to couples contemplating marriage

George E. Janzen

If I speak in the tongues of men and of angels and sway my partner with impressive prose and passionate poetry but have not love, I am a deceiver and my speech rings hollow.

If I am gifted with superior mental acumen and academic credentials, if I am blessed with stunning physical attraction to delight the eye, if I excel in sports and music and a host of other human skills, and if I dwell among the wealthy of the world but have not love, I offer my partner only inferior, transitory things. I am like a husk without a kernel and like a well without water.

If I abide by the rules of marriage and remain faithful to my partner, if I demonstrate a flawless performance of duty, and if I devote myself in ministry to my spouse to the point of self-sacrifice but have not love, I am guilty of shortchanging my partner by not giving the best.

In marriage love expresses itself in patience and forgiveness, not just seven times but 70 times seven times. Love is not rude and insensitive but thoughtful and kind. Love is not proud and arrogant but gentle and humble. It is admitting of wrong in self and long-suffering of wrong in others. It does not think of itself more highly than it ought to think but in humility considers the other better than itself. It seeks not so much its own interests as the interests of others. Love is like God—it is not easily provoked, carries no grudges and keeps no record of wrongs.

Smooth words and flowery vocabulary fail. Human intelligence and physical beauty fade and lose their brilliance. Natural abilities and material possessions quickly pass away. Every earthly thing is touched with imperfection and transience. But when perfection comes, imperfection disappears, and transience gives way to that which is indestructible.

When I was a non-Christian, I talked like a non-Christian, I thought like a non-Christian and I reasoned like a non-Christian, even about marriage. My values were non-Christian values. My priorities were non-Christian priorities. I prized power and beauty and wealth above all other things. That which should have received priority was made secondary, and that which was secondary received priority. But now that I have become a Christian, I have put away non-Christian ways.

I am still only a poor reflection of Christ and an imperfect partner for my intended spouse, but the time is coming when I shall see him face to face, and then I shall be like him, for I shall see him as he is. I shall stand in his presence clothed with his perfection and adorned with what alone is perfect and eternal—the love of Jesus Christ, my Lord.

RNS

George Janzen, 32693 Crane Ave., Mission, BC V2V 4V3, is pastor at Cedar Valley Mennonite Church and a former missionary to Japan.

editorial

Some love stories

My parents' 45 years together were like the threads on my sewing machine, one from the spool and one from the bobbin. One was more visible than the other, but each was necessary to the other. They tangled. They got it straightened out. They went on together.

which of them would outlive the other. Living together had its challenges, and there was a trace of martyr in each of them. Their marriage embraced two cultures, equal time spent in India and in the United States. They raised five children. They dealt with debilitating illness.

As it turned out, the life-thread of my mother ran out first, then a brief six months later that of my father. The garment of their marriage was complete.

This afternoon I witnessed the love between an elderly couple in the highway examiner's office. She needed to take a test to renew her driver's license, "for the first time," she told me mournfully. When her number was called she hesitated, dreading the moment, then made her way toward the office door. "Go, Honey," said her husband. "I'll pray for you."

Cradle the little child (Blanca Vargas and her baby at Teusaquillo Church, Bogotá, Colombia).

Marcus Loganbill

Last Sunday I watched a mother completely absorbed in tending a 3-month-old who had been her daughter for only three weeks. She nursed the baby. "It's easy," she said.

"I discovered how to make my mother happy," writes Walter H. Regier of Medford, Okla. "During her last years I sent her a letter every week. Sometimes these were short, but she knew that on Friday or Saturday she could expect to hear from her son."

The family is a context for salvation, says Clarice Kratz, a pastor (with her husband) at Maple Avenue Mennonite Church, Waukesha, Wis. "Most growth comes in the midst of facing the pain. When a family in pain needs help, getting that help feels like a betrayal of the family." But, says David Schroeder of Winnipeg, "until you name something you can't do anything about it." When you name the pain you can bring it to Jesus for confession and healing.

Families used to gather around the campfire to tell their love stories. Then the fireplace or wood stove or piano became the place to gather. Clair Schumm, Elkhart, Ind., who now carries the family life portfolio for our conference and for the Mennonite Church, asks, "Will our current family gatherings around television sets be followed by gatherings around the computer?" It's harder to talk to each other with these new centers. Eye contact is trickier to come by. Children can't fall asleep in their parents' arms while a storyteller goes on and on. They have to find another place to enjoy this nurturing luxury.

With new circumstances shaping us, the nuclear family, continues Schumm, is not equipped to go it alone. No one, no married couple, can go it alone. Congregations have a job description that is changing. They are called to stand with people, with families, offering forgiveness, healing, love.

Have you heard this? Adolescence is lasting longer, let's say until about age 25. Our youngsters who are looking for themselves (as Bob Wert describes in the interview in this issue) are needing longer to do it. Our young people are begging for love and security precisely at the time they seem most to resist it.

Where are the wise mentors and parents and families and congregations to spread the needed love around? Come forward, all of you. Cradle the little child. Nestle the wiggly one. Affirm the testy one. Untangle those in conflict. Stand by the wounded ones. Hug the elderly ones. And the love of God will be with us all. *mts*

THE MENNONITE
WM EDITION

window TO MISSION

OCTOBER-NOVEMBER 1987

THE OPEN WINDOW

"Come, ye thankful people, come. Raise the song of harvest home. . . . " The words of this beautiful Thanksgiving hymn speak of "harvest" and "gathering in," terms that mean less and less to us today who no longer live in a rural or farm setting where we are self-sufficient enough to produce our own food supply for the winter. Thanksgiving dinner for many of us consists largely of groceries bought at the local supermarket rather than the fruits of our own gardens.

And the celebration of the day, too, has gotten away from the simple family time that it used to be. Canadians may look on the second weekend in October as the last long weekend of the summer season, and thus a chance to get away for camping or other travel; Americans may get caught up in Christmas planning or shopping trips as the end-of-November holiday traditionally ushers in the Christmas season.

What does Thanksgiving mean, then, if not the meaningful holiday it was intended? It's usually at this time of year that we remind ourselves, somewhat guiltily, to be thankful year-round, not only on the nationally proclaimed holiday. Perhaps one way to encourage this is to make a conscious effort to center our daily devotional and prayer time mainly on praise and thanks to God, rather than focusing so much on our own needs. Thus we will cultivate a spirit of thankfulness in ourselves, and at the same time feel better about presenting before the Lord those requests that we do have.

Amy Dueckman

COVER

Music, the harmonious, community forming expression of praise, brings together Susan Loepp (Normal, Illinois) and Beth Hege (Aberdeen, Idaho).

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"And Praises Sing...

For Education

Ardys Becker

"Sing praise to the Lord;
tell the wonderful things he has done"
(1 Chron. 16:9, TEV).

The Lord has done some wonderful things in and through the Commission on Education in the last months. Let me share four reasons we have to give praise.

After a year of praying and searching, leadership has been found for our commission. Norma Johnson began her duties as executive secretary on July 1. Even while she was finishing her studies at Associated Mennonite Biblical Seminaries months before, she began preparing for and anticipating her new work. Her plans and enthusiasm have brought new spirit and encouragement to the staff and board. We also offer gratitude for the leadership and vision of J. Winfield Fretz during the interim year.

Perhaps by necessity, but perhaps by design, God is bringing us closer together with our brothers and sisters in the Mennonite Church. We praise God for the cooperation and enrichment we have received from them. Clare Schumm brings resources, expertise and integration to Family Life issues. Myrna Burkholder keeps in touch with young adults in both conferences, and Lavon Welty works with Paula Diller Lehman in integrating youth ministries. Two Mennonite conferences working and planning together to share resources as we have in the last year speaks to me of the unity and strength that I believe Christ desires for his people.

We praise God for a full staff of Foundation Series Resource Persons, one in each district and province. These people, with limited budget but with unlimited energy and commitment, extend the work and resources of COE's children's and youth education as they plan and facilitate workshops in their areas.

We also sing praises for valuable publications and resources and for the many people who make them possible. Additions to the Faith and Life Bible Study series and the Shalom study are just several adult resources. *Neighbors Near and Far* has been an exciting intercommission project. COE, CHM, COM and WM have all supplied funds and staff time to produce materials that give children an understanding and concern for persons in their own community and around the world. These studies are valuable for midweek classes or Summer Bible School. We are also grateful for the slide set, "Building Foundations, How Children Grow in Faith," an effective resource for our Sunday school teachers.

Praise God for Christian education through which our faith story is passed on from generation to generation and from believer to unbeliever.

For Home Ministries

Dorothy Nickel Friesen

People who want to sing for joy can do so when they know about the work of the Commission on Home Ministries. Through the dedicated effort of staff members, supported by commission members and nurtured by the General Conference churches, mission work at home is being accomplished.

Sing about Mennonite Voluntary Service! With 25 units and 100 volunteers, MVS is working with the lonely, the handicapped, the poor, the forgotten, the sinned-against and the hungry in the United States and Canada.

Sing about Peace and Justice! By publishing materials and resources on conscientious witness and challenging Mennonites to walk the way of peace, this department coordinates our conference work in a world desperately crying for reconciliation.

Sing about Evangelism and Church Planting! Whether it's conducting seminars on evangelism or consulting with emerging congregations, the good news is being spread among many cultures and in many languages on our continent. The theme of "Many Peoples Becoming God's People" provides the framework that calls Anabaptist/Mennonites to share what God is doing in our districts and provinces. Evangelism of word and deed is resulting in new congregations and bringing spiritual growth to many longer established churches.

Sing about Hispanic Ministries! We have seen the number of Hispanic congregations grow from eight in 1983 to ten in 1986. Sunday school curriculum and conference statements are now available in the Spanish language. Perhaps "Alabare" is sung by your congregation. Dynamic leadership, in turn, is training new leaders and pastors.

Sing about Mennonite Indian Leaders Council! Southern Cheyenne, Arapaho, Hopi and Northern Cheyenne Christians join together to determine their program and ministries. Often facing shrinking resources, these congregations maintain a vision of being God's people in spite of overwhelming obstacles. An exciting emerging mission is in the southwest United States with urban Native Americans.

The work of the commission has been tempered in the past few years by budget restraints. In a tightening economy, the church must also adjust and adapt to limited resources. Dreaming about continuing needed ministries and beginning others is possible, though, because of the new sources of money through the Call to Kingdom Commitments campaign and because of creative staff.

The next decade may see new vistas with inter-Mennonite work and other networking of agencies involved in similar work.

Sing praises for the work of CHM!

For Overseas Mission

Viola Ediger

Sing out praises for the COM staff and commission members

- who remind us all to keep on reaching out. Who help us to keep from getting ingrown and self-centered.
- who give wonderful continuing support to personnel around the world; deciding on the best possible policies and strategies after soul-searching and deliberation.
- who encourage diversity in ministry. For example, in Africa there is church planting, ministry with independent churches, leadership training, outreach by established churches and more. Diversity extends to the ministries in Asian and Latin American countries as well.

Sing out praises for missionaries, present and retired

- who were and are willing to undertake difficult language and cultural studies to develop communication skills.
- whose children, seeing and absorbing the dedication of their parents, often become second-generation missionaries; whose children, when they

choose other vocations, continue in a lifelong interest and love of their "second home" countries.

- who give many years of faithful service, keeping active in the work of the church even into retirement.
- who may have given only a few years of their lives to COM but whose interest and dedication continues beyond the years of actual service.

Sing out praises for home constituencies

- who "adopt" missionaries, drawing closer to them as they share in learning, loving and giving.
- who love, support and pray for their sisters and brothers bringing the good news to more and more of the world's people.
- who still invite missionaries to come to their churches to tell about their lives and work.
- Who never tire of the stories and messages from and about the worldwide church and the growing Mennonite church family.

For Seminary

Marjorie Reimer Ediger

Have you been to Elkhart lately? Do you know what a special place the Associated Mennonite Biblical Seminaries is? This place is dedicated to God for preparing young and old, men and women, North Americans (U.S. and Canada) as well as students from other countries and cultures, for Christian service in many kinds of ministries.

The Mennonite Biblical Seminary has been a part of my life for almost thirty-seven years. In the early '50s I was privileged to study at Mennonite Biblical Seminary when it was affiliated with Bethany Seminary (Church of the Brethren) in Chicago. Since those early years, and MBS's affiliation with Goshen Biblical Seminary, the Associated Mennonite Biblical Seminaries in Elkhart, Indiana, has blessed many people. I became more involved with the seminary when I was elected to the MBS board in 1980. I praise God for the hardworking faculty, administrators and staff who are dedicated to making our seminary a place of top-quality Christian education.

From January to May 1987 I looked at MBS from a student's point of view. I thank God for the special kinds of people who make up the student body. Women and men who come to the seminary have many gifts. "Now there are varieties of gifts, but the same Spirit" (1 Cor. 12:4, RSV). These gifts are shared generously.

I experienced seminary family love in a most abundant way during my five months as a student. This experience helped to stretch me and draw me closer to God. The spirit-led classes, the chapel times, eating together, small group sharing, individual sharing in depth, the choir trip, meeting with a prayer group on Thursday mornings, with a women's support group on Friday noons, with a church K-group, and finally having breakfast with ten other women graduates over forty: all this (and much more) made this a remarkable growing time in my life.

I praise God for the seminary family as our lives touched each other. Together we met Jesus and learned from him. Many of us are being healed in spirit as we accept the challenge to follow Jesus. As we keep learning the way of love we can go out to touch others.

To Christ Our King..."

A Gracious Heritage

Tina Peters Patkau

Tina Patkau with her mother Helena Wiebe Peters

The following article is a condensation of a tribute to Helena Wiebe Peters which Tina Patkau presented at her church in May 1986.

The cold Russian wind blew over the people and buildings at the pig butchering. Five-year-old Helena found the activity on her grandparents' farm exciting. Her curiosity and interest kept her outside, watching this and that—listening, learning. She was unaware of the icy winds blowing about her head.

At the end of the day Philip Wiebe took his family home, tired but content. That night Helena woke with a terrible pain and noise in her head. She couldn't really explain to her parents what was happening to her. The round of visits to the doctors gave little hope. The doctors said her eardrums were paralyzed and she would never regain normal hearing. The pain and noise persisted in varying degrees all her life.

The teachers in Gnadenthal school were unqualified to teach Helena. After a few disappointing months she came home to live her silent, but carefree, life.

When she was twelve her parents learned about Marien School for the Deaf and Dumb in Tiege. Once a talkative child, Helena had lost much of her ability to speak. At Tiege she received speech therapy along with other basic learning. Because of the distance from home, Helena boarded at the school in Tiege. She loved the school and the teachers and enjoyed being a big sister to a younger child. In four years she progressed as far as most students did in twelve.

Once again her life took an unexpected turn. Her mother died, leaving seven small children. Helena, the eldest Wiebe child, came home to take charge. She was sixteen. Not long after that her father remarried.

Helena experienced love's beauty when she was courted by and married Henry Paul Peters. They became parents of a large family. I am the second youngest. I always admired my father for making such an excellent choice of spouse.

Even though mother was deaf, we children felt we lacked nothing a hearing mother could have given us. She gave us a sense of values, instilling in us a deep satisfaction for work well done. We never doubted her faith in God.

My mother optimistically saw the beautiful, good and pure in other people. I never heard her complain about her deafness, but sometimes she sat deep in thought and when she finally spoke she shared her feelings and frustrations.

She loved company. Her baking and cooking and the royal treatment of guests complimented my father's lively conversation. She was well-known for her excellent borscht, uniformly-formed, golden-baked buns and *rubble plautz*.

continued on p. 13

PROGRAM 2 Grace as Burden

Eleanor Epp-Stobbe

Dear God, I claim your grace anew. You touched me with your cleansing power and placed your spirit in my heart. I am your child even while I am fallible and often very foolish. I am your servant and am to serve you by serving others around me. I am redeemed by your love, sanctified through righteousness, ordained by your calling and empowered with your grace. Amen.

Begin this study by singing together "Amazing Grace!" number 242 and "I Sought the Lord," number 228 from the *Mennonite Hymnal*.

Introduction

Grace is a reality. You will know it best when God gives it to you as a gift. Ours is a God of love who, despite our unworthiness, guilt and burdens, offers us the gift of grace. This study focuses on grace as burden; grace—a gift from God and burden—a load weighed down. The objectives of this study are to:

1. reflect and share our understandings and experiences of God's grace and grace as burden;
2. sense God reaching to us, inviting us to new life;
3. help us become instruments of God's liberating gift of grace to people in situations of need.

Materials needed for this study:

Bibles
pens or pencils and paper
Mennonite Hymnals

A look at the Scriptures

Read Mark 10:17-31. This story, known as the story of the rich young ruler, is also found in Matthew 19:16-30 and Luke 18:18-30. (All Scripture quotes are from the RSV.)

Mark appears to regard this section of Scripture as one unit, expressing the essence of Jesus' teaching concerning entrance into the kingdom of God.

1. Do you regard this section as one unit? Why or why not?

2. Does this unit occupy a critical position in Mark?

Verses 13-16 define entrance into the kingdom as the gift of God, bestowed upon those who acknowledge their helplessness in relationship to the kingdom.

What is the major emphasis in Mark 10:17-30? Is it a call to self-denial in order to follow Jesus? Is it a heightened demand on the man who wishes to enter the kingdom or is it the utter impossibility of attaining the kingdom through human achievement? Let us look more closely at the text.

And as he was setting out on his journey, a man ran up and knelt before him, and asked him, "Good Teacher, what must I do to inherit eternal life?" (v 17)

A man ran up, knelt before Jesus and asked a deeply personal and spiritual question.

1. If you were the one coming to

Jesus, what kind of exchange, what kind of encounter would there be?

And Jesus said to him, "Why do you call me good? No one is good but God alone. You know the commandments: 'Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor your father and mother' " (vv. 18-19).

Jesus' response focuses on God who alone bestows eternal life. Then Jesus reminds the man of his familiarity with God's commandments.

1. What significance, if any, does this focus have that God alone is good?

2. How do these verses speak to you?

And he said to him, "Teacher, all these I have observed from my youth" (v 20).

This man, a devout follower of God in the context of Jewish faith, had made the Mosaic Law the norm of his life since his youth.

1. Would your reply to Jesus be similar to that of the man?

2. Does the man's declaration of his devotion since youth encourage us to teach our children well?

And Jesus looking upon him loved him, and said to him, "You lack one thing; go, sell all that you have, and give it to the poor, and you will have treasure in heaven; and come, follow me" (v. 21).

This was a human encounter, "Jesus looking upon him loved him." Jesus' challenge to self-giving obedience is an expression of his genuine love for the young man. Jesus looking upon you loves you as well.

1. How does this gaze of love make you feel?

2. Are you ready to respond to Jesus' challenge to follow?

3. What would a response to follow mean for you?

4. Is this verse a burden? Do you experience guilt at your lack of discipleship?

5. Do you feel helpless in your quest for eternal life? Share your feelings and understandings.

At that saying his countenance fell, and he went away sorrowful; for he had great possessions (v. 22).

The man's response to Jesus' call is vividly described here. The beginning eagerness turns into acute dismay. This man's love for his possessions was greater than his love for the call of God's kingdom.

1. What would your response be if you were asked to do what Jesus asked of the man in the story?

2. The church is made up of sinners; none of us is alone. Write down the burdens which hinder your response to the call.

Most often the choice is made to cling to wealth, security, power and pride rather than risk everything to answer Jesus' call. Some people may feel imprisoned by a sense of unworthiness or low self-esteem, using this as a way of hiding from God. The sin of hiding from God is to deny being created in God's image. This denial makes us unable to claim fullness of life in Christ.

And Jesus looked around and said to his disciples, "How hard it will be for those who have riches to enter the kingdom of God! (v. 23)."

Jesus turns to the witnesses, and comments on the difficulty the rich will encounter should they want to enter God's kingdom.

1. How does verse 23 speak to you?

And the disciples were amazed at his

words. But Jesus said to them again, "Children, how hard it is to enter the kingdom of God! It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." And they were exceedingly astonished, and said to him, "Then who can be saved?" Jesus looked at them and said, "With men it is impossible, but not with God; for all things are possible with God" (vv. 24-27).

The disciples were amazed at Jesus' words. After journeying with Jesus all this while, it seems strange they they should still be amazed at what Jesus said. "With you it is impossible, but not with God, for all things are possible with God." This is God's gift to you—grace.

1. How do you understand verses 23-27?

2. If you had been there as a witness to this happening and these words, what do you think you would have felt and thought?

3. Write your understanding of salvation in one paragraph. Share this with the group.

Peter began to say to him, "Lo, we have left everything and followed you."(v. 28).

Peter's affirmation reminds us of Jesus' invitation to the young man in verse 21.

1. Are there ways you could echo Peter's words in your living today?

2. Discipleship calls for obedience and commitment. Is this a burden for you?

3. What is the cost of discipleship for you?

4. Do you think there is anyone able to pay the cost?

Jesus said, "Truly, I say to you, there is no one who has left house or brothers or sisters or mother or father or children or lands, for my sake and for the gospel, who will not receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions, and in the age to come eternal life. But many that are first will be last, and the last first" (vv. 29-31).

Jesus shares with his disciples and with us the the way the Christian life needs to be lived. This does not sound like today's popular preaching. The great reversal in the kingdom will take place when the "first will be last and the last first."

1. Examine and compare this story with those found in Matthew and Luke.

2. Take a few minutes to write down additional questions and comments you have about the meaning of this passage. Share them with each other.

In conclusion

Grace is God's unmerited, free, spontaneous gift of love for humanity. *Grace* is the one word for all that God is for us in the form of Jesus Christ. Grace makes us feel that life is all right even when everything seems all wrong. Grace is hope.

Grace becomes burden when a person is unwilling or unable to receive the gift of divine forgiveness. The burdened person may feel unforgivable or unworthy. Because we are created in God's image, we need not struggle with the burden of a sinful nature, unable to freely face God. God assures us of forgiving grace and love. We sin when we hide from God, refusing to accept the gift offered to us. We are to grow and be nurtured, thus becoming all that God intends us to be. The burden of grace is in the acceptance of this free gift from God.

1. Is accepting this gift a burden for you? Share your feelings and experiences.

2. Reread verse 27. Be assured, God loves you. Are there persons you know who find it difficult to accept God's gift? Are there ways you can help them with their burden(s)?

When we experience God's great love, forgiveness and acceptance we experience grace. When we experience grace, we want to give ourselves to God's service. Reread verses 21-22. Go . . . sell . . . give . . . come . . . follow me—these are Jesus words.

1. How are you willing and able to live by these words?

2. Is living by these words a burden for you? Share your feelings and experiences.

3. Do you "lack one thing" as did the rich young ruler?

4. Are Jesus' words a call to action for us today?

God desires the gift of grace to become a joy and a hope we share with each other, not a load weighing us down. Let us open ourselves to being instruments of God's grace.

Close your study by singing together God of Grace and God of Glory, number 434 and Marvelous Grace, number 541 from the *Mennonite Hymnal.*

program "how-to" ideas

1. Read aloud the three versions of the rich young ruler story found in Matthew, Mark and Luke. Follow this reading with the Bible study as printed above.

2. Note the second objective of the Bible study. Plan ahead for a Thanksgiving devotional or worship for your group which includes experiences in which people felt God reached out to them with an invitation to new life. Let people express themselves in different ways such as an essay, a poem, a photo, a drawing, a painting, a helpful book or special Scripture passages. Each participant should tell the leader a week ahead what she plans to present and how long it takes to present it, so that the program can be well arranged.

3. Pursue objective number three in the study by asking several volunteers to work together in discovering situations of need in your community. Choose one situation. Look at the gifts your circle members have. How can these gifts enable your group to become a channel to bring God's gift of grace to this needy situation? Present your findings and suggestions at your group meeting. Allow discussion and encourage action. Share your experiences with the WM sisterhood by writing a report and sending it to Women In Mission, 722 Main, Box 347, Newton, KS 67114

A CUP OF SHARING

Lois Deckert

“Let’s see now, four shoulds, six oughts, ten have tos,” said the busy churchwoman. She packed her acquisitions and hoisted the heavy pack to her shoulder. As she staggered out of the church, she had to concentrate on her burden, hardly aware of greetings, questions, conversations, celebrations. “I’m a burden bearer for the Lord,” she stated proudly. “I carry the biggest load of anyone around.”

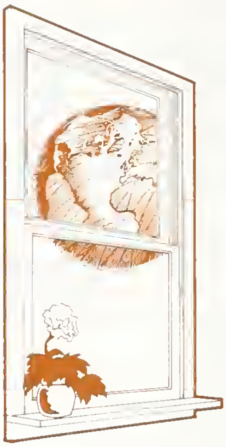
She heard a voice behind her. “I have a gift for you. Stop a minute so I can give it to you.”

She barely glanced back. Who on earth was that person? Maybe it was someone new to the church, someone she had never seen before. Why would he have a gift for her? “Sorry, I can’t stop. With this load to carry I have to keep going. Besides I haven’t room for one more thing in my pack.”

God’s gift of grace is not a burden to stuff into an over-full pack. It is a gift which helps us lay down our load, spread out the oughts, shoulds and have tos and begin to discard or transform them. Grace changes our priorities, it frees us to greet those around us with love, to ask the questions which help us and others grow, to listen to the conversations around us. It helps us to celebrate the joy, the humor, the peace in our lives. And most of all it shows us the loving nature of the Giver. In accepting this gift of grace we are released to recognize and love God.

Window on the World

Jeanne Zook



Mission is God's plan for his people. Each of us who has experienced God's goodness and grace must reach out to offer these to "outsiders." No one is exempt.

Women have always been important in the church, both in overseas and in home ministries. Some women have gone out to share the good news while some stayed home making sacrifices so that others could go.

Only a few brief years ago the first woman was elected to the Commission on Overseas Mission. In recent years, the number of women representatives has increased and a slight majority was produced by the elections of this triennium. We who serve as your representatives need your prayers when we face crucial decisions.

We still want and need our sons and daughters to become involved in the mission of sharing the good news. We want to move aggressively out into mission in the cities and urban areas of the world. We want to be involved where people will be challenged, where the Spirit leads us to plant churches. As never before, you can pick up the challenge to participate, to move out in ministry, to be a Woman in Mission.

Did you know that Anabaptist-Mennonite seminary professors have been placed in a number of non-Mennonite seminaries of Latin America and Asia? This is one major effort at training leadership for overseas churches. It is one way to share some of our insights into Scripture and faithful living with other faith families. In addition COM is staffing Mennonite Bible schools and seminaries. Sometimes these teachers get lonesome or have special needs. Have you been praying for them?

Did you know that we are deeply involved with peace, justice and Word ministry in several countries in Southern Africa? Our workers are joining hands with MCC workers to witness more effectively to our oneness in serving Christ. Each one of these workers needs our special understanding and prayers as we and they take the politically unpopular stance of caring equally for blacks and whites.

Did you know that the one billionth Chinese person has been born, and that we have significant ministries in a number of Asian countries? Did you know that small struggling Mennonite churches in Japan are continuing to attract new believers as they find ways to serve in their communities? Did you know that young people make up the largest segment of worshipers in the Mennonite churches of Hong Kong?

Did you know that within several years there will be more Mennonites in the Southern Hemisphere than north of the equator? Praise God for growth in a number of mission areas where churches are coming to maturity.

Did you know . . . ? There are lots of exciting things happening in the mission of our churches. We can share these things with youth, children and adults in our congregations. We have a mission to inform ourselves and others so that all together we can lift up our eyes to a harvest that is white and ready for our labor. As we celebrate our past involvement, let's keep our eyes on what God is doing today through our workers and through the efforts of all our churches.

continued from p. 6

My mother developed excellent speech and proficiently read lips. When she understood what people said, her whole face lit up. When she didn't understand, she covered up or withdrew. Now I regret that we didn't take more time to share with her what was said as she looked eagerly from face to face.

She loved music. By putting her hand on the radio she could distinguish a chorale, classical music, or whatever else was playing. Holding the back of a guitar to her ear and strumming it she could tell if it was out of tune. It fascinated her to watch the conductor and singers at concerts. She knew which singers enjoyed singing and which ones didn't. When I sang in concerts I felt her support as I looked out into the audience to see her face radiating joy and contentment.

Because she could not hear, she studied people's faces. She could pick out those who hurt or carried burdens within themselves. Her comforting, encouraging words were always good to hear. I remember, too, the tender gentleness with which she picked up her infant grandchildren, lost in wonder and amazement at these new creations.

Because I remained single while my siblings married, I became responsible for my parents' care. After father died, mother depended on me. We went to every concert possible, attended banquets and rarely missed a church service. She loved shopping and was a great traveling companion. Our relationship became close. Now that she is gone, I long for her companionship, encouraging words, kind compliments, sense of humor, good taste and her ability to do simple jobs to perfection. I miss her laughter rippling like a running stream when she understood a joke.

In 1980 I came home from a three-week tour to South America and found her sick and weak. Her appetite disappeared and she lost weight. Something must be seriously wrong, I thought. Indeed it was. Medical tests and a biopsy revealed widespread cancer. She died at the end of October 1980. As the casket was lowered into the grave, a rainbow appeared in the eastern sky. It seemed to say, "well done, thou faithful servant; go into eternal rest."

The Canadian WM executive committee—Margaret Bueckert (Secretary/Treasurer), Louise Block (Vice President), Phyllis Wiebe (President), Irene Klassen (Canadian Vice President for GCWM)

The Office Window

Sara Regier

"Loving greetings in the precious name of our Lord and Savior Jesus Christ. I consider it a great privilege that Women in Mission is supporting me as well as praying for me. . . . Please pray as I prepare to take this advanced special course here at Union Theological College. Pray also for my family, my husband and ten-month old daughter." —Nalini Singh

Prayer and ministry need to be integrated and grow out of each other. We become so involved in programs and service that little time is left for prayer. Prayer time must be planned or it often doesn't happen.

Many WM groups have prayer partners or prayer calendars and plan for times of intercession and prayer during their monthly meetings. Persons and needs that daily touch our lives call us to prayer. Let us also remember to add the power of prayer to those persons and ministries of our General Conference that we support through WM.

Let us pray for the women receiving support through the Women's World Outreach Fund.

- *Nalini Singh* is studying at Union Theological College in Bangalore, India. She formerly served for six years in the women's department of the Bharatia General Conference Mennonite churches of India. She is preparing for a future teaching assignment at the seminary level.
- *Amanda Falla*, with her pastor husband and family, moved to Chicago in 1982 from Colombia, South America. Amanda is attending the Hispanic Bible Seminary in Chicago in preparation for pastoral ministry to Hispanic people. The Fallas have three children.
- *Inez Adames* is learning English and taking classes in the Hispanic Ministries program at Goshen College where her husband is also enrolled. They dream of a joint pastoral ministry that will include music and singing with their three sons.
- Pray for the ten women who are preparing for the WM Learning Tour to South America in February 1988. They plan to visit missionary and local women in Mennonite churches planted through General Conference mission efforts. The missionary and local women planning the orientation and activities in each country also need our prayers.
- Pray for the six General Conference women at Associated Mennonite Biblical Seminaries who are receiving scholarship help through WM.
- Pray for the mission workers of our General Conference. The monthly *Prayergrams* from COM, give an update on specific persons and concerns. *Partners* from CHM tells about CHM staff and projects. These brochures can be ordered from the conference offices in Newton and Winnipeg.
- Pray for newly elected WM officers Phyllis Wiebe, Winnipeg, Manitoba, Canadian WM president and Clara Reimer, Moses Lake, Washington, is Pacific District WM president.
- Pray for Malcolm and Esther Wenger as they travel to churches and WM groups of the Northern District in fall and Manitoba after Christmas. They are representing General Conference and WM.

". . . In all your prayers ask God for what you need, always asking him with a thankful heart" (Phil. 4:6 TEV).

contributors

Amy Dueckman (The Open Window) lives with her husband Wayne and young son James David (born June 22, 1987) in Clearbrook, British Columbia. Amy is a member of the WM Literature Committee. She enjoys music, knitting, baking, writing and journal keeping

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Dorothy Nickel Friesen (And Praises Sing—For Home Ministries) her husband Richard and two young daughters live in Manhattan, Kansas. She is pastor of the Manhattan Mennonite Fellowship. Dorothy is chair of the Commission on Home Ministries. She enjoys reading theological journals and recipe books.

Viola Ediger (And Praises Sing—For Overseas Mission) and husband Ferd spent thirty years as COM missionaries in Japan. Their three children are grown and the Edigers have three grandchildren. Viola is on the mission committee of the Saskatchewan conference, the program committee of the Conference of Mennonites in Canada and is a member of COM. She enjoys gardening, reading, travel and being a church visitor.

Marjorie Reimer Ediger (And Praises Sing—For Seminary) was a pastor's wife for thirty-two years. She has four grown children and two grandchildren. She returned to AMBS in January 1987 and completed an MA in Theological Studies (begun in 1950) in May 1987. She will serve a one-year residency in Clinical Pastoral Education (hospital chaplaincy) at Community Hospital in Fresno, California, beginning in September 1987.

Tina Peters Patkau (A Gracious Heritage) lives in Hanley, Saskatchewan. After her mother's death she married Erwin Patkau in 1981, becoming a wife and mother at the same time. They have three adult sons and one daughter. The Patkaus are beef and grain farmers. They are members of the Hanley Mennonite Church. Tina enjoys singing in the choir, farm life and homemaking.

Eleanor Epp-Stobbe (Program 2, Grace as Burden) is co-pastor with husband David of the Hamilton Mennonite Church in Hamilton, Ontario. Eleanor is a 1985 graduate of AMBS. Her parents are Hilda and Henry P. Epp of Leamington, Ontario.

Lois Deckert (A Cup of Sharing) and husband Marion live in North Newton, Kans. Lois works on *Window to Mission* at 722 Main Street, Newton, Kansas. She is a deacon in the Bethel College Mennonite Church. She enjoys cooking international foods, reading and swimming.

Jeanne Zook (Window on the World) and husband John live in Portland, Oregon. She is chair of COM and a member of the AIMM board executive committee. She and John are members of Peace Mennonite Church in Portland, Oregon. As a nurse, Jeanne is active in office practice. The Zooks have three children and sixteen grandchildren. Jeanne enjoys gardening, photography and Mennonite-your-way hospitality.

Sara Regier (The Office Window) views and coordinates the work of WM from 722 Main Street, Newton, Kansas. She uses the perspectives of districts and provinces to put ideas into the large WM picture. She enjoys having a cup of tea in exotic places.

Stanley Bohn (Window Shopping) is executive secretary for the Commission on Home Ministries. Stan and his wife Anita are active members of the Faith Mennonite Church in Newton, Kansas, where Stan has opportunities to conduct mini-workshops. He enjoys gardening, reading and swimming.

credits

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Illustration p 7, Cookie Wiebe

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Dorothy Nickel Friesen

Viola Ediger

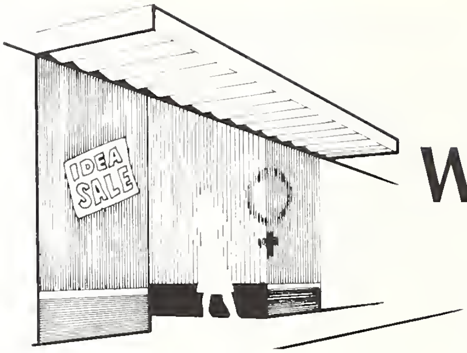
Marjorie Reimer Ediger

Eleanor Epp-Stobbe

Jeanne Zook

forecast

Grace as Surprise and Astonishment comes to us in the Advent and Christmas season. Besides the Bible study program helps, there will be a feature about a family discovering joy and togetherness in unique ways and we will learn more about COE's Family Life Ministry.



Window Shopping

Stanley Bohn

Many people with evangelphobia can get relief if there are some "handles" to help them participate in evangelism—something that fits their gifts or experience rather than a scary assignment that embarrasses them and the people they want to reach. Evangelism is an extrovert kind of activity, but God made a lot of people introverts.

Have your WM group sponsor mini-workshops that fit into a Sunday school hour or evening meeting. The purpose—to present some practical activities from which church members choose those that fit their readiness for evangelism. This would be kind of a pre-Friendship Evangelism training. Friendship Evangelism seminars help people share their faith in Christ, focusing on inviting and including friends in various church groups.

One-hour mini-workshop on readiness

After an introduction by someone positive (not a scolder) about evangelism, divide into small groups of six or eight. Discuss the *Self-Test on Congregational Evangelism Readiness.* Each group then shares recommendations from this study. This activity does not ask people to share their faith but simply helps them look at their own congregation through the eyes of prospective members.

One-hour mini-workshop on including newcomers

Again an introduction is needed, giving the vision for sharing faith in Christ with others. Four persons, using five minutes each, present an outreach activity such as: (1) The PIE (Persons Involved in Evangelism) group, (2) The Pew Captain System, (3) The Teacher Corps Concept, (4) Bring-A-Friend Sunday. Participants discuss which of these might be adapted to their situation. Recommendations are passed on to the appropriate group in the church along with names of people in the workshop who are ready to participate.

Third mini-workshop possibility

This workshop helps people get acquainted with prospective members in a way that fits shy people.

Resources

1. *Getting in Touch with Your Faith.* This is an informal exercise where people share times when God was especially meaningful to them.
2. *Establishing a Reach-Out Calling Team in a Small Church.* This article describes how to plan visiting.
3. A cassette entitled "Reach out Calling" is available, offering training in visiting prospective members. The cassette helps decrease fears of shy people; allow more than an hour if the cassette is used.

All materials offered in the mini-workshops suggested above are available from the Commission on Home Ministries, Box 347, Newton, KS 67114.

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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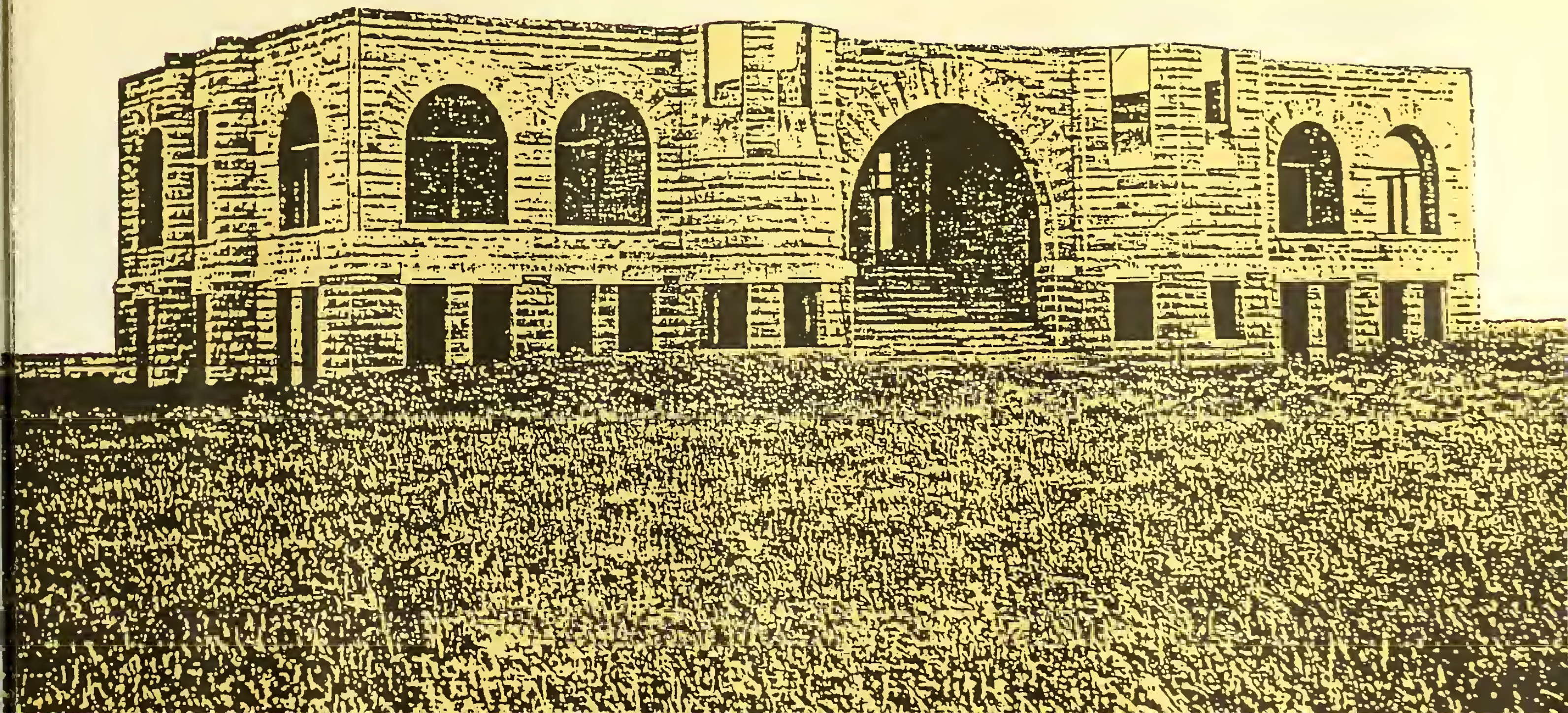
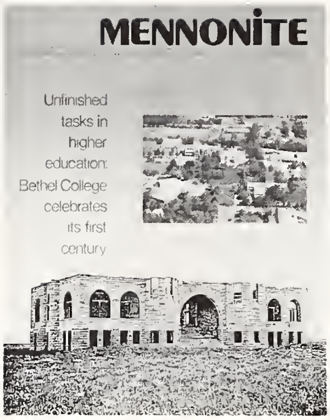
Unfinished tasks in higher education: Bethel College celebrates its first century




MENNONITE
Unfinished tasks in higher education: Bethel College celebrates its first century

When the planners of Bethel College's first building ran out of money 99 years ago, they waited a year and a half for additional funds and were ridiculed during those months for having constructed a monument to "real Mennonite stupidity." (See pages 438, 439.)

prologue

On 40 acres of open prairie in south central Kansas a century ago rose the limestone structure you see on the cover. Date on the cornerstone: 1888. Then, writes historian Peter J. Wedel, it stood unfinished, "the haunt of birds and rabbits and other denizens of the prairie."

By faith the founders set the dedication of a finished building for Sept. 20, 1893. The second story had been finished by December 1890. The roof was on a year later. Our conference buzzed, "When will Bethel College open its doors?"

Contracts for the carpenter and tin work were let in January 1892. Masonry was completed four months later. In the last two months before Dedication Day, "carpenters, plasterers, painters" were "stepping on each other's heels," commented the *Bundesbote*.

Then the word went across the conference in the August 1893 issue of *The Mennonite*, penned by editor A. B. Shelly on page 100: "The prospectus of Bethel College is out and thus the opening of the school in September is assured. It should be a matter for congratulation to every Mennonite that we as a denomination . . . have at last a college."

As this issue of *The Mennonite* goes to press the community is buzzing again in preparation for the Oct. 8-12 centennial. We celebrate precisely because we have our work cut out for the next century: education in the name of Jesus, who is our foundation. *mts*

Thanksgiving Day in Canada is celebrated the second Monday in October. Thanksgiving greetings to our Canadian readers.

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Credit: Cover photos from Bethel College

The Mennonite is available on cassette tape.

THE MENNONITE

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Mennonite Library and Archives

Halstead Seminary (1883-1893) was a forerunner of Bethel College.

Adolf Ens

A faithful expression

Thirteen decades of vision for higher education

We were not ready for it when Henry A. Hunsicker opened Freeland Seminary in 1848. The son of the minister of Skippack Mennonite Church in Pennsylvania, Hunsicker thought that the time might be ripe for Mennonites to venture into higher education. The General Conference, of course, did not yet exist, although one of its elements was at that time in process of separating from the 'old' Mennonite body in eastern Pennsylvania. And so Freeland Seminary moved into Reformed hands, though not before influencing at least one Mennonite student, A. B. Shelly, who became a significant leader in many areas of the General Conference.

We were not ready 20 years later when the leadership of the recently founded General Conference opened the "Christliche Bildungsanstalt" in Wadsworth, Ohio, in 1868. Not even the presence of such conference founders as Daniel Hoch and John H. Oberholzer on the board and the fine leadership of the well-educated yet warmly spiritual principal, C. J. Van der Smissen, recruited from Germany, could keep the school alive. After a decade of influencing a modest group of young people, the Wadsworth Institute closed under the weight of its financial debt.

"If we had known how much value the school was to us, we could have supported it, but we did not know it," one elderly minister testified later. "Now we see it."[1]

We were not ready in 1879. But even as Wadsworth was reluctantly closing its doors the still slim ranks of the General Conference were being reinforced by the arrival of a large number of Mennonite immigrants from Russia. Coming from a different European tradition than the earlier Swiss and South German Mennonites, these new arrivals already had 50 years of experience in higher education. Within a few years of settling, their leaders began to urge the opening of a "central school." They wanted this in order to supplement the education offered in

> *If we had known how much value the school was to us, we could have supported it, but we did not know it. Now we see it.*
> Elderly minister mourning the death of
> Wadsworth Institute in 1878

the village elementary schools.

David Goerz was on the first committee in 1877 and was instrumental in the opening of a "Fortbildungsschule" on the Russian Mennonite model in Emmatal, Kan., in 1882. Although the school had as its purpose "to prepare teachers for our district schools and for our German parochial schools," Bible and church history were prominent in the core curriculum.[2]

The first teacher and principal of this school was H. H. Ewert, an immigrant from Prussia who had studied broadly in arts, education and theology in several schools in America. During his years of leadership of the school, which moved to Halstead the following year, Ewert laid the groundwork for the opening of the first Mennonite college in America.

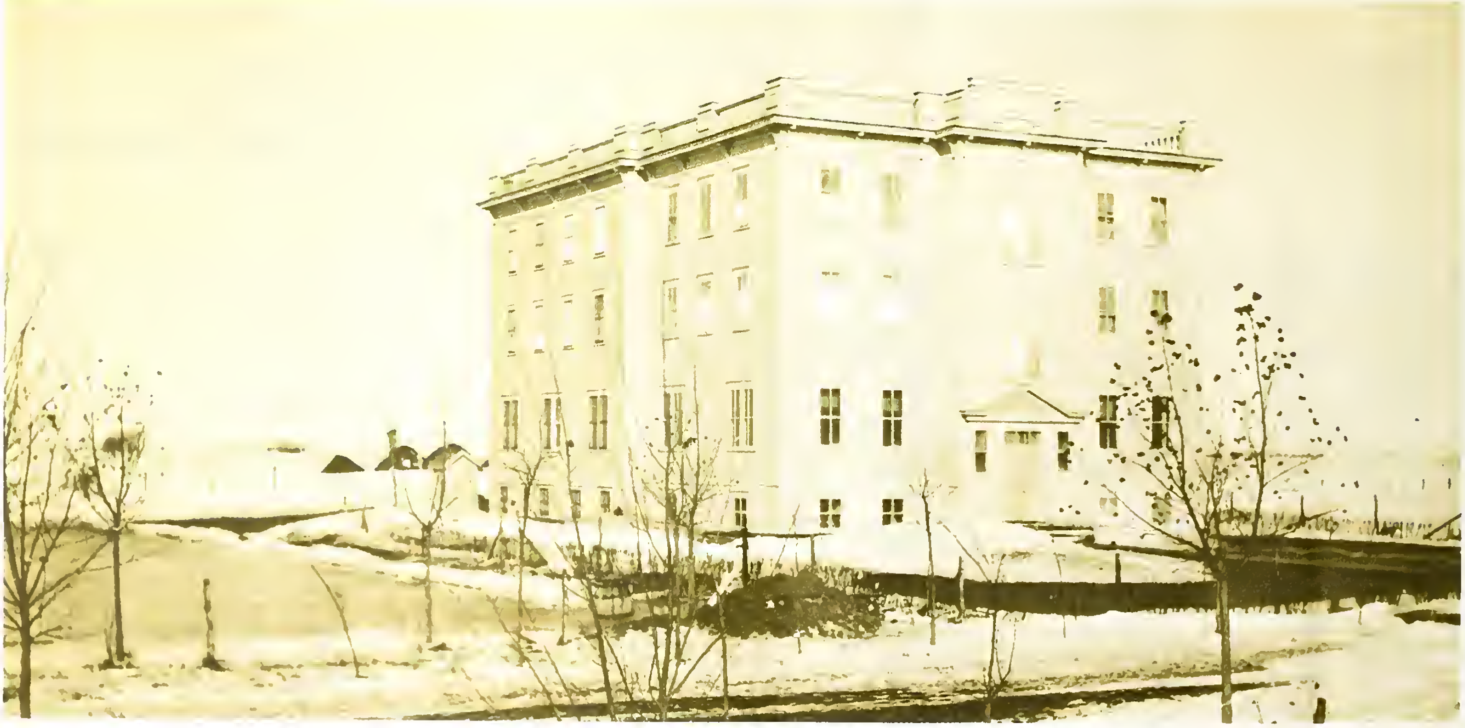
Ewert's commitment to a broad education is reflected in the advice he gave his brother-in-law H. P. Krehbiel when the latter was leaving business to prepare for the ministry.

"Get a good foundation and have your mind opened to the largest and most varied supply of resources, and you will never wear out," he wrote. "I think a minister will go immensely much further with a classical education without a theological education than with a theological education without a classical education."[3] Ewert made it clear that he did not undervalue theological education but felt that one could more easily make that up with private study than one could the broad base of a liberal arts education.

Apparently we were now ready for higher education. Within a decade of its beginning, Halstead Seminary blossomed into Bethel College. And in Ohio-Indiana, it now became clear, the closing of Wadsworth Institute had not marked the end of an interest in higher education. Renewed interest was sparked by a paper prepared by Noah Hirshy of Berne, Ind., for the 1894 sessions of the Middle District Conference. When an attempt to cooperate with the newly founded Elkhart (Ind.) Institute—forerunner of Goshen (Ind.) College—failed, the conference proceeded to establish Bluffton (Ohio) College, which opened its doors in 1900. In his opening address President N. Hirshy challenged students and constituency: "We must learn to come face to face with truth, fearlessly to embrace it and resolutely to live it every day. . . . In matters of the intellect let us be modest, . . . but in matters of righteousness let us be firm and right with God."[4]

Clearly we were now ready for higher education. Bluffton had invited H. H. Ewert to become its first president. But Ewert had left Halstead in 1890 at the invitation of a group in Manitoba to become principal of Mennonite Educational Institute, the first effort in higher education among Canadian Mennonites. And as Bluffton was opening its doors in 1900, the Northern District Conference also began to urge the need of an institution "to prepare day school and Sunday school teachers and to ground the youth in the Mennonite faith."[5] Three years later South Dakota Mennonite College (later Freeman Junior College) was a reality. By that time plans for a school were already under way in the newest General Conference community, the settlement in the Saskatchewan valley of Canada's northwest. When the German-English Academy (later Rosthern Junior College) opened in 1905, every larger General Confer-

Mennonite Collegiate Institute by moonlight



Mennonite Library and Archives, John E. Linscheid collection ence community except the Eastern District had an institution of higher learning.

There were obviously significant differences among these five institutions. But all had two goals in common: to transmit a Mennonite understanding of the Christian faith to the younger generation and to train leaders—teachers and ministers—for Mennonite communities and congregations.

A significant national difference was soon apparent. Bethel and Bluffton, which called themselves colleges from the outset, were in fact able to operate as four-year colleges within a couple of decades of their founding. The Canadian schools deliberately and consciously remained secondary institutions. Having reluctantly allowed the state to take over control of primary schools, Canadian Mennonite leaders sought to prepare their own teachers for those schools. Maximum impact of such education, they perceived, was at the secondary level.

In Canada the venture into college education came as an outgrowth of the Bible school movement, which flourished during the 1930s. The eight major Bible schools established among General Conference Mennonites in Canada during the decade 1929-38 (as well as the numerous smaller local schools that functioned for brief periods) operated at a post-elementary level.[6] By the mid-1940s, as the need for Bible institutes at this level was declining, conference leaders moved to establish a "hoehere Bibelschule." Thus Canadian Mennonite Bible College opened in 1947 in Winnipeg. A liberal arts college had to wait until 1964, when Conrad Grebel College was founded in Ontario.

In the United States, "higher" biblical education meant seminary. No sooner had Bluffton and Bethel colleges achieved actual college status than they began to develop a graduate level theological program. But we were not yet ready for that. Witmarsum Theological Seminary was forced to close in 1931, ending 15 years of seminary education on the Bluffton campus. Our present Mennonite Biblical Seminary began in Chicago in 1945, two years before our Canadian Mennonite Bible College opened in Winnipeg.

As we look back over a century of General Conference involvement in higher education, it is clear that both individual institutions and the educational "system" as a whole have adapted to meet changing needs, as the supporting constituency perceived them. Frequently we were fortunate in having people of vision to guide us in discerning current needs.

What are the present trends? The final closing of Bible institutes or their upgrading to college status? The affiliation of the Canadian colleges with state universities? The shift from liberal arts and religion to professional fields in U.S. colleges? The profileration of specialized areas at seminary? Do we see people of faith guiding these trends? Are our schools continuing to be a faithful expression of what we as a church stand for?

Muriel T. Stackley

A sculpture by Gerald Loewen rivets one's attention on the campus of Canadian Mennonite Bible College. In the background is the Heritage Centre, and in between is the cairn honoring H. H. Ewert (see following article).

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[1] S. F. Pannabecker, *Open Doors: a History of the General Conference Mennonite Church* (Newton: Faith and Life Press, 1975), p. 58

[2] Peter J. Wedel, *The Story of Bethel College* (North Newton: Bethel College, 1954), pp. 19, 22

[3] H. J. Gerbrandt, *Adventure in Faith* (Altona: the Bergthaler Mennonite Church of Manitoba, 1970), pp. 106-107

[4] C. Henry Smith and E. J. Hirschler, *The Story of Bluffton College* (Bluffton: Bluffton College, 1925), p. 36

[5] Pannabecker, p. 109

[6] Rudy A. Regehr, "A Century of Private Schools," in H. Poettcker and R. A. Regehr, ed., *Call to Faithfulness* (Winnipeg: Canadian Mennonite Bible College, 1972), p. 105

Adolf Ens, 117 Lanark St., Winnipeg, MB R3N 1K9, is associate professor of history and theology at Canadian Mennonite Bible College and a member of Fort Garry Mennonite Fellowship in Winnipeg.

Featuring David Goerz and H. H. Ewert

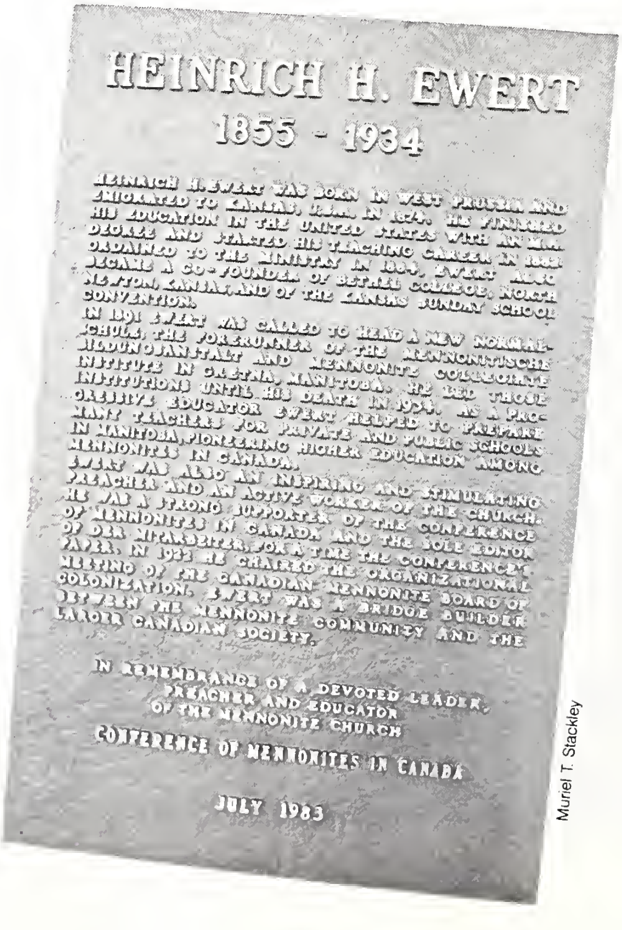
Bethel's beginnings

Bryan Reber

The founders of Bethel College envisioned an institution that would "serve the entire Mennonite denomination of North America." This vision lives today as Bethel College serves a constituency from coast to coast in Canada and the United States.

The official charter for Bethel College (in North Newton, Kan.), the oldest Mennonite college on this continent, was filed with the Kansas Secretary of State on May 23, 1887. The document stated the corporation's purpose: "The building and maintaining of a college in the interest of higher Christian education under the auspices of the Mennonite Church of North America."

The college's first annual report stated that Bethel College's "work was to carry an appeal not only to Mennonite youth but seek to 'pay the debt of gratitude to other denominations by opening wide the doors of the institution, so that all may have an opportunity to partake of whatsoever advantages may be offered by it.' "



HEINRICH H. EWERT
1855 - 1934

HEINRICH H. EWERT WAS BORN IN WEST PRUSSIA AND EMIGRATED TO KANSAS, U.S.A. IN 1874. HE FINISHED HIS EDUCATION IN THE UNITED STATES WITH AN M.A. DEGREE AND STARTED HIS TEACHING CAREER IN 1882. ORDAINED TO THE MINISTRY IN 1884, EWERT ALSO BECAME A CO-FOUNDER OF BETHEL COLLEGE, NORTH NEWTON, KANSAS, AND OF THE KANSAS SUNDAY SCHOOL CONVENTION.

IN 1891 EWERT WAS CALLED TO HEAD A NEW NORMAL-SCHULE, THE FORERUNNER OF THE MENNONITISCHE BILDUNGSANSTALT AND MENNONITE COLLEGIATE INSTITUTE IN GRETNA, MANITOBA. HE LED THOSE INSTITUTIONS UNTIL HIS DEATH IN 1934. AS A PROGRESSIVE EDUCATOR EWERT HELPED TO PREPARE MANY TEACHERS FOR PRIVATE AND PUBLIC SCHOOLS IN MANITOBA, PIONEERING HIGHER EDUCATION AMONG MENNONITES IN CANADA.

EWERT WAS ALSO AN INSPIRING AND STIMULATING PREACHER AND AN ACTIVE WORKER OF THE CHURCH. HE WAS A STRONG SUPPORTER OF THE CONFERENCE OF MENNONITES IN CANADA AND THE SOLE EDITOR OF DER MITARBEITER, FOR A TIME THE CONFERENCE'S PAPER. IN 1922 HE CHAIRED THE ORGANIZATIONAL MEETING OF THE CANADIAN MENNONITE BOARD OF COLONIZATION. EWERT WAS A BRIDGE BUILDER BETWEEN THE MENNONITE COMMUNITY AND THE LARGER CANADIAN SOCIETY.

IN REMEMBRANCE OF A DEVOTED LEADER,
PREACHER AND EDUCATOR
OF THE MENNONITE CHURCH

CONFERENCE OF MENNONITES IN CANADA

JULY 1983

Muriel T. Stackley

Inscription on the cairn at Canadian Mennonite Bible College honoring H. H. Ewert

From the earliest days Bethel's advocates came from across the continent. David Goerz, Mennonite churchman and one of the primary fund-raisers for Bethel in its earliest days, traveled to create the college among Mennonites in the East in July and August 1888. His trip to the east was a multipurpose one: to visit Mennonite congregations, create personal interest for Bethel College, invite members of Mennonite congregations to the cornerstone laying for the Bethel College Building (Oct. 12, 1888) and obtain concessions from railroads for eastern Mennonites to travel to Kansas for the occasion.

The trip by Goerz and invitations to congregations netted results. A crowd estimated at 2,500 gathered from five states (Kansas, Indiana, Iowa, Ohio, Pennsylvania) for the laying of the cornerstone. In addition, Goerz was successful at raising over $10,000.

At the first Bethel College corporation meeting held on Oct. 12, 1888, at First Mennonite Church, Newton, "it was decided to elect five [board] members from Kansas and four from other states as the new institution should serve the largest constituency possible." J. J. Krehbiel, Bernhard Warkentin, David Goerz, Heinrich H. Ewert and J. R. Toews were the Kansans elected to the board of directors. S. F. Sprunger from Indiana, A. B. Shelly

David Goerz

Mennonite Library and Archives

H. H. Ewert

Mennonite Library and Archives, H. R. Voth and John E. Linscheid collections

from Pennsylvania, P. P. Steiner from Ohio and Gerhard Vogt from Illinois were also elected to the board. "Thus every state represented at the meeting was given representation on the board of directors," state Wedel and Kaufman in their book.

Bethel College was preceded by two preparatory schools—Emmatal School, which opened its doors in 1882 and was followed a year later by the opening of the Halstead Seminary on Sept. 17, 1883. Heinrich H. Ewert served as principal of the Halstead school from 1883 to 1891. He was followed for one year by Henry O. Kruse, who served as principal for the Halstead Seminary from 1891-1892. Cornelius H. Wedel was principal for the Halstead school from 1892-1893. Wedel then became president of Bethel College.

H. H. Ewert, conference minister from 1885-1891, advocated the idea of a "model school" in which prospective teachers received training. He operated such a school at the Halstead Seminary in 1889-1890. Ewert also was influential in a decision to allow girls to enroll at the Halstead school. In 1883 he wrote an article for *Bundesbote* making the case that girls as well as boys ought to be admitted to the seminary. Ten girls were enrolled at Halstead during the first year.

Ewert, an important figure in early Mennonite educational endeavors in Kansas, had been principal of the Halstead Seminary and a member of Bethel's first board of directors. It was Ewert who was quoted in an article in *The Newton Republican* when a group of Mennonites first met with a group of Newton businesspeople to consider an offer to establish Bethel College in Newton. "Professor Ewert was present [at the public meeting] and after reviewing the history of the school at that place and its successes, stated the objects of the proposed college. He stated that this institution would be the only one of the kind, not only in this state but other states. That its object would be a first-class college in every respect under the jurisdiction of their church but open to every person and would teach English in all its branches as well as German, music and ancient languages."

In 1891 Ewert made the decision to move to Canada, having been invited to Manitoba to become school inspector of Mennonite schools (a government position) and teacher and principal at Gretna Normal School, later Mennonite Collegiate Institute. He served Mennonite Collegiate Institute for 43 years.

Today "The Bethel College of the Mennonite Church of North America" continues to serve a broad Mennonite constituency. Bethel serves as the conference college for the Western, Pacific and Northern District conferences. Its students come from 26 states and 14 countries, including the United States and Canada.

Bethel College's impact can be seen in the wider church: 384 General Conference and district conference officers and staff and 141 pastors listed in the *Handbook of Information* of the General Conference Mennonite Church are Bethel alumni. A Bethel College Mennonite Disaster Service Corps of more than 70 students, faculty and staff members have volunteered to be "on call" to serve the church and community.

Bethel College strives to maintain the commission of its founders by teaching not only subjects but values, not only history but tradition as it begins its second century of service in education.

Bryan Reber, 310 E. Eighth, Newton, KS 67114, is director of public information at Bethel College, North Newton, Kan., and a member of Faith Mennonite Church.

Preserving our heritage

David A. Haury

On Aug. 10, 1985, Salem Mennonite Church of rural Freeman, S.D., together with many of its records, was destroyed by fire. On about April 5, 1987, Grace Hill (formerly "Gnadenberg") Church of rural Whitewater, Kan., together with many of its records, was vandalized. Congregations should take precautions against this.

Much responsibility for preserving the heritage of the General Conference Mennonite Church rests with each congregation and individual. Our understanding of our history would be shallow indeed if only documented by files from the conference offices. Pastors, church librarians and others regularly approach archive librarians with questions about what to save.

Every congregation has vital records essential to its memory and operation: membership, baptismal and cemetery records; minutes from congregational, deacons, trustees and church board or council meetings; legal documents such as deeds, mortgages and constitutions. Make copies of vital records in order to insure their survival. Congregations may preserve their early membership records or copies in vaults.

If you have only one copy of these records, you face a risk even if the materials are stored in an expensive fireproof filing cabinet or bank vault. Microfilming or photocopying is relatively inexpensive compared with the potential loss. Legal documents should be kept in a bank safety deposit box with a list and photocopies available in the church building.

Congregations also may create many one-of-a-kind documents that are less likely to be saved or preserved properly. Congregations should systematically take and file photographs of special events, save printed programs, make recordings of major celebrations.

High temperatures and humidity can damage materials. Hot attics and damp basements should be avoided. Items should be stored in acid-free containers and folders. Church secretaries, treasurers and librarians, pastors and heads of committees are all responsible. An overall coordinator is a boon, someone who assumes the task of routinely depositing records.

Congregations should keep their financial ledgers, but weekly offering envelopes, invoices and check stubs may be discarded. Choose an appropriate repository for correspondence and sermons of a pastor. Pastors who have served several congregations should place such papers in one of our Mennonite archives upon retirement rather than leaving them scattered in numerous congregations. Photocopies could be saved locally. Preservation questions can be complex and may be addressed to John Thiesen, Mennonite Library and Archives, North Newton, KS 67117, (316) 283-2500, or Lawrence Klippenstein, Heritage Centre, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, (204) 888-6781. Also standing by with interest are Delbert Gratz at Bluffton College, Bluffton, OH 45817, (419) 358-8015; Sam Steiner at Conrad Grebel College, Waterloo, ON N2L 3G6, (519) 885-0220; Nelson Springer at Goshen College, Goshen, IN 46526, (219) 533-3161.

David A. Haury, 1827-C Orchard Place, Urbana, IL 61801, is on sabbatical from his duties as director of Mennonite Library and Archives at Bethel College until July 1988.

Until recently, curious historians tracing the development of Mennonite thinking on issues like conscientious objection or dress codes had to dig through various conference archives. Now a new microfilm collection compiled by Bert Friesen makes research easier.

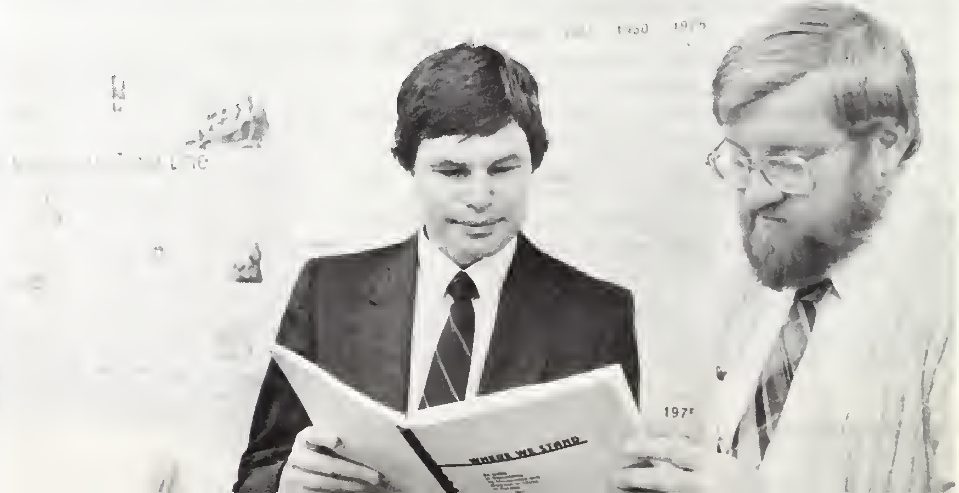
Titled *Where We Stand*, the microfilm set contains virtually all statements made by 43 Mennonite and Brethren in Christ groupings on topics involving peace and social concerns in nearly 200 years of Canadian history.

Of some 2,458 statements included, about 20 percent relate to war and peace. The other 80 percent range from immigration and international relief to automobile insurance, radio, abortion, old-age homes and "kissing—manners and customs."

The microfilming project, covering 1787-1982, was begun a decade ago by Daniel Zehr and Peter Rempel and follows the completion of a similar though less exhaustive survey initiated by Mennonite Central Committee in the United States.

The three-roll set of microfilm is accompanied by a 300-page index listing statements by conference and by subject. The complete set with index is available for $75 (Canadian) from the Mennonite Heritage Centre, 600 Shaftesbury Blvd., Winnipeg, MB R3P OM4. The index can also be purchased alone for $20 per copy.

Microfilm compiler Bert Friesen and Mennonite Brethren archivist Ken Reddig examine the index to Where We Stand. *In the background is the "Anabaptist Mennonite Time Line," edited by Robert Kreider and available from Faith and Life Press, Box 347, Newton, KS 67114, (316) 283-5100, for $40.95 Canadian, $29.95 U.S.*



G Bruce Hildebrand

On being 'real people'

Wynn M. Goering

When I was a senior in college I worked part time as an administrative assistant for a Mennonite institution. One day a well-intentioned colleague introduced me to a visiting lecturer as "sort of an assistant person around here." The speaker seemed amused. "How do you like being an assistant person?" he asked, shaking my hand. "Do you aspire to be a real person someday?"

Ten years and several jobs later my aspirations remain unfulfilled, at least inside the church. I'm not yet a real person—I am, instead, a young adult. I've gone to young adult conferences, engaged in young adult activities and provided the church with young adult perspectives on a variety of issues. I tell myself "it's just a phase," but I'm despairing ever outgrowing it.

I realize, of course, that in an earlier generation I might have had fewer opportunities for church leadership (at my age). Young adults and the ministries that serve them are recent inventions. They grew out of the church's recognition in the early '70s that its traditional structures did not meet the needs or utilize the gifts of many people aged 18 to 35. The resulting young adult programs have made the church aware of the spiritual searching of young people and their qualms about conventional religious language and ritual. They've kept Mennonite students from getting lost on college campuses and Mennonite professionals from disappearing into urban milieus. And they've involved young people in broader church business—allowing people like me to write articles like this.

But ministry designed for non-resident outreach is not necessarily good for congregational life. It's time we recognized that and moved beyond our presumptions about "young adults."

"Young adult" in actual usage is often misleading. People who are married, have children and attend established congregations are generally treated as "regular adults" regardless of their age. People who are single, childless or not established vocationally are tacitly assumed to be "young adults" still settling down. The prejudice is particularly acute against singles. Many professional, homeowning, hardworking Mennonites who have served their churches in positions from minister to maintenance continue to be the target of "young adult" ministries because of their marital status.

Young adult ministries also operate on the premise that those aged 18 to 35 are an underserved fraction of our Mennonite population. This is the same fiction that professes concern for "women and other minorities." Neither women nor young adults are a minority of the general population, and the church's treatment of them as such expresses a truth about its own power structures.

But these are primarily problems of labeling, and the existence of the labels demonstrates, in a positive way, the church's recognition of past injustice. The tougher questions are operational and lie ahead of us. I would propose the following modest objectives toward more fully incorporating young adults into our congregations.

The quest for the church to be committed to communal worship, discernment and action is not an option. It is a command.

First, *be content with who we are.* Underlying much of our institutional desire to involve "young people" is a dismay at the average age of our current membership, particularly in long-established and rural congregations. This dismay is natural but ultimately counterproductive—and unchristian. God does not enjoin congregations to be a particular age. We are called rather to serve in whatever life context we find ourselves. If that's in an aging congregation, fine—let's get on with God's work in that setting.

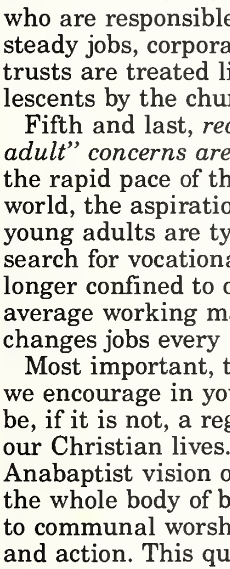
Second, *remember that separate is not equal.* According to a well-worn seminary joke, the Catholic church has no heresies. Whenever they find one, they simply make it into a holy order and restrict it to a monastery. We Mennonites sometimes use the same procedure with young adults. In our zeal to create a sanctified place for them we may inadvertently confine them to it.

Third, *create church structures based on interests.* Our Mennonite Biblical Seminary has such a model in the organization of its K-groups [K for "koinonia"]. In congregations another forum might be integrated Sunday school classes defined by curriculum, with participants from 16 to 96. When the materials deal with specific life stages—child-rearing, retirement or the like—there will doubtless be concentrations of age groups. But age is not always the best indicator of interests. People with no children may have more in common with older couples, for example, than with young parents.

Fourth, *stop confusing youth and young adult ministries.* In many cases young adult ministries have grown out of youth work. This makes some sense at the lower end of the young adult age spectrum, when high school students first go off to college. But the longer we pursue this model the more out of touch with social reality it becomes. As a result men and women who are responsible for families, steady jobs, corporations or public trusts are treated like overgrown adolescents by the church.

Fifth and last, *recognize that "young adult" concerns are not exclusive.* In the rapid pace of the modern western world, the aspirations and struggles of young adults are typical of all of us. A search for vocational fulfillment is no longer confined to one's youth—the average working man or woman now changes jobs every six years.

Most important, the spiritual quest we encourage in young people should be, if it is not, a regular feature of all our Christian lives. It is central to the Anabaptist vision of the church, with the whole body of believers committed to communal worship, discernment and action. This quest is not an option—it is a command. Only then can all of us become real people in God's eyes.



Wynn M. Goering, Box 234, Goessel, KS 67052, is assistant professor of English at Bethel College and a member of Goessel Mennonite Church. He is 32.

The World Congress of Women, held in Moscow June 23-27, brought together 2,800 women from all over the world. From diverse political tendencies yet united in women's struggle for peace, equality and development, they called for the elimination of nuclear weapons by the year 2000. During the congress they worked in eight specially focused commissions and in a myriad of workshops and special topic centers. Sylvia Shirk Charles, Mennonite Board of Missions worker in Brussels, attended the congress.

A dragline was seen in action during the early days of September, deepening the pond on the grounds of Menno-Hof, the new Mennonite and Amish Visitor Center on the outskirts of Shipshewana, Ind. Almost exactly one year after the original barn-raising frolic, Menno-Hof sends out an appeal to join in this year's landscaping frolic. Volunteers with gloves and shovels will be welcomed Oct. 23-24 to help plant trees and shrubs, lay sod, establish gardens and more. In case of rain the frolic will be postponed for one week to Oct. 30-31. A noon meal will be provided. For more information call (219) 293-7394.

NEWS

Eighth conference in series on Believers' Church

Theologians ask, Are all ministers?

Oak Brook, Ill. (Meetinghouse)—Sixty-five heirs to the Believers' Church tradition met here Sept. 2-5 on the campus of Bethany Theological Seminary. "We are giving an account of the hope that is in us," said seminary president Warren Groff.

(John R. Friesen, St. Catherines, Ont., and Dorothea Janzen, Hillsboro, Kan., for General Conference, and Palmer Becker, Vancouver, and Eleanor Epp-Stobbe, Hamilton, Ont., for Conference of Mennonites in Canada, officially represented us.)

Agreeing that the Holy Spirit gives a ministry to each member of the Christian community, participants came from 10 Christian persuasions to this eighth conference in a series that began in 1967. (Our conference first studied it in 1955.)

Church of the Brethren historian Donald F. Durnbaugh listed the affirmations that bring this group together: the lordship of Christ, the authority of the Word, church membership regenerated by the Holy Spirit, the covenant of believers, a need for perpetual restitution of the church, the necessity for separation from the world, proclamation and service to the world, and a non-organizational view of church unity.

The ministry of all believers (also called "universal ministry") was the subject addressed by this gathering. Presenters and respondents wrestled with this in comparison with ordained clergy. "Leadership," said John Howard Yoder, Mennonite Church theologian, Notre Dame, Ind., "comes in many modes. Leaders as such are not named in any of the apostle Paul's lists of gifts. Shepherding is one kind of leadership. Overseeing is another. In the body of Christ, no one is without a gift. This is Paul's normative vision."

But, said Dale Brown (Church of the Brethren), Lombard, Ill., "when you have no official leadership, you have self-appointed leaders without accountability. Ordination refers to function, not an ontological distinction."

"Equal validity of gifts," added Samuel J. Mikolaski (Canadian Baptist Federation), Vancouver, "is not the same as equal value." He called participants to mission: "No church can survive without lay ministry."

"We are tempted," said C. Arnold Snyder (Mennonite Church), Waterloo, Ont., "to 'make a contribution' rather than enter the vision of the ministry of all believers. Our 16th-century faith parents would say that we are in grave danger. When the church ministers from the position of power and privilege, it is in danger."

J. Denny Weaver (General Conference Mennonite Church), Bluffton, Ohio, asked whether people should have the freedom to say no to invitations to serve.

Nadine P. Frantz (Church of the Brethren), Fresno, Calif., cautioned against overuse of "family of God" language, favoring rather "body of Christ" in order to emphasize evangelism more than ethnic uniformity within the church. All structures, she concluded, are to be held gently, holding firmly only to Christ.

Muriel T. Stackley

Ralph Lebold, president of Conrad Grebel College, poses a question at the eighth Believers' Church Conference.

By the end of the conference Burton Nelson of North Park Seminary (Evangelical Covenant) said, "Almost thou persuadist me to become an Anabaptist," but chided the gathering for the absence of "strong accents on the ministry of reconciliation."

Will there be a ninth Believers' Church conference? The findings committee (David Eller, Gayle Gerber Koontz and Richard Willoughby) made much "reasonable consensus" but listed concerns that may determine a next agenda.

Sponsors of this study conference were the Anderson School of Theology, Associated Mennonite Biblical Seminaries, Bethany Theological Seminary, Church of God (Anderson, Ind.), Church of the Brethren Committee on Interchurch Relations, Conference of Mennonites in Canada General Board, Eastern Mennonite Seminary, General Conference Mennonite Church and Mennonite Church General Board. *Muriel T. Stackley*

Three hundred of the top religious leaders of the United States issued a statement at the nation's capitol on Sept. 15, labeling U.S. policy toward Nicaragua as "terrorism" and calling for an end to all contra aid. The statement points to the "mountain of lies and deceit" exposed by the Iran-contra hearings and goes on to say that "the essence of U.S. policy in Nicaragua has yet to be clearly seen for what it is—terrorism. Since 1982 the U.S.-backed contra forces have wounded, kidnapped or killed more than 10,000 civilians in Nicaragua."

World Food Day, observed each year on Oct. 16, is a time to renew our commitment to understanding how hunger continues and to discovering what we can do to alleviate it, says Erma Weaver of Mennonite Central Committee's development education office. More than 512 million people do not have enough to eat, according to 1985 estimates of the United Nations World Food Council. UNICEF reports that 40,000 children die each day from hunger-related causes. Yet in some areas grain stockpiles mount to unprecedented levels and North American farmers are asked to limit their production.

Two major Protestant denominations recently repudiated the notion that Christianity is the "new covenant" and "new Israel," replacing Judaism as the channel of God. The 3.1 million-member Presbyterian Church (U.S.A.) and the 1.7 million-member United Church of Christ say that God's ancient pact with Judaism, the covenant relationship, remains fully operative.

Administrative budget focus of COM midyear meeting

Newton, Kan. (GCMC)—Commission on Overseas Mission members met here Sept. 10-12 for their midyear meeting and spent part of their time in closed sessions discussing ways to cut COM's administrative budget.

They made two decisions in this regard. The first states that COM's administrative staff be reduced by one-half to one position effective February 1989. The second states that overseas travel for staff and commission members be kept to $10,000 for the 1988 budget. COM staff had tentatively budgeted $17,000 for overseas travel in 1988.

"In light of the fact that COM's income is down over previous years and that we don't want to decrease our number of missionaries anymore, we felt it would be wise to move in this direction. We're committed to not going into debt with our program," said Jeanne Zook, COM chairperson.

Zook noted, however, that if this year's budget came out better than was expected, both decisions might be subject to change. By Sept. 30 the General Conference Mennonite Church had received 45.9 percent of its yearly budget.

During open sessions COM members acted to reappoint Jeannie Zehr, secretary for mission communications, and John Sommer, secretary for Asia, to three-year terms. They also spent a full day preparing for the General Board review of COM, which is to take place Nov. 19-21.

Some time was spent dialoguing with Roelf Kuitse, director of the Mission Training Center at Associated Mennonite Biblical Seminaries, Elkhart, Ind., about his paper on how the doctrines of Christ should affect the goals of mission.

In summarizing his paper, which was commissioned specifically for the midyear meeting, Kuitse told COM staff and members that "it [the gospel] is not a set of laws, it is not a set of doctrines, but it is a person, it is [the] person of Jesus Christ."

Therefore, he said, "We cannot speak about the basis of mission without Christ; we cannot speak about the content of mission, what we are preaching, what we are conveying to people, without Christ, and about the way we do mission, we cannot speak about that without Christ."

Two new members were welcomed to COM: Burton Yost, professor of religion at Bluffton (Ohio) College, replaced Alice Ruth Ramseyer, while Tom Lehman, professor of chemistry at Bethel College, North Newton, Kan., stepped in for James Juhnke, who is in China for one year. *Carla Reimer*

Spiritual Life Celebration plans complete

Newton, Kan. (GCMC)—The Spiritual Life Celebration, Nov. 19-21 on the campus of the Associated Mennonite Biblical Seminaries in Elkhart, Ind., is not going to be "a bunch of people sitting around and talking about spirituality," said Clare Ann Ruth-Heffelbower, Elkhart, member of the committee that is planning the worship. "People are going to experience God's love," she said. Other members of the worship planning committee are Gayle Wiebe, Winnipeg; Janeen Bertsche Johnson, Meadows, Ill., and Dean Preheim-Bartel, Elkhart.

Participants in this three-day event, which is being sponsored by the spiritual emphasis committee of our conference, will have the opportunity to take part in a variety of worship experiences and interest groups. Special speakers for the celebration will be Jacob F. Pauls, pastor at Bethel Mennonite Church, Winnipeg; Marilyn Miller, pastor at Boulder (Colo.) Mennonite Church, and well-known speaker Hubert Brown of Inglewood, Calif.

Attendance for the Spiritual Life Celebration will be limited to 150 people. The deadline for registration is Oct. 31. Registration forms are available from the Spiritual Emphasis Committee, c/o Duane Ruth-Heffelbower, 1610 Stevens Ave., Elkhart, IN 46516.

Mennonite Mutual Aid is seeking a **wellness educator** to assist the wellness director in developing and promoting the wellness program, particularly focusing on leadership training.

Person should have college degree in education or health and must possess interest and enthusiasm for wellness as a lifestyle. Position requires frequent travel.

If interested, please contact or send resume to Personnel, Mennonite Mutual Aid, Box 483, Goshen, IN 46526, (219) 533-9511.

Mennonite Mutual Aid, is seeking a corporate attorney. Applicants must have a law degree and be able to obtain admission to the Indiana State Bar. Person must be willing to relocate to the Goshen area.

Responsibilities include corporate compliance, state licensure, product compliance, contract development and review. Previous experience in these areas desired.

If interested, please contact or send resume to Personnel, Mennonite Mutual Aid, Box 483, Goshen, IN 46526, (219) 533-9511.

A concert for peace, a benefit concert with the Clarion Quartet, a stringed quartet comprised of players from the Chicago Symphony Orchestra who are members of Musicians Against Nuclear Arms, will be held Oct. 24 at Hammerschmidt Chapel at Elmhurst (Ill.) College. Sponsored by the Lombard Mennonite Peace Center and Friends for Peace, the concert will include a speech by Dale W. Brown on "The Polyphony of Peacemaking."

A Member of Parliament praised the Mennonite Central Committee Canada Native Gardening program on Aug. 13. Dave Nickerson, MP for Western Arctic, visited MCCC gardeners Brent Petkau and Suzanne Dueck in Fort Good Hope, North West Territories, earlier in the summer. He told the House of Commons that while "soil and climatic conditions are suitable for growing vegetables" in the North, the "lacking ingredient" is "knowledge and experience on the part of the inhabitants of how to cultivate gardens." Twenty-six MCCC gardeners served in 16 communities this summer.

"New Perspectives on Homosexuality" and "What Is the Church's Role? Specific Ways of Church Ministering" are the topics of a seminar Oct. 24 at the West Swamp Mennonite Church building in Quakertown, Pa. The featured speaker will be Elizabeth Moberly, director of psychological education and therapy at the Institute of Christian Healing in Narberth, Pa. Cost of the seminar is $15. Deadline for reservations is Oct. 16. Contact Day One Ministries, 1213 Chew St., Allentown, PA 18102.

Missionaries complete overseas assignments

Newton, Kan. (GCMC)—Several missionaries working with the Commission on Overseas Mission recently returned to Canada and the United States from their overseas assignments. They are as follows:

Peter and *Gladys Buller*, missionaries in Zaire since 1951, will complete their years of service with COM and Africa Inter-Mennonite Mission following a one-year North America Assignment.

In late 1961 the Bullers opened the first Christian secondary school in Nyanga, followed in 1963 with the first girls' junior high school in Mukedi. Their work was cut short by the violent Mulele Rebellion of January 1964. The Bullers narrowly escaped death when they were evacuated by a Missionary Aviation Fellowship plane, while Catholic missionaries a few miles away were slaughtered.

The Bullers returned to Zaire in 1966 to begin pastoral and theological education of leaders for the young Mennonite Church in Zaire.

During the 19-year period since 1968, the Bullers have worked and taught at this pastoral institute. They have seen almost 400 students and their wives complete training to enter church ministry. Gladys served as principal of the women's section of the institute, where she also taught Bible and Christian education. Peter served for two terms as president of the institute and over the years was the professor of New Testament. While teaching at the institute the Bullers also served as a missionary presence to the numerous young Mennonite congregations developing in Kinshasa.

The Bullers are currently making their home in Goshen, Ind.

Mary Epp, missionary to Zaire since 1958, returned to Saskatoon in mid-September for a one-year North America Assignment, followed by retirement.

Epp was accepted as a missionary candidate by the General Conference Mennonite Church while attending Bethel College, North Newton, Kan., in 1955. She was assigned to teach among the Hopi Indians in Arizona. However, since her work permit for the United States was delayed, she was given permission to attend the Mennonite Biblical Seminary in Chicago instead. While there, the Congo Inland Mission, now known as Africa Inter-Mennonite Mission, asked her to serve in Zaire. Epp recognized that God was opening the door to Africa rather than Arizona and gladly accepted the call.

Through the years Epp taught a variety of courses at two secondary schools in Nyanga as well as directing the primary schools in Kamayala. She also taught French to MCC workers in Leopoldville and was the instructor for several missionary children.

More recently she was involved in teaching Bible, Christian education and sewing, as well as serving as librarian at the Mennonite Bible Institute in Kalonda.

Gerald and *Mary Hope Wood Stucky* retired as GCMC missionaries at the end of August. The Stuckys began their work in Cachipay, Colombia, in the 1940s with the founding of Colegio Americano, a boarding school for children of parents with Hansen's disease. They also worked toward establishing Mennonite churches in Cachipay, La Mesa and Anolaima.

From 1966 to 1972, the Stuckys took a leave of absence during which Gerald served as associate pastor at First Mennonite Church, Berne, Ind. From 1973 until August of this year the Stuckys lived in Bogotá, the capital city of Colombia, where they established a new congregation. This new church reached out to many of the former students of the Cachipay school, who were now living in Bogotá. The congregation is known as the Teusaquillo Mennonite Church.

Recently Gerald served as a consultant for the Colombian Mennonite Church, host for visitors in Bogotá for the MENNO (Mennonites Encountering New Neighbors Overseas) program and coordinator of the Mennonite Central Committee trainee program.

Mary Hope was an active member on the board of the Hogar Christiana La Paz, a home for the aged operated by the Mennonite churches in Colombia. She also worked as a women's counselor and hostess for international visitors.

The Stuckys are currently in North America, where they are speaking in various churches on behalf of the Commission on Overseas Mission.

Bullers

Epp

Stuckys

Mennonite Central Committee has decided to provide enough rice seed for one acre of land to each of 400 farmers in southern Bangladesh whose rice crops were destroyed in early August flooding. The floods, triggered by heavier than usual monsoon rains, destroyed seed beds and newly transplanted rice in a large area of Noakhali District. MCC would help more farmers, but seed is not available, said Mark Nord, MCC country representative.

Participants in this summer's International Peace Walk from Leningrad to Moscow received a one-page message from Mikhail Gorbachev, Soviet Communist Party leader. In his letter, Gorbachev called the walk "a specific contribution to strengthening mutual confidence, understanding and friendship." He added, "The time has come to get rid of nuclear thinking, beat the swords into ploughshares and channel the funds thus released to social needs and creative purposes." Among the 226 American walkers were three Mennonites: Russell Yoder of Kalona, Iowa; Mary Prinz of Waukesha, Wis.; and Bruce Bishop of Atlanta.

"Freedom in Worship" was the theme of an annual retreat for deaf people, their families and friends, held at Laurelville Mennonite Church Center near Mt. Pleasant, Pa., July 3-5. Sponsored by the Mennonite Board of Missions Deaf Ministries, the retreat drew over 65 people, most of them deaf, to focus on how deaf people can develop forms of worship that express and affirm their identities as deaf people.

MWC faith and life committee holds first meeting

Winnipeg (MWC)—"This is a historic occasion," Paul Kraybill told the members of the newly formed Mennonite World Conference faith and life committee meeting here Aug. 21-24 at Mennonite Brethren Bible College.

It was the first meeting of the new group, called into being by the executive committee at its July meeting in Asunción, Paraguay, and the first meeting of a major planning committee for the MWC 12th Assembly to be held in Winnipeg in 1990.

The 12-member international committee has as its task to develop and coordinate a process by which the constituent members of MWC can "do some serious study about what we believe, as a basis for unity." This articulation of purpose came out of the MWC executive committee's evaluation of the XI Assembly at Strasbourg, France.

As Jake Pauls of Winnipeg, first vice president and vice president for North America, put it, "After Strasbourg the question of whether we have a common christology was raised. Is MWC too much of a festival? Can we do theology together? Unless we discuss our beliefs, our relationships will only be superficial."

Considerable time was spent becoming oriented to MWC and defining the task of the faith and life committee. On the one hand, the task seemed to be to find and articulate the theological unity that binds the 774,000-member constituency together, but the committee quickly acknowledged the impossibility of writing a confession of faith for the worldwide fellowship in such a short time.

On the other hand, the task seemed to be to provide a preparatory study that would lead to the 1990 conference, yet the committee was wary of "upstaging the program committee" by sticking too closely to a study of the conference theme. In the end the decision was to use the theme as catalyst to lead into discussion of confessional issues.

The theme, "Witnessing to Christ in Today's World," was enthusiastically received by the committee. "Theology, ethics and culture are brought together in this theme," said Howard J. Loewen, professor of theology at Mennonite Brethren Biblical Seminary in Fresno, Calif. "Our task is to demythologize and radicalize it."

"It's not the cozy theme that North Americans may think it is," agreed MWC president Ross T. Bender of Lakewood, Colo.

In several intense work sessions, members of the committee worked at uncovering the levels of meaning in the themes of Christ, witnessing and world. The goal was to develop an outline for a study document to be written by Helmut Harder, professor of theology on leave from Canadian Mennonite Bible College in Winnipeg.

The study guide, which is only the first step in a larger process of theological dialogue and discussion, will be written for people in Mennonite and Brethren in Christ congregations around the world whether or not they attend the conference. It will include a mechanism that facilitates feedback and response.

As Lydia Harder, graduate student in theology from Toronto, put it, "We should not send out a document that gives the answers; we need to be open to discovery."

The study material will be inexpensive and simple enough to translate into many languages and adapt to many contexts. The planners hope that local leadership will be co-creators in the process by shaping and adding context to it.

In subsequent meetings the faith and life committee will arrange for study groups among congregations throughout the world, gather responses from the various regions and find a way to integrate and share the results, plan a faith and life consultation just before the Winnipeg assembly, plan a study process that continues through the assembly and prepare a statement for adoption by the Winnipeg assembly.

Part of the task for the faith and life committee at its first meeting was to become a theological community itself so that it could carry out its mission. This was facilitated by spending a significant amount of time in worship each day.

As it focused on the task of preparing a study guide on the MWC theme, "Witnessing to Christ in Today's World," the faith and life committee found that it had discovered something about Mennonite and Brethren in Christ identity. Charles Christano, a pastor from Indonesia, commented, "As we commit ourselves to the lordship of Christ, we find ourselves. As we want to be obedient we find our identity—we are no longer BICs and MBs and GCs."

Claude Baecher, pastor of a French congregation, summed it up this way: "We made a link between christology and commitment and found that our identity is in commitment to [common] priorities."

Serving on the committee are Claude Baecher of France; Daryl Climenhaga, Howard John Loewen, Dorothy Jean Weaver and Elizabeth Yoder of the United States; Charles Christano of Indonesia; Ben Eidse, Lydia Harder and Harold Jantz of Canada; Elke Huebert of West Germany; Elias Mc. Moyo of Zimbabwe and England; and Hugo Zorrilla of Colombia and Spain.
Elizabeth G. Yoder

"We should force children to reach for ideas as we entertain them," asserts Gordon Berry, a professor in the Graduate School of Education at the University of California at Los Angeles who is an expert on children's television. "I believe that children should know the consequences of violence. But children's television seldom gets to that point," Berry said.

Two builders conferences are being planned by Mennonite Economic Development Associates for early 1988. Builders Conference 1 will be held Jan. 27-29 in Sarasota, Fla. The theme will be "The Christian Builder Faces Key Issues," and Myron Augsburger, Mennonite pastor, writer and teacher, will speak. Builders Conference 2 will be held March 11-13 in Phoenix, Ariz. The theme will be "Builders and the City of God," and Calvin Redekop, professor of sociology and business at Conrad Grebel College, Waterloo, Ont., will speak. For more information contact Box M, Akron, PA 17501, (717) 738-3715.

Mennonite Men has launched a fall membership drive. In October a letter to men of the General Conference (in the United States) encourages them to join Mennonite Men. The men's organization hopes to promote a sense of identity and to provide a link with one another via a newsletter. A membership fee of $20 helps cover coordinating expenses and frees additional monies for outreach. Write Randall Kaufman, Box 347, Newton, KS 67114.

CMC appoints Franz as editor

The Congregational Resources Board of the Conference of Mennonites in Canada has announced the appointment of Margaret Franz to the position of conference editor. She began Oct. 1. Franz brings to this assignment more than 25 years of work experience with the conference as a teacher of music and fine arts, and as librarian at Canadian Mennonite Bible College in Winnipeg. During the last several years she has also carried major responsibility for the publishing and editing work of CMBC Publications, which this year released four volumes.

Franz is a graduate of Rosthern (Sask.) Junior College and of Bethel College in North Newton, Kan. In addition to these she has done theological studies at both CMBC and Mennonite Biblical Seminary in Elkhart, Ind. She has completed the pre-master's year in English at the University of Winnipeg and holds an ARCT degree in piano from the University of Toronto.

The CMC conference editor is responsible for the monthly *CMC Insert* in the *Mennonite Reporter*, the *Annual Conference Report*, the *CMC Yearbook*, the Sunday School Project Calendar and the CMC News Service. Franz will continue her involvement with CMBC Publications.

About her new position she says, "I believe in the work of the Conference of Mennonites in Canada and feel that it needs positive, though candid and open reporting and promoting. I look forward to playing a growing part in facilitating linkages among the CMC, boards, committees and the congregations."

Franz is a native of Saskatchewan and a member of Charleswood Mennonite Church in Winnipeg.

First Mennonite Church, 11125-76 Ave., Edmonton, AB T6G 0J9, is searching for a **pastor** beginning August or later. Experience and seminary training are preferred. Please send your inquiry to the search committee.

Spiritual Life Celebration

Worship
Prayer
Interest Groups

November 19-21, 1987
on the campus of
Associated Mennonite Biblical Seminaries
Elkhart, Indiana

For more information or registration materials contact:

Spiritual Emphasis Committee
General Conference Mennonite Church
722 Main Street, Box 347
Newton, KS 67114-0347

A time to celebrate what we have in common as we stretch one another in our search for spiritual renewal

CHM executive secretary resigns effective September 1988

Newton, Kan. (GCMC)—Stanley Bohn recently resigned from his position as executive secretary for the Commission on Home Ministries of the General Conference Mennonite Church. The resignation will take effect at the end of his current term on Sept. 1, 1988.

"I have enjoyed my work here, but it is time for me to move on," said Bohn, who is 57.

Probably the biggest change Bohn has seen since becoming CHM's executive secretary in 1979 is the growing emphasis on mission work with non-English-speaking people in North America. "We've become more and more involved in planting Hispanic and Chinese churches," said Bohn, noting that this in turn has spurred the development of the General Conference's Many Peoples program.

Bohn has also had the opportunity to learn about the Native American culture through his work with the Mennonite Indian Leaders Council. "I have learned to appreciate their culture and background, especially their way of relating to people," he said.

While he has no immediate plans for the future, Bohn says he will be looking for a pastorate with a Mennonite congregation. He was the conference minister for the Central District Conference prior to his service with the General Conference. *Carla Reimer*

Veterans and citizens from across the United States began a 68-day fast on Sept. 1 in solidarity with a plan for peace signed by five Central American presidents on Aug. 7. The fast will end on the day the cease-fire agreement begins, Nov. 7. This nationwide effort to support the Central American peace plan is called Veterans/Citizens Fast for Lives, the lives of the poor in Central America who have been suffering the ravages of war for decades.

The newest academic program at Bluffton (Ohio) College, the peace and conflict studies program, began this year. According to Jeff Gundy, associate professor of English and coordinator of the program, the main thrust is to promote an attitude of peacemaking and conflict resolution skills in students in a variety of fields. He says the program may be combined with majors such as business, psychology, social work or education. Courses in the program come from 11 disciplines, including criminal justice, psychology, religion and communication.

Mennonite Central Committee has helped the Purulia Leprosy Hospital in India plant more than 5,000 trees on its land. The 1,576 mango, lemon and orange trees and 3,530 teak, mahogany and other forest trees were planted by former patients. MCC also helped this West Bengal hospital dig a new well and renovate two other wells and install two water pumps and two water storage tanks.

Bethel and CMBC give students taste of church life

Newton, Kan. (GCMC)—Back in the 1940s and '50s, when there was a greater shortage of pastors than there is today, small General Conference Mennonite churches in Kansas relied on Bethel College students to help them out.

This arrangement proved helpful not only for the congregations but also for the students because "it gave them the opportunity to be involved with a church firsthand," said John Esau, director of Ministerial Leadership Services for the General Conference Mennonite Church.

But times have changed since then, said Esau, and small Kansas churches no longer need Bethel College students as they once did; most have full-time pastors now. As a result, college students have lost the chance to see what church work might be like.

In an attempt to fill that gap, Bethel College (North Newton, Kan.), the Western District Conference and the General Conference Mennonite Church have initiated a program that allows college students to once more gain experience in a church setting.

The model, called the Ministry Inquiry Program, places college students who are interested in exploring a career in the ministry with a congregation for a three-month period. The pastor of the congregation serves as the primary supervisor and instructor during this time.

"This gives students the opportunity to take part in congregational life from a leadership perspective and maybe in the process God will call them into the ministry," said James Dunn, director of church relations for Bethel College.

Three Bethel College students were placed in General Conference churches for the summer. The participating churches were Faith Mennonite Church in Newton and Salem (S.D.) Mennonite Church.

Although the program has begun with Bethel College students, Esau has shared the idea with other General Conference colleges in hopes that they will take the initiative to start their own Ministry Inquiry Program.

The founding of Canadian Mennonite Bible College, Winnipeg, in 1947 was in response to a growing conviction within the Conference of Mennonites in Canada that it needed a school to serve its interests "in the fields of Christian education, the Christian ministry, missions, evangelism and sacred music." That suggests the "seminary" aspect of the college's character.

Within the three-year undergraduate program in theology, students have a number of opportunities for practical experience in ministry. In 1971 a pastoral seminar course was introduced with the cooperation of Winnipeg-area Mennonite pastors. This provides opportunity for part-time internship experience while the student pursues academic studies.

A course in Christian counseling and a practical theology seminar, added later, include supervised practical experience in a variety of service/ministry settings.

Summer internships in a congregational setting provide the most intensive practical learning opportunities. First Mennonite Church in Edmonton has developed the most helpful program of supervision, but a number of other congregations have supervised interns as well.

Executive secretary position for the **Commission on Home Ministries** of the General Conference Mennonite Church will be open **Sept. 1, 1988.** Experience in administration and church ministry and familiarity with General Conference important.

Applicants should submit resume to Vern Preheim, Box 347, Newton, KS 67114, by **Nov. 20.**

Conrad Grebel College has begun a graduate program in theological studies. Designed for individuals from a variety of academic, vocational and professional backgrounds, it offers graduate level studies in the faith, life and work of the Christian church. Students who complete requirements will be awarded the degree of Master of Theological Studies by Conrad Grebel College.

Alongside courses in Bible, church history, formal theology and ethics, the program includes courses in the philosophy of religion, Christianity and the arts, the church in the Third World, and the sociology of Christianity. Faculty members and library holdings at the colleges and universities associated with Conrad Grebel College contribute to the scope and texture of this graduate program.

The course of study normally requires two years beyond an undergraduate degree. Students may elect either a generalist (non-thesis) or a specialist (thesis) Master of Theological Studies program. Advanced standing will be granted on an individual basis. Students may apply as full-time or part-time students.

For information write to Rod Sawatzky, Dean, Conrad Grebel College, Waterloo, ON N2L 3G6, or call (519) 885-0220.

The Mennonite Heritage Centre in Winnipeg will feature a new paintings exhibit Oct. 15-Dec. 31 entitled "Africa to Canada from the Life and Mind of Ray Dirks." Dirks is an artist from Winnipeg who did a visual for the Congregational Resources Board report at the Conference of Mennonites in Canada sessions at Clearbrook, B.C., in July.

The rains finally came to the festering soils of India, according to the Sept. 15 issue of *India Today*. But the rain was too late. A "merciless drought" had already sapped the vitality and livelihood of millions of peasants. Twenty-one states succumbed to "its withering spell." "The drought gives no reason for panic," though, says Food and Civil Supplies Minister H. K. L. Bhagat. India has buffer stocks of food grain that on July 1 totaled 23.39 million tonnes, 64 percent of it wheat and the bulk of the rest rice.

Houston Mennonite Church will celebrate its 20th anniversary Nov. 27-29. Scheduled activities include recreation and fellowship on Friday evening, a Saturday banquet and time of remembering through pictures and stories, and a special Sunday morning worship celebration. All former members and friends are invited. Contact Leo Hartshorn, 1231 Wirt Road, Houston, TX 77055, (713) 464-4865.

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calendar

Canada

Nov. 20-21—Provincial Bible Conference, Swift Current (Sask.) Bible Institute

Central

Oct. 23-24—Friendship Evangelism Seminar, Forks Mennonite Church, Middlebury, Ind.

Eastern

Nov. 13-14—Friendship Evangelism Seminar, Ephrata (Pa.) Mennonite Church

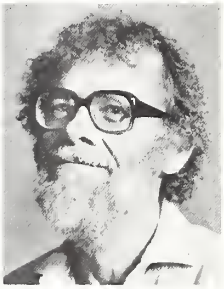
deaths

Wilma Lichti Jantzen, 82, died Aug. 9 in Glendale, Ariz. She and her husband, Albert, were General Conference missionaries in China from 1938-42, at which time they were arrested and held in a Japanese concentration camp in the Philippines until 1945. In 1950 they moved to Arizona and worked with the Hopi Indians until 1970. She is survived by her husband, two children, Grace and Lyman, and their families.

workers

Esther and *Myron Augsburger*, Washington (D.C.) Community Fellowship, began a three-month teaching assignment Oct. 3 at Union Biblical Seminary, Pune, India. They are jointly sponsored by Mennonite Board of Missions, Elkhart, Ind., and the Commission on Overseas Mission of the General Conference Mennonite Church.

Berkey



Compton-Schmidt

Dyck

Hooper

Denise Berkey, Calvary Church, Aurora, Ore., has begun a two-year Mennonite Central Committee term in Ephrata, Pa., where she is working as hostess and cook with the SELFHELP Crafts Nav Jiwan Tea Room. She has a bachelor's degree in education from Western Oregon State College in Monmouth. Her parents are Alice and Richard Berkey of Molalla.

Margarete Braun, an MCC worker in Paraguay, retired there this past summer after 40 years of service. She is a Mennonite from Russia who fled to Germany and later migrated to Paraguay. Her job in the MCC Gronau (West Germany) office revolved around post-World War II refugee assistance and rebuilding programs. In 1957 she helped MCC trace people still missing from World War II.

Torrie Martin Brubaker, Akron (Pa.) Church, has begun a two-year MCC term in Akron as an advertising coordinator with SELPHELP Crafts. Her parents are Donna and Larry Martin of Minot, N.D.

Jim Compton-Schmidt, First Church, Reedley, Calif., began Sept. 1 as a chemical dependency counselor at Kings View Center in Reedley.

John Dyck, Winnipeg, was appointed director of the Mennonite World Conference Canadian office in September. He is responsible for coordinating MWC activities in Winnipeg in liaison with the local hosting and organizing committees in preparation for the 12th Assembly in 1990.

Todd Friesen and *Dennette Alwine*, Southside Fellowship, Elkhart, Ind., and Carlisle (Pa.) Brethren in Christ Church, respectively, have begun two-year MBM terms in China with China Educational Exchange. They are at West China Medical University, Chengdu, in Sichuan Province, teaching English. Both are graduates of Goshen (Ind.) College.

Marnette and *Todd Hofer*, Salem-Zion Church and Hutterthal Church, both of Freeman, S.D., respectively, will begin two-year Mennonite Voluntary Service terms Oct. 15 in Fresno, Calif. She is an arts and crafts director for Boys and Girls Clubs of Fresno. He is a mediator/case manager for the Victim Offender Reconciliation Program. Both have bachelor's degrees, Todd in social work/social sciences from Tabor College, Hillsboro, Kan., and Marnette in music education from Bethel College, North Newton, Kan. Her parents are Arlan and Ellen Ortman of Marion, S.D. His are Merlin and Sylvia Hofer of Dolton, S.D.

Selected stories from *I Heard Good News Today* and *Peace Be With You* have been printed in a Chinese book called *Gospel of Peace*. The stories were translated into Chinese by General Conference Mennonite missionary Phil Friesen under the direction of the Fellowship of Mennonite Churches in Taiwan. The targeted audience is the Chinese-speaking Mennonite congregations in Taiwan and North America. Copies may be ordered from the Commission on Overseas Mission, Box 347, Newton, KS 67114. Cost is $5 ($6 Canadian).

In an unusual and possibly unprecedented run-in with conscience, the U.S. Federal Bureau of Investigation has fired a 22-year agency veteran for refusing to conduct an investigation he believed was morally wrong. The agent, Jack Ryan, 49, of the FBI's Peoria, Ill., office, told superiors his faith-based conviction that U.S. policy in Central America is "violent, illegal and immoral" would not allow him to investigate those working to change that policy. Ryan, a Catholic, was 10 months from retirement when he received notice Sept. 11 of his immediate dismissal.

The Argentina Mennonite Church has asked Mennonite Central Committee to assist congregations in the western part of the state of Buenos Aires, where severe flooding is occurring. MCC has agreed to help the church in Argentina fund relief efforts. In May MCC sent $1,000. Rich Sider, MCC Latin America secretary, said that as many as 4 million hectares of land have been under water for months.

RECORD

Hofers

Janzen

Lohrentz

Yoder

Zeidler

Petkau

Wiens

Kathy Hooper, Bear Valley Baptist Church, Denver, began a two-year MVS term Aug. 24 as an ESL teacher and community service worker at Mennonite Community Church in Fresno, Calif. She has a bachelor's degree in biology from Rockmount College, Lakewood, Colo. Her parents are John and Margaret Hooper of Lakewood.

Peter Janzen, First United Mennonite Church, Vancouver, began a two-year MVS term June 1 as a religious education worker for Skyline Ministries in Oklahoma City. He has a bachelor's degree in history from the University of British Columbia, Vancouver. His parents are Henry and Kaethe Janzen of Vancouver.

Susan Lohrentz, Jubilee Fellowship, North Newton, Kan., began a two-year MVS term Aug. 1 as a volunteer coordinator for the Victim Offender Reconciliation Program in Seattle. She has a bachelor's degree in social work from Bethel College, North Newton. Her parents are Luella and Vernon Lohrentz of North Newton.

Doreen Martens, Winnipeg, has completed a two-year MCC Canada term as director of information services. She is working at the Winnipeg Free Press. *John Longhurst* is returning to the position after a two-year Mennonite Voluntary Service term as editor of the *Dallas Peace Times*.

Susan Morton, Hopewell Baptist Church, Mt. Alto, W.Va., began a two-year MVS term Aug. 1 as a teacher at Hopi Mission School in Kykotsmovi, Ariz. She has a bachelor's degree in early childhood education from Alderson-Broaddus College, Philippi, W.Va. Her parents are Clarence and Eula Morton of Mt. Alto.

Dana Neff, Manhattan (Kan.) Fellowship, has begun a three-year MCC term as regional assistant with MCC Central States in Newton, Kan. He received a bachelor's degree in Bible and history from Bethel College in North Newton, Kan. His wife is Kathleen. His mother is Arline Neff of Des Moines, Iowa.

Cynthia Neufeld was a summer intern on the pastoral staff at First Church, Bluffton, Ohio. She is a student at AMBS. She will finish her seminary education in church music in the Chicago area this next year.

Leanne Petkau, Grace Church, Brandon, Man., began a one-year MVS term July 27 as a child-care worker for Friendship Day Care Center in Hutchinson, Kan. Her parents are Alvin and Doreen Petkau of Brandon.

Sherry Wiens, Ebenfield Church, Herschel, Sask., began a one-year MVS term as a child-care worker for Friendship Day Care Center in Hutchinson, Kan. Her parents are Frank and Marlene Wiens of Herschel.

Barb Yoder, North Goshen Church, Goshen, Ind., began a one-year MVS term as a social work aide for Inter-Faith Task Force in Denver. Her parents are Erma and William Yoder of Bristol, Ind.

Jana Lu Zeidler, St. Paul's Catholic Center, Madison, Wis., began a two-year MVS term Aug. 3 as a client advocate for Ecumenical Metropolitan Ministry in Seattle. She has a master's degree in consumer science from the University of Wisconsin. Her parents are Betty Lou and John Zeidler of Marshfield, Wis.

A gift to share

And the multitudes asked, "What then shall we do? And he answered them, "He who has two coats, let him share with him who has none; and he who has food, et him do likewise" (Luke 3: 10,11).

Throughout MCC's history sharing has been part of the Mennonite story. Here MCC quilts are distributed to flood victims in Japan in the late 1950s.

This season we invite you to share with others by choosing an MCC project for holiday giving.

1. Each year women in Bangladesh sew about 6,000 blankets that MCC buys for orphanages and schools. $3.50 buys one blanket made in this job creation project.
2. In remote Bolivian villages, medical services are almost nonexistent, so local people are trained to provide basic health care. $5 will buy a healthy baby kit for a midwife to give an expectant mother. Many kits are needed.
3. MCC and the Baptist World Alliance have permission to ship 5,000 sets of a Russian-language Bible commentary to the Soviet Union. A single volume costs $3. $51 places one 17-volume set in a church.
4. MCC U.S. workers in Kentucky and Florida repair dilapidated houses and build low-cost homes for the poor. This year, the International Year of Shelter for the Homeless, give $150 and support a full-time volunteer for a week; $25 buys a large box of nails.
5. In Mongo, Chad, an MCCer trains local craftspeople to make ox carts with wooden wheels instead of expensive steel and rubber tires. $100 trains one carpenter.
6. SALT is a special MCC Canada Serving and Learning program for young people. $30 buys study materials needed for one SALTer for the discipleship study that is part of the program.
7. In West Bank, where scarce water limits food production, MCC provides concrete to farmers constructing rainwater cisterns. $40 buys supplies for one cistern.
8. MCC wants to buy books about Africa for schools where MCCers teach. $10 buys one book. $200 will stock the Africa literature section of a school library.
9. In Haiti a pig can be sold for cash to pay for school fees or an emergency illness. $30 buys one pig for a poor farmer. $7 buys a bag of feed.
10. Seven Mennonites in a farming cooperative in Nicaragua want to buy a tractor. The tractor will also be used by other area farmers. Give any amount toward the $4,084 purchase cost.

Mennonite Central Committee

Mennonite Central Committee and MCC U.S.
21 South 12th Street
Box M
Akron, PA 17501

MCC Canada
134 Plaza Drive
Winnipeg, MB R3T 5K9

LETTERS

Cutting the roots of violence

I struggle over why we fight wars, build nuclear weapons and kill each other. Humans have always been warring. Central America and South Africa are only the latest cases. Some have good cause to struggle for change, and violence seems their last resort. But often more suffering results.

The Peace Ministry here in Markham, Ill., studies and promotes non-violent action as a way of abolishing war and achieving justice. Peace Ministry director George Thomas of India has studied and worked in the field of non-violent action for the past 15 years. He challenges us to think creatively about this new way of waging conflict.

The Peace Ministry offers courses, seminars and sponsors workshops in local churches. *Paul Weaver, 1307 W. 174th St., Hazel Crest, IL 60429*

Aug. 12

Editor's note: For information about Markham Peace Ministry, contact Community Mennonite Church, 16200 S. Kedzie Ave., Markham, IL 60426, (312) 333-1358.

A tribute

Lena Boehr Moser (1892-1987) was a praying woman, "talking to God," as she put it. She prayed for her husband, her son and his wife, each of her four grandchildren, her church, pastors, workers, Sunday school teachers and for others she felt needed help. She was a loyal member and leader of the church's women's prayer group, the town churches' prayer group, the Ohio state women's prayer society and the national women's prayer society. She also attended an international women's prayer meeting held in Michigan. Lena liked to talk to God. *E. R. Moser, 410 W. Elm, Bluffton, OH 45817*

Aug. 18

An endurable base

Letters by Lynn Bueckert and Harold J. Schultz (Aug. 11 issue) made me reflect on my four years of teaching and experiences in a Mennonite college and in state institutions.

Take a small campus in middle America, bring people from all over the world; the result is nearly as many cultures and traditions as there are students. The operation of such an environment is delicate. Restrictions and problems need to be handled with thoughtfulness. While it may seem easy to publish rules for everyone to follow, it is seldom effective. There has to be order but freedom. That is why life in college is different from that on Main Street or a walk through a wheat field. Generally Bethel College does well for itself during enrollment decline and financial adjustments.

Sometimes students are still taught that "self-expression" supercedes reason. This approach leads to an empty education without an endurable base. Some colleagues are baffled by the resulting pessimism. Many students are searching for something to believe in, whether it be themselves or God. Maybe their need is a stronger source of strength, support and reason as they are faced with the problems of AIDS, the economy, the job market and nuclear threat.

Teaching and administrating is a tall order. Bethel stands with other colleges that maintain quality amid these tough circumstances. The most persistent colleges are making an effort to channel education, offer alternatives to injustices and prejudice and teach students a sense of belonging to and participation in the world.

Anyone complaining about "the morals" on American campuses should take a closer look. Newspapers daily report depressing headlines. Do we expect our colleges to be isolated? Protective, maybe? Colleges must enforce certain policies, but they are not disjointed from the culture. *Clayton Funk, Columbia University, 314 E. 19th, New York, NY 10003*

Aug. 24

Opposes Bork

Of 744 federal judges, President Reagan appointed 31 in his first term. In his second term, he is well on the way to appointing over 400 of the judges in active service. For almost 200 years, Americans have depended on our courts to preserve liberty and protect justice. We may not be able to count on that much longer. The Reagan administration and the New Right have been concentrating on the appointment of federal judges committed to curtailing judicial protection of individual liberties.

I have written three congressmen and six senators opposing the nomination of Judge Robert Bork. Will you join me? *William H. Stauffer, Stone Creek, OH 43840*

Aug. 27

Appreciates Bob Hull

I found your last editorial quite encouraging, the hope that there might be a turnaround in our government policy in Central America. A summary of what is going on, such as Robert Hull's article, is helpful and could be repeated from time to time.

Our congregation has subscribed to the every-home plan for many years, and I can't help but believe that *The Mennonite* has had a lot to do with keeping this church firmly in the conference. *Earl A. Schmidt, Route 1, Box 61, Pawnee Rock, KS 67567*

Aug. 30

Names turned around

Correction: Three photos in the Associated Mennonite Biblical Seminaries *Bulletin*, August 1987, are misidentified. Pictured as Lind, Loeppky and Logan are Logan, Lind and Loeppky. Thanks for noting the correction. Our apologies to Al Lind, Rosalie Loeppky and James Logan. *John Bender, 3003 Benham Ave., Elkhart, IN 46517-1999*

Sept. 1

Are you a missionary?

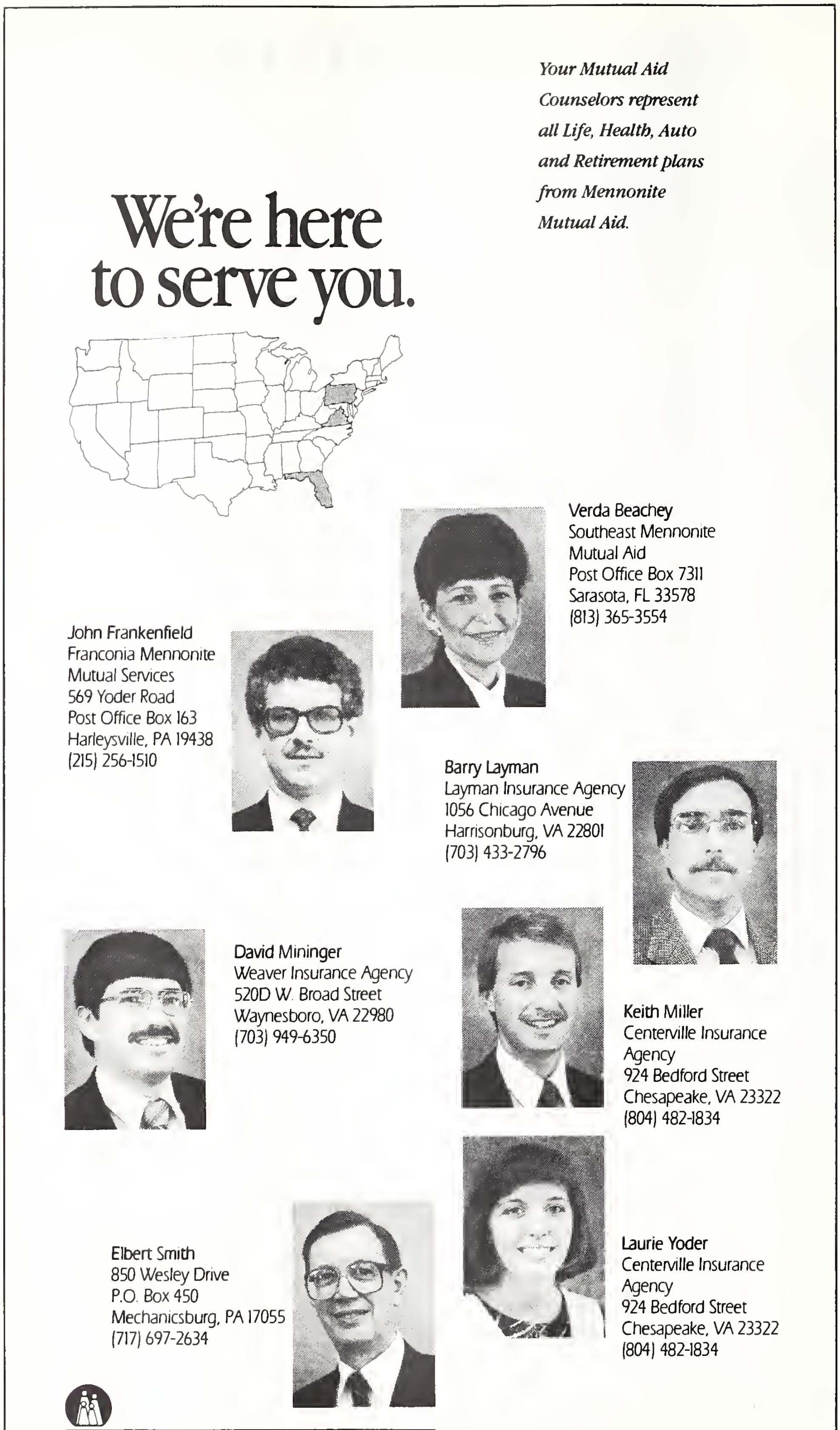
"Are you a missionary?" Her question cut through the San José, Costa Rica, evening rain as we waited our turn at a public phone.

"Yes," I answered hesitantly, not sure whether my halting Spanish could explain to her that I considered all Christians missionaries, that I preferred to think of myself as an overseas church worker, that I preferred not to identify myself with dollar-rich Gringo-land, where most American missionaries lived.

"I'm not a missionary," she half-apologized, "I'm just a Christian," and then went on to tell me about her church, how this group of believers had decided to locate in the poorest part of San José, how they spent their Saturdays distributing food and clothing and inviting people to the church. . . .

"Someday when my children are grown," she went on wistfully, "then I'd like to be a missionary. That's my dream." *Helen Baergen, Casilla 556, Cochabamba, Bolivia*

Sept. 3



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Centerville Insurance
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Chesapeake, VA 23322
(804) 482-1834

Mennonite
Mutual Aid
Goshen, Indiana

Church histories

(1) **Salem's First Century: Worship and Witness** *by James O. Lehman, (Salem Mennonite Church, 1986, 235 pages);* (2) **Pilgrimage of a Congregation—First Mennonite Church, Berne, Indiana** *by Naomi Lehman, (Faith and Life Press, 1982, 439 pages); (3)* **Prussian Roots—Kansas Branches** *by John D. Thiesen, with editing and revision by Menno Schrag (First Mennonite Church Historical Committee, 1986, 156 pages);* (4) **Meetingplace: a History of the Mennonite Church of Normal 1912-1987** *by Rachel Waltner Goossen, (Mennonite Church of Normal, 1987, 179 pages)*

Reviewed by Loris Habegger, Box 250, North Newton, KS 67117

These four volumes of congregational histories are recounted as worship and witness, a pilgrimage with all the adventures of the journey, a tree transplanted from Prussia to the Kansas plains, or simply a meetingplace where the scattered are gathered. The titles strike a note of invitation. The four volumes represent the time in which we live—the approximate century of existence for the congregations in our General Conference Mennonite Church. By now my shelves are lined with no less than two dozen such histories, which have appeared in the last decade.

In the prefaces and forewords of the volumes there is the invitation to sample church history in various facets: ". . . the story of God at work among the forebears in their time" (1), "Through learning of the past it has become easier to understand the present and to look with hope into the future" (2), "keepers of memory" (4), ". . . the reader can discern the changing cultural patterns and religious viewpoints through more than a century of congregational life in a small midwestern city" (3). These images suggest the reading of modern "acts of the apostles."

The authors' combined efforts find their antecedents in common historic roots. Central Europe and the Radical Reformation gave birth to all four congregations. Volumes 1 and 2 trace their history to the alpine heights of the Jura, where their forebears were driven to carve out their mark on history in difficult agricultural pursuits, which in turn motivated their immigration to the Kidron-Dalton area in Ohio and to the fertile but malaria-infested areas in Adams County in Indiana. Volume 3 traces the Prussian immigration from Poland to Harvey and Butler counties in Kansas. The fourth volume is a diversion from the routine historic antecedents, for the congregation at Normal is made up of Amish immigrants and traces its journey through the earlier Central Conference of Mennonites and its union with the former Middle District (to become the Central District) and its eventual affiliation with the General Conference Mennonite Church. Reading these introductory chapters is itself a course in Mennonite history.

Volume 1 traces local family history carefully so that local readers are tied to their ancestors, lest they forget. Lehman has done an excellent job in relating the agony of a congregation as it dealt with the issues of Anabaptist non-resistance in World Wars I and II. The strong urgings of church leaders and the patriotic fervor surrounding the members would make material for a novel.

Volume 2 is a pilgrimage indeed. I lived through six decades of my own memory since it is the story of my home congregation. Personalities leap to the foreground—the likes of S. F. Sprunger, an early Wadsworth student and General Conference initiator, and others. Missionary witness is the other strong emphasis in that history.

Volume 3 may well be the story of Mennonite development in an urban setting. The story of Mennonite entrepreneurs seeking to bind together aggressive Christian witness and business acumen is interesting to say the least. Perhaps a bit of the edge of doctrinal conflict as well as personal conflict was edited out in the evolution of the text from Thiesen's manuscript to Menno Schrag's document that appears in print.

Volume 4 rounds out the Mennonite saga by taking a Switzer like me into a different realm. With a church split as the original impetus for gathering the flock at Normal, Ill., one feels the tug of mission, of patience and of God's working with the people. Here also is the setting for union of a Mennonite Church congregation and a General Conference congregation that found in 1976 the need to be joined together for effective witness in the city of Normal.

All of the authors highlight a strong urge in the direction of mission participation, the implications of beginning to sort out priorities in relationships with other Protestant groups, the shift from German to English in worship and the changing theological scene over the span of a century. Etched into the volumes is the strong emphasis on Christian education through establishment of colleges, Bluffton and Bethel. An interesting new dimension comes when Normal finds itself in relationship to Goshen College.

In the midst of change there is the changeless—the ever-present Spirit of God and the constant commitment to Jesus Christ. The heart of the church beats as one in all four treatises.

Editing was well done with few printing errors noticeable. Volume 1 might have been more useful, especially for the older reader, had it used a more readable print, larger and with more space. The other three volumes are very readable.

Mengele and Mennonites

Mengele: the Complete Story *by Gerald Posner and John Ware (Dell, 1986, 347 pages)*

Reviewed by Duane Schrag, Box 280, Tripp, SD 57376

In *Mengele*, lawyer Gerald Posner and TV producer John Ware have collaborated on a biography of Josef Mengele, the Auschwitz doctor whose bones were unearthed in June 1985.

My interest in this work stemmed from my concern about a possible Mennonite connection in the case. Prior to the exhuming of Mengele's remains, articles had appeared from time to time claiming the Paraguayan Mennonites were giving refuge to the infamous doctor. These were usually AP releases and usually quoted Simon Wiesenthal, the well-known Nazi hunter. Most of these articles either implied or expressly stated that Mennonites knowingly and deliberately sheltered Mengele.

Though the facts do seem to clear our Paraguayan brethren, I was disappointed that the authors didn't specifically refute Wiesenthal's allegations concerning the Mennonites. They debunk many of his other charges.

There is little evidence that Mengele spent any time in Paraguay after 1960, much less lived there. Nor did he ever live such a lifestyle. Adolf Eichmann was kidnapped in 1960, and Mengele, fearing a similar fate, moved to Brazil that same year. He remained there an impoverished, fearful man until his death.

The Mennonites are mentioned only once in the work. The book states that Mengele traveled to a Mennonite Colony near Rosario (Paraguay) in 1954 while selling farm machinery. But that's it. One sentence and no details.

Mengele seems well researched and well documented, but the authors could have been a bit more thorough where the Mennonites are concerned.

Describing starvation

An African Journey *by Mark Patinkin (Eerdmans, 1985, 47 pages)*

Reviewed by Helen Lepp Friesen, 1144 Fruit NE, Grand Rapids, MI 49503

In *An African Journey* Mark Patinkin, an American journalist, allows the reader to travel with him to drought-stricken African countries by means of an easy-reading journal of his experiences.

He finds himself on a strange mission, in search of starvation, something that most Americans have not seen. Maybe they have seen poverty and violence, but not famine.

On his three-week journey he sees sights and meets people that teach him valuable lessons and leave lasting impressions. Although only in part, his vivid descriptions in his journal make it possible for the reader to learn those lessons with him.

A thing that strikes him is the absence of sound. People are everywhere, but there is so little sound. "Starvation makes a noise. It is silence. And it is very loud."

The relief workers and organizations are amazing. It is not just a "coming together of nations, but religions." He meets many Westerners, doctors, nurses and agriculturists who gave up the chance for high-paying jobs to fight for these people's right to live. When asked, "How could you leave your home for dirt floors and no electricity?" the answer is simple. "Africa helps you see what is important and what isn't."

Patinkin's chronicle is a moving and inspiring one. Through his brief peek backstage he brings a hopeful message, that even though these people have lost everything else, they have not lost their dignity.

One day in the (Philippine) life of a volunteer

Barbara Johnson

I woke up this morning when the grass sleeping mat had grown cool and the pigs were conversing directly beneath my ears. I watched the stars fight to survive the sunrise. They didn't. Not yet completely awake, I slipped and slid down the winding, muddy trail. I was soon joined by Fe, the 14-year-old daughter of the family whose land I share. We walked to the row of ipil-ipil trees.

I first heard of the ipil-ipil in an introductory development course at Bethel College in North Newton, Kan. We learned of women in Nepal planting ipil-ipil in an effort to save their soil, provide their home with firewood and their animals with fodder. This strangely named tree has become an everyday part of my life in the Philippines. The branches we carry home will be cooked and fed to those pigs.

By midmorning the mothers group I work with was absorbed in a "structured learning activity." They were laughing, they were learning. Creating games and other experiential activities to help people learn is something Bethel's elementary education courses encouraged me to explore.

The women applied what we discussed in yesterday's sessions. They encouraged everyone to speak, making sure that everyone was heard.

MCC

Barb Johnson, working in the Philippines, sent this photo to her teachers Mary and Paul McKay with the caption, "Help. What do I do now?"

Earlier this year these same women created a survey and went house to house, visiting all of the women of the village. They found that 90 percent of the children were underweight and 37 percent were severely malnourished. The women have also become concerned by children's low test scores.

To address both of these problems the women started a preschool/kindergarten for children aged 4 to 6. This means everyone in the group must work, some with the mothers of students to come up with and prepare nutritious foods for the children while they are at school. They generate ideas for improving nutrition at home.

Some women will work with parents to encourage child learning at home. Still others will teach the children.

One of our teachers is a retired elementary school teacher; another young woman has had two years of teachers college. They are writing and illustrating their own stories to be used at story time. School materials are being made by group members and parents using bamboo and ratan.

Late in the afternoon a woman came looking for the health worker who is a member of the mothers group. Her child was suffering from fever and diarrhea. We made rehydration formula.

It's almost evening. A neighbor, Gaw, came to tell me that he is thinking of contouring his field. We will use a simple A-frame (that I learned to make in "ag" class) and rocks to mark the countour lines. Later, when the rains come, we'll plant ipil-ipil and madre de cocoa seedlings, which will grow enough to stop the soil from eroding, eventually forming natural terraces and adding needed nitrogen.

It's hot and I wish it would rain. I'm tired of carrying all our water. But at the spring this evening I got lost in the beauty: the sun setting, the air cooling, the mountains blue and gray. A young girl half my size carried five gallons on her head. She chattered while I alternated breathing and putting one foot in front of the other as the road grew steeper. We talked about neighbors and friends and weddings.

Bethel gave me skills for this assignment, but more than that Bethel prepared me to open my life to the people of Damulog in Bukidnon province.

Barbara Johnson, originally from Columbus, Ohio, is a 1985 graduate of Bethel College, serving now with Mennonite Central Committee on Mindanao in the Philippines.

What are the ingredients of a good professional in international development? First, a crucial quality is problem-solving and a systems approach to critical thinking in a global context. Second, you need technical competence. Edger Stoez wrote a respected book a few years back entitled *Beyond Good Intentions*. It is not enough to be only a good theoretician.

Third, compassion for the struggles and aspirations of the poor and a respect for their dignity. Development will not be self-sustaining unless there is empowerment of the poor. Finally, the spiritual motivation of love for the other as for oneself. Bethel is privileged to be able to draw upon a rich Mennonite spiritual heritage for the spiritual development of our students. Our graduates who have gone out to serve in developing parts of the world have done so as a practical living out of their Christian faith.

An undergraduate program in international development can turn out a better-prepared individual as compared to a person who has only received a technical training in, for example, agriculture or preventive medicine. Moreover, because of Bethel's linkages with the Mennonite service agencies, it is easy for a student to get required experience in one's chosen field. This overseas experience is also an opportunity to gain a clearer idea of the graduate studies one needs in order to be a useful professional in the field.

Paul McKay, 2603 N. Minnesota, North Newton, KS 67117, teaches international development classes at Bethel College and is a member of New Creation Fellowship, Newton, Kan.

MEDITATION

Behold the sweet potato vine

Mary Ann Ratzlaff Jensen

In the spring of 1984 I taught a kindergarten class a unit on growing things. Among other wonderful things we watched a sweet potato get tiny buds, then roots, and eventually go into full leaf. At the close of the unit I brought the plant home, for want of anything better to do with it. It spent itself and began to die. So my husband, Gary, decided to rescue the plant. He planted it in the worst place in our garden, with poor soil and hardly any sun. The plant was already looking peaked.

But the sweet potato plant proceeded to take over its part of the garden. Eventually we dug it up and had our own sweet potatoes for Thanksgiving.

We live on the gulf coast of Texas and so have a garden all year around. During the winter months Gary used the spot where the sweet potato grew for other things. In the spring he planted corn there. To our amazement a sweet potato vine again appeared. By summer's end it had again taken over that whole area of the garden. Again he dug it all up and we ate of its bounty for Thanksgiving.

The following year Gary filled the area with kale plants, keeping it well weeded and cared for. Lo, what should appear but the sweet potato vine. Once again Gary dug them all up; once again we dined on them.

This year Gary planted the area full of regular white potatoes. The ground was plowed after they were finished. But then there appeared, as faithful as the summer sun, the sweet potato vine.

Recently we came home from a trip to Kansas and found the vine busily crawling all over its space. It needed and got some bug poison on its leaves. And now, for Thanksgiving, we will enjoy its bounty.

Mary Ann Ratzlaff Jensen lives at 113 Willenberg Road, Lake Jackson, TX 77566.

editorial

How does it feel to be the owner?

On one of my family's many treks between Kansas and Nebraska the aging Rambler that was transporting us (two adults, three mostly-grown children, luggage and bicycles) developed radiator problems.

About halfway to Lincoln, Neb., we pulled over. Within minutes an extraordinarily kind farmer stopped and offered to pull us to the town of Clay Center, Kan., where, he said there was a good radiator shop.

The radiator shop could take us on that day, but we were in for a two-hour stay. While the Rambler was disemboweled and undergoing surgery, our family went separate directions: learning the process of radiator repair, perching on abandoned car parts, arranging for payment for services rendered, squabbling over who should sit where in the car, wondering if the food would last until we got to Lincoln, observing the calendar pictures in the office, becoming fascinated with the soldering process, (and finally) watching the newly sealed radiator be plunged into a tank of dank liquid to test it.

With the radiator reinstalled, we were on our way. By that time the children felt so attached to the shop and its environs that they called their goodbyes to it as it disappeared from view. The next time we drove that road, and every time since, someone in the car says, "There's our radiator shop." In truth, we "own" it. It served us well. We paid it well. It is ours.

How does it feel to be the owner? Ownership gives us permission to use, respond to, critique. In turn, the thing we own is accountable to us.

An example is this, our magazine, *The Mennonite*, now beginning its 103rd year of life. I collect stories about how our 12,000 subscribers consume it. Henry Loewen, a public school principal in Winnipeg, says he makes good use of the annual index. Marie Snider, publicist in Newton, Kan., says she tears out the articles she wants to read more carefully. (Other members of her family have to beat her to the magazine if they want it intact.) A couple of years ago Delores Stucky, then working for Mennonite Central Committee in Bolivia, told us how eggs plus paper ashes (including old issues of *The Mennonite*) make a paste that when smooth and dry is a good chalkboard.

When we own something, we can use, respond to and critique it. And we are entitled to accountability. Another example is our schools. Another example is our conference. Another is our congregations.

If your congregation is like mine, the line graph showing gifts for the year (or, rather, investments for the year) has a slight downward trend. This week MCC Canada reported that it expects a shortfall of around $500,000, failing to meet its budget for the first time in its 23 years. They attribute it to hard times for prairie farmers, the perception that there are ample reserves (when, in fact, general fund balances have rarely been so low), lack of media attention to world hunger and "evidence of substantial giving to non-Mennonite . . . agencies."

This last reason is the most distressing. Frankly, some things I do not want to own. Among them are the large religious media and relief organizations that advertise themselves seductively on television. I cannot use, respond to or critique them. They refuse to be accountable to me. I do not fault them for reaching those who have no congregation and no conference of congregations and no colleges and no relief agency of their own. But those of us who have these have a prior commitment. We just happen to *own* a magazine, congregation, several levels of conference, several schools and a relief agency, all of which tell us exactly where the money goes. These are ours. We can ask for responsiveness at each of these levels. We expect and receive accountability.

MCC Canada is not alone in fearing a shortfall of dollars to do its work this fiscal year. I listen to every provincial and district conference and to our General Conference. Each is saying, "We'll have to cut back on program unless gifts increase. We have to operate within our income. Not to do this is bad business and bad stewardship."

Having lamented, let us move to thanksgiving to God for having given us our own organizations to use, respond to, critique and support. Let us thank God that amidst the disillusionment with and disarray of some televangelists we have a church that is accountable and to which we are accountable. Brothers and sisters, ours is a church worthy of our support. After all, we own it. *mts*

THE MENNONITE

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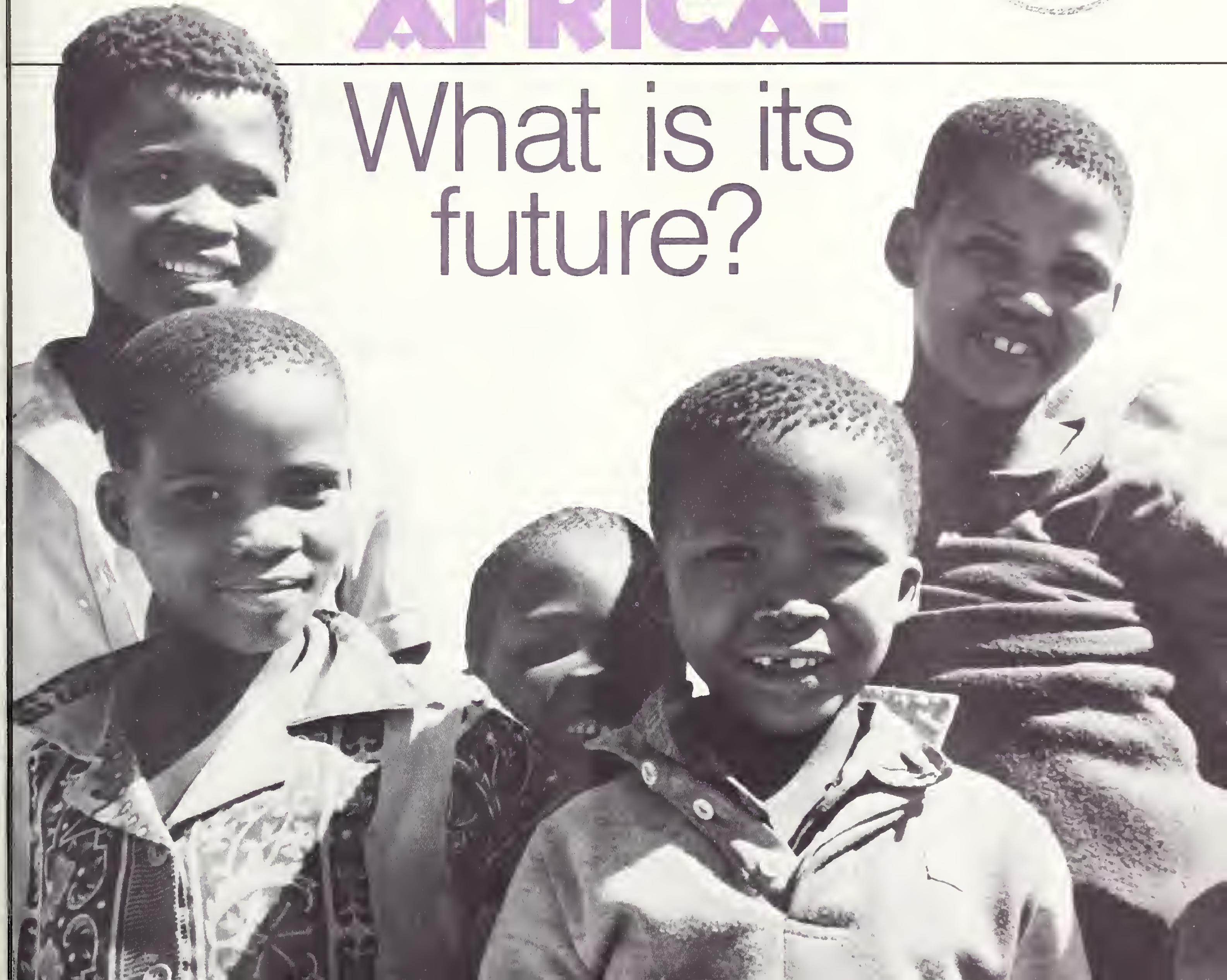
SOUTH AFRICA:

What is its future?



Look deep into the eyes of these children of southern Africa. Then read James R. Hertzler's analysis of the crisis in South Africa (pp. 460-462).

prologue

Our work year is winding down. At the beginning of 1987 I committed this magazine to facilitating discussion around the four major resolutions that our delegates adopted at the triennial sessions in July 1986.

In January we talked about the Many Peoples Resolution. In February the conferences' development plan got center stage. In the May 12 issue the subject was the resolution on sexuality.

And now for our fourth and last resolution, on South Africa. You and I know, good and well, that the subject is timely. But the only news coming to us (as this goes to press) is of the flood in and around Durban, on the east coast. Recent issues of *World Press Review*, *Macleans*, *Newsweek* and *Wall Street Journal* mention only the miners' strike. Until the outside world has access to all the news inside South Africa, we have an urgent assignment: pray.

The next issue of *The Mennonite* features the Commission on Overseas Mission. Jake Harms of Winnipeg, the COM Canadian coordinator, is gathering some of the feature material. The Nov. 10 issue will also contain a summary of the random survey of readers of this magazine, which we conducted earlier this year. *mts*

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Credit: Cover photo from the Commission on Overseas Mission files

The Mennonite is available on cassette tape.

THE MENNONITE

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Resolution #16 brought by the listening committee to delegates of the 44th triennial sessions of the General Conference Mennonite Church, July 1986, Saskatoon

Proposed resolution on apartheid

We give thanks that in the ministries of our church we have members serving among our black sisters and brothers of southern Africa, enriched by their fellowship and gratified by close cooperation with their churches.

Our workers share with us the tragic plight in South Africa of blacks oppressed by a system of apartheid, intensified in recent months by the cruelties of the state of emergency, with police harassing Christian congregations and indiscriminately violating human rights.

We request the general secretary to arrange for drafting letters in the name of the conference to be sent to the Prime Minister of Canada and the President of the United States, appealing to them to use their powers to influence the Republic of South Africa to dismantle without delay the walls of apartheid.

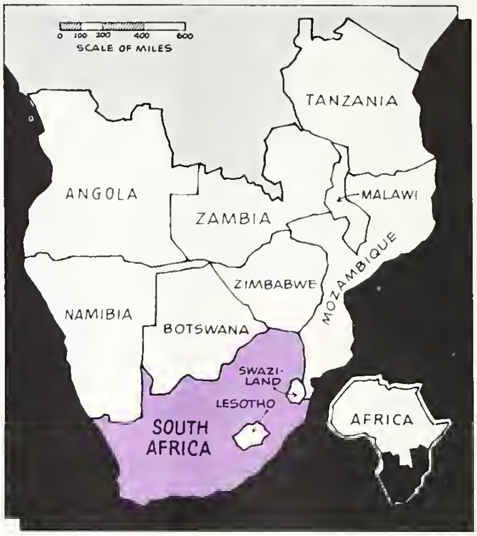
We call for our governments to implement additional ways of communicating non-violently the urgent moral necessity of living with blacks as equals. We hear the biblical summons to "release captives and set prisoners free."

In the preparation of these letters we encourage consultation with mission boards and Mennonite Central Committee serving in southern Africa.

Further, we ask that copies of these letters be sent to the South African Council of Churches and other church bodies in South Africa.

The resolution carried overwhelmingly.

For a copy of conference general secretary Vern Preheim's Aug. 15, 1986, letter to Prime Minister Brian Mulroney and President Ronald Reagan, send a self-addressed, stamped envelope to The Mennonite*, Box 347, Newton, KS 67114.*



James R. Hertzler

South Africa's CRISIS

Part 1: Roots

Our vision of South Africa has been shaped by television so that we see it as a land of violence: stone throwing, tear gas, sjamboks (leather whips) and death counts. There is a great deal of violence in South Africa, overt as well as hidden and simply threatened. This is not new, for there were tribal wars long before the Europeans came.

The Dutch settlement at the tip of the continent in 1652 brought a new element into the quest for living space. What we now know as "apartheid" (separateness) had its earliest roots here at the Cape when the first settlers planted hedges to keep the African Khoi people away from their homes.

As the Cape Colony grew and as British imperial authority increased, Dutch families, called Boers, began to migrate in their covered wagons to the frontier, much as pioneers moved west in North America. This "great trek" of the mid-1830s was a flight from increasing government authority as well as from overcrowding in the earlier settlement area. These sturdy, individualistic frontiersmen and women felt that they were a chosen people and that a God of firm purpose was leading them to a promised land. They could cooperate with God, they believed, by keeping themselves pure from racial mixing and by remaining dominant over the inferior peoples that lived all around them.

With this view of themselves, and with their devaluation of the original inhabitants of the land, it was a short step for the whites to suppress and even eliminate the Africans from land and power. With their superior weapons the Boers could defeat whole armies of Zulu warriors, who defended themselves with cowhide shields.

But the Boers, later called Afrikaners, who spoke a Dutch-based language called Afrikaans, found a use for the "Bantu," as they derisively called the Africans. Discoveries of unbelievably rich deposits of diamonds and gold in the last half of the 19th century made some white South Africans extremely wealthy and made many black South Africans work in oppressive, dehumanizing conditions. Hedges separating the races, first planted in the 1600s, grew ever higher and thicker as certain areas were "reserved" for Africans, and certain good jobs were "reserved" for whites only.

Other immigrants, white and nonwhite, entered South Africa. Slaves were brought from other parts of Africa. Asian Indians came to work the sugar plantations on the east coast. British immigrated to work the new industries and to live in the new towns. The Afrikaner farmers of Dutch ancestry felt that they were in danger of losing "their" South Africa to either the British or to the black Africans.

Nationalism among Afrikaners grew

in the first part of the 20th century and reached a crescendo when the Nationalist Party secured control of the government in 1948. From that time, the Nationalists, afraid they were being racially undermined, embarked upon an unprecedented program of social management. Sometimes called "the white tribe of South Africa," they had a comprehensive vision of the good society they wanted to create for themselves.

This experiment in social engineering meant that non-white families and communities were systematically broken up by a government determined to maintain control. Whites were to be separated as completely as possible from blacks, yet enough blacks were to be kept nearby to serve white needs for unskilled labor. This stridently anti-communist government, now in power for nearly 40 years, has maintained a system of social control almost as total as communist governments have done in their lands. South Africa is a democracy only for the 5 million whites, about 15 percent of the people in the country.

The poverty of most of the blacks has been matched by the affluence of the white minority. One can tour white suburbs with elaborate mansions nestled in luxurious green environments. From this point of view, South Africa is a wealthy First World country. You can also argue for Third World status of the country. Soweto is the vast black township outside Johannesburg where 2 million blacks are required to live. In this semidesert over 100,000 tiny four-room houses are built a few feet apart, each housing as many as 10 people. Dusty (or muddy), potholed streets are trudged by hundreds of thousands of workers' feet each evening and morning as they swarm in and out of Soweto to serve the white "baas" 20 miles away in the city. A mammoth transportation system packs them to and from Johannesburg, beginning as early as 4 a.m.

The remarkable point is not that there is this deep contrast between black and white living environments; that is true in Canada and the United States today. What is shocking is that the government planned it that way. These legal hedges were deliberately planted. More startling is the fact that biblical justification has been used to keep non-white people "in their place."

To the Afrikaner, separation of the races is God's will. From the early 19th century the Dutch Reformed Church has insisted that God is particularly interested in it as a people and especially opposed to their mixing the Afrikaner culture and blood with that of another people. God preserved the Afrikaner, as philosophy professor H. G. Stoker said, "not because we Afrikaners are such good people but because God, the disposer of the lot of the nations, has a future task laid away for our people." This task includes maintenance of the purity of this people.

Theorists found much in the Bible to support their doctrines. They saw the curse Noah placed on Canaan (Genesis 9:25) as determining racial distinctiveness. The scattering of the people at the tower of Babel showed God's will for humans for all time. In the New Testament the writer of Acts told how God had determined the "bounds of their habitation" of all nations (Acts 17:26). And theologians have used Romans 13 to justify their demand for unqualified obedience to the state.

This kind of thinking is not just heresy, it is blasphemy, charges *The Kairos Document*, a 1985 critique of this so-called "state theology." This statement of anti-apartheid churchpeople in South Africa continues: "As Christians we simply cannot tolerate this blasphemous use of God's name and God's Word." Ours is not a God "who is historically on the side of the white settlers, who dispossesses black people of their land and who gives a major part of the land to his chosen people."

But such strong statements carry little weight with the government, whose concerns are the short-range interests of the white minority. These interests are to keep whites in control, even of the reforms that have been coming.

Part 2: The present

The policies of the South African Nationalist government have been compared to the policies of National Socialism (Nazism) under Hitler in Germany.

First, both are obsessed with racism.

Last year, while the rest of the world celebrated Christmas, South African parents launched a campaign with the slogan "Please, Mr. Botha, give us our children for Christmas." We heard that at least 1,800, and possibly as many as 4,000, children under the age of 18 were being held by the police. Detained children, some as young as 10, suffer physical abuse ranging from beatings to electric shocks and rape.

The whole southern Africa region is being destabilized by South Africa. In Mozambique 300-400 children under 5 are dying daily of starvation caused not by drought but by terrorist activity that has disrupted the lives of millions of Mozambican subsistence farmers. More than a third of the population of 14 million is affected by war, and the infant mortality rate has risen from 27 to 33 percent in just six years. Terrorists have destroyed 484 health posts, or 42 percent of the total.

To me these figures are very real. I remember, during our time as Mennonite Central Committee workers in Mozambique, waking up at night in the capital of Maputo to the sound of South Africans bombing a building. I have memories of our Mozambican friends whose children were malnourished, whose relatives had been killed or had ears, noses or breasts cut off by terrorists.

The cries from our South African sisters and brothers to do what we can to stop the flow of military assistance to South Africa and to put economic pressure on the South African government are inescapable.

Our fellow Christians are saying that the suffering in South Africa, Mozambique, Angola and other countries will not stop—in fact, it will only escalate—until apartheid is dismantled. Do we from a safe distance even have the right to say no, to keep our hands clean by walking by on the other side, by refusing to make difficult and ambiguous decisions? When Jesus says, "Where were you when I was being tortured in South African prisons, when I was starving to death in Angola or being dismembered in Mozambique?" how will we reply?

In October 1983 Brian Mulroney said, "If there are not fundamental changes in South Africa, we are prepared to invoke total sanctions against that repressive regime. If there is no progress in dismantling apartheid, our relations with South Africa may have to be severed absolutely." Meanwhile, there has been no real change. The repression and violence have escalated.

Peter Penner is a member of Aberdeen Evangelical Mennonite Church in Winnipeg, and staff member of Mennonite Central Committee Canada, 134 Plaza Drive, Winnipeg, MB R3T 5K9

Second, both follow the concept of "surplus people" who are of no use and should be put away. Third, in both is the concept of an ideal society, a vision for the future.

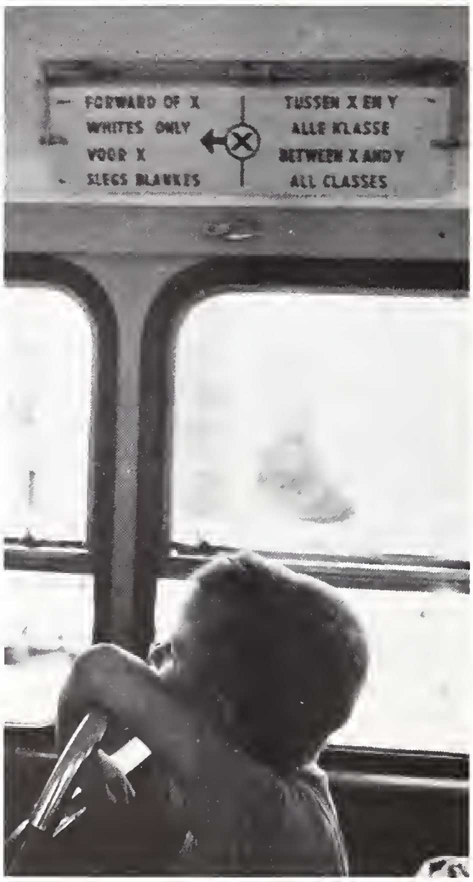
In South Africa, one example of racial domination is the careful division of races into specific group areas. The central urban areas and some especially attractive suburban areas are reserved for white residents. Other areas (townships) are specified for non-whites: for colored (mixed race), for Asian (Indians) and for black Africans. Townships are kept close to the towns, yet not too near, and the non-whites are at any time in danger of being uprooted if the whites want the land.

"Surplus people" in South Africa are those who cannot serve the white people, directly or indirectly. These unneeded people are required to go off to "homelands," about 40 specified parcels of land—mostly barren, unproductive, overpopulated places, scattered in what are thought to be traditional tribal locations. With almost no economic activity and no resources or development, people in these "homelands" survive by living off the meager earnings of family members and by handouts from the South African government.

As in Nazi Germany, the intent of all this social management is to create an ideal society, one where the best things are kept for the "best" people. White civilization is assisted by a black servant class that is deliberately educated for this place in the social order. The coming and going of these servants was, until recently, managed by Influx Control Laws, including the requirement of passbooks.

Communities of black people are frequently displaced from areas that whites want. The government of South Africa calls this the removal of "black spots." A recent example was Mogopa, a village in the Transvaal, west of Johannesburg. The Bakwena people of Mogopa had bought their land in 1911, had developed the soil and had improved themselves as well. They had built a primary school and a high school, both made of cut stone. They had sunk wells and installed windmills. They bought tractors, improved their soil, sold their surplus crops, built roads and fences. They were a peaceful people who governed themselves.

The threat to South Africa today is not communism. Rather it is a church that has sold its soul for pottage and models to the world the ugliest of abuses in the name of Jesus Christ. *Gordon D. Aeschliman in* Apartheid: Tragedy in Black and White *(Regal, 1986), see Resources, p. 478.*



James R. Hertzler

In 1978 trouble began. The newly appointed headman did not pay attention to tribal custom, and his tyrannical deviances were supported by the South African central government. Confusion increased, and in 1982 the Bakwena of Mogopa were told that they were a "black spot" that must be settled elsewhere, specifically in the "homeland" of Bophuthatswana 70 miles away. Protests got them nowhere. In June 1983 bulldozers demolished the homes, schools and churches of Mogopa. White farmers began to send their cattle to graze on the pastures of the Bakwena.

In February 1984 the remainder of the tribe was forcibly loaded onto government trucks and taken from its ancient home of Mogopa to arid lands many miles away. Seeing no hope for survival there, some Bakwena drifted away, finding refuge with other related tribes. Their community had been wrecked, their land, buildings and implements snatched from them, according to some plan made in far-off Pretoria.

Similar tragedies come to individual families. Government policies contribute to large-scale adultery. Laws require most men to leave their wives in the homelands while they seek work in the cities. Sometimes the wife has a regular job in the city, too, but as domestic servants they sleep alone in little cottages behind the houses of their white employers and must never be visited by their husbands or children. These separations give rise to marital instability.

Staying within these complex laws and out of jail requires the wisdom of Solomon. The South African government is unwittingly training the non-whites either to become good lawyers or very adept at evading those laws, or both. The immoral law of the apartheid regime breeds contempt for all law.

Children, families and communities are being radicalized in response to the government's rigid resistance to substantive change. Change *will* come in South Africa. The questions are, How long will it take? And how costly in human suffering will it be?

As Christians and as fellow human beings we ask, What can we do about South Africa's crisis? I suggest the following:

1. *Get informed.* Read all you can on the South African past and present. Talk to people who have lived in South Africa.
2. *Keep pressure on our own governments* so that they may pressure the South African government for change.
3. *Initiate talk about South Africa,* at home, in small groups, in Sunday school, clubs, farmers groups (Many South Africans, black and white, are farmers).
4. *Help South African students pay costs of education.* Give financial help to homeland schools.
5. *Learn to know some South Africans,* personally or by correspondence.
6. *Pray that God's Holy Spirit will move among people who call themselves Christian* and will bring to them a new and more encompassing conviction that God is love.

James R. Hertzler is professor of history at Goshen College, Goshen, IN 46526, where he teaches a course on the history of Africa.

Untitled

Randall Landis Eigsti

I can almost taste green beans
as I admire tiny sprouts
struggling out of the soil
True faith
lies in a garden
Planting a seed in the ground
affirms the presence
and goodness of God

She enters the peaceful world of my garden
young woman
swollen with child and expectation
True faith
lies in children
Bringing a child into the world
affirms the presence
and goodness of God

Her life is too hard
her sad eyes tell me
Her husband
digging up gold in the mines
Husband and wife
father and child
taking marriage and family
by correspondence

A moment is shared
of understanding
and tears pour down
falling
feeding
tiny sprouts below

I weep
for the world as it is
as it could be
True faith
lies in tears
Crying
affirms the presence
and goodness of God

Anita Landis Eigsti

Randal and Anita Landis Eigsti worked for Mennonite Central Committee from 1983-87 and now live at Route 4, Box 894, Ephrata, PA 17522.

Lesotho church expands ministry

Robert W. Gerhart

Two significant projects were developed by the Maseru United Church in the past year, reports Harris Waltner, the pastor. A new educational building next to the church hall is providing four classrooms to accommodate the several Sunday school classes that were meeting outdoors in the churchyard.

A material aid committee has rallied the congregation to contribute money, materials and time to help disadvantaged and needy people in the community. This aid is channeled through local leaders and agencies that touch a wide range of needs in Lesotho, a small independent country embedded within the Republic of South Africa.

Maseru United Church is an interdenominational, international and interracial Protestant church in Maseru, the capital city of Lesotho. Africa Inter-Mennonite Mission workers Harris and Christine Waltner have been assigned to this ministry since 1984. After a short furlough this spring, the Waltners returned to Maseru July 7 for a second term of service.

The Waltners describe the need that prompted the building project: 60-80 children are attending Sunday school, and a nursery school, which used to meet in the church hall, uses it during the week.

The material aid committee's most prominent effort has been to assist two groups who have feeding, clothing and washing programs in Maseru for unemployed men. There is a constant influx of men from rural areas into Maseru seeking jobs in the city or at the mines in South Africa.

Vuyo Matanda

Christine Waltner and Mary Jo Fritsch (at the end of the table) plan for a children's Sunday school program at Maseru United Church.

Commenting on efforts to help these job seekers, committee chairman Tim Greenhow says, "Many of these men have lost hope of finding work. Too ashamed to return home, they slip into destitution. The aid we have given has been supplemented by the preaching of the Word of God, and practical steps toward improving chances to gain employment. None of the original crowd is still around. In fact, we now see a third generation of men. Encouragement comes not only from professions of faith and employment gained but also from expressions of gratitude in letters sent back from the mines, sometimes accompanied by gifts of money. This suggests that indeed a deeper work has been accomplished in these lives. To some extent the provision of help through different people working independently for the same goal also served to bring their ministries together and to provide mutual support among the local groups of believers."

Other gifts have included desperately needed house rent, food, medical aid and replacement of basic goods lost through robbery. In some cases materials have been supplied initially to help households generate their own support. Periodic offerings of food and clothing are received at the church. The congregation also plans annual Christmas activities for the female and juvenile prisoners.

Maseru United Church is primarily made up of people who are in Lesotho from other countries. Fifteen to 20 nationalities are normally in attendance. Worship services are conducted in English. Though Africa Inter-Mennonite Mission has seconded personnel for pastoral leadership of this church since 1974, the congregation is self-supporting in its local ministries and program. The Waltners are supported under AIMM by the Commission on Overseas Mission of the General Conference Mennonite Church.

Harris Waltner leads a worship service at Maseru United Church.

Vuyo Matanda

Robert W. Gerhart, 2301 Mather, Elkhart, IN 46517, is a member of Silverwood Mennonite Church, Goshen, Ind., and editor of the AIMM Messenger.

Second of two parts on Christian Peacemaker Teams

CPTs: non-violent direct action

Ted Koontz

One of the most refreshing books I have read lately is Walter Wink's *Violence and Nonviolence in South Africa: Jesus' Third Way* (New Society Publishers, 4722 Baltimore Ave., Philadelphia, PA 19143, $6.95 U.S. plus $1.50 postage). The book presents a case for non-violent action as an alternative to violence in the struggle for justice in South Africa. It combines Wink's in-depth study of power in the New Testament and reflections on encounters with South Africans in early 1986. It is an excellent study piece for congregations seeking to wrestle with the Christian Peacemaker Teams concept, particularly with both practical and theological questions related to non-violent direct action.

Central to Wink's case, and to the CPT vision, is a rejection of literal "non-resistance." Wink argues that "Do not resist one who is evil" (Matthew 5:39) is simply a mistranslation. Properly understood it means "Do not strike back at evil in kind" (p. 13). Wink claims that Jesus' illustrations of this principle (turning the other cheek, giving cloak and coat, going the second mile) do not point to passive acceptance of injustice. Rather they suggest surprising ways of forcing the superior party to treat the inferior party as an equal while also precipitating a re-evaluation of attitudes.

Although less crucial to his own argument (which is rooted fundamentally in biblical and theological conceptions of what is morally right), Wink's comments on the relative merits of non-violence and violence on purely practical grounds—what will work most effectively to achieve justice—are also of interest. We Mennonites have usually chosen "faithfulness" and perhaps have sacrificed active pursuit of justice, while non-pacifists have chosen "effectiveness," sometimes in pursuit of justice, and have sacrificed non-violence. While we and non-pacifists have disagreed about whether we should use violence, we have agreed with them in our assessment of the effectiveness of violent methods—and the ineffectiveness of non-violent ones.

Wink challenges this assessment directly. He points out that despite the near universal rhetorical rejection of non-violence as an alternative in South Africa, non-violence is in fact the main means of resistance to apartheid. Dozens of non-violent actions are undertaken weekly—strikes, boycotts, funeral demonstrations. There is no practical alternative means of struggle for most blacks. "Non-violent acts of civil disobedience, protest and confrontation are, for most people, the only effective actions possible" (p. 79). There is simply no realistic chance of military victory by blacks opposing the white government. It is the advocates of violent revolution who are unrealistic, not advocates of non-violence.

In addition Wink challenges two implicit double standards that most use when comparing non-violence with violence as a means of change. In South Africa he frequently heard the claim, "Non-violence has been tried and it didn't work." He responds by showing that it was tried only for eight years in a concerted way by the African National Congress, and he suggests a parallel assessment would be, "We have tried violent resistance for 27 years and have very little to show for it" (p. 43).

The other double standard is to judge non-violence a failure if some people get killed in the struggle, while assuming that death and sacrifice will be a necessary part of a violent struggle. Gandhi's non-violent struggle to free India from Britain resulted in 8,000 deaths, one death for every 40,000 Indians. But the violent Algerian struggle against France cost almost a million lives, one death for every 10 Algerians.

In sum, Wink's assessment of the comparative effectiveness of non-violent action presents a crucial challenge to views that share the assumption that it is ineffective. These views differ only (though crucially) on whether to choose "effectiveness" or "faithfulness" when confronted with the dilemma of choosing to pursue justice violently or to sacrifice justice for the sake of non-violence.

Wink's little book leaves many questions unanswered, questions Mennonites will need to struggle with as CPT puts non-violent direct action on our corporate agenda. To what extent, for example, should our agenda as Christians be aimed directly at political and social transformation, in contrast to focusing on creating a transformed community in the church? Is there perhaps another alternative—the alternative of Jesus—that is as different from non-violent direct action as it is from "fight" or "flight," an alternative that focuses on social transformation happening as a result of new models of life pioneered in the church? Will concern for effective work against injustice always, sometimes or almost never be compatible with non-violence? Just where is the line between violence and non-violence, coercion and persuasion, non-resistance and non-violent resistance, or whatever other terms we use to distinguish between what we accept as Christians and what we reject? Is a reading of the New Testament message such as Wink gives us a fair and honest account of the meaning of the texts? Other questions could be added. Nevertheless, Wink's book is a significant contribution to a dialogue about non-violence. Our task, in the context of CPT discussions, is to "test the spirits."

Ted Koontz, 57204 Decamp Blvd., Elkhart, IN 46516, is director of peace studies at Associated Mennonite Biblical Seminaries and a member of Assembly Mennonite Church, Goshen, Ind.

The church council of Charleswood Mennonite Church, Winnipeg, has given approval in principle to seek congregational endorsement to form a Christian Peacemaker Team sponsored by the church. The proposal, brought by Fred Unruh, pastor, suggests that interested people from the congregation convene together with other Christians eager to participate.

"This won't simply go away."

I'm concerned about rapidly increasing costs for health care in this country. We can't afford to ignore the problem, or its causes.

Our expectations are part of the problem. We want to receive the best available services at the same prices we've been paying, while sophisticated technology is helping drive costs through the roof.

Another part of the problem is that commercial insurance companies are taking on greater risks as costs increase. They protect their business interests by underwriting—accepting fewer unhealthy people by imposing restrictions. That means unhealthy people often pay higher than standard rates and don't always receive immediate coverage for certain health conditions.

But MMA is a mutual aid organization. In the past, our underwriting practices have been liberal; we've helped many unhealthy people get insurance at standard rates when other companies wouldn't. As a result we receive many high claims, which in turn drive up rates.

In 1988, MMA's health plan premiums will increase. We don't like to increase rates. We feel forced to put a stricter underwriting policy into effect to help minimize further increases.

Is this still mutual aid? We think so. Underwriting is different for MMA. It is not an attempt to make a profit, but rather a way to share and distribute our mutual resources—while increasing the role of the congregation in the mutual aid process. MMA is currently developing group plans and products, to aid congregations in their efforts.

At MMA, underwriting is never the final step. Unlike commercial health insurers, we don't label anyone "uninsurable." We go further to help everyone gain coverage. And our intent, as always, is to provide health coverage at competitive rates.

In 1988, MMA will introduce a new health plan. It will help you control your health coverage costs by encouraging you to stay healthy and by carefully monitoring costs for treatment in the hospital. I'm convinced this is one important step toward bringing down the cost of health care. And it can work—when we work together.

Jim

James D. Kratz, president

Mennonite
Mutual Aid
Goshen, IN 46526

Using the South African government's probably understated statistics, the International Defense and Aid Fund and the South African Detainees' Parents Support Committee reported that in 1984 through 1986: • 1,000 children were wounded and 312 killed by police gunfire. • More than 173,000 South Africans younger than 18 were held "awaiting trial" in South African police cells. • 18,000 children were formally arrested on charges for their participation in anti-apartheid protests. • 11,000 children were detained without trial, including some under 9 years old, and even a month-old baby. They also reported: • Since September 1984, 12 juveniles younger than 20 died in South African police custody. • Torture is part of the prison routine. In one study of 65 detained children, all but one reported they were assaulted while in custody. In another study, doctors found physical evidence that about 65 percent of the ex-prisoners they examined had been tortured. Children are also psychological victims of their parents' detention, said Rev. Lionel Lowe of Capetown, a former detainee. "Even after my release," he said, "every single morning my (4-year-old) son would wake and come in to ask, am I still there."

The National Coalition for the Homeless in September filed suit against the Housing and Urban Development department for failing to meet an Aug. 21 deadline for offering emergency housing aid. The delay means that $15 million in homeless aid will not be available to cities until after Jan. 15, 1988.

NEWS

Will begin newsletter for Spanish-speaking pastors

Hispanic council dreams of expanding

St. Paul, Minn. (GCMC)—The reference council for the Hispanic Ministries program of the General Conference Mennonite Church met here Sept. 25-26 for its annual meeting.

"The main thrust of the Hispanic Ministries program is to educate and affirm theological leadership for the emerging Mennonite Hispanic churches and fellowships," said Marco Guete, secretary for the Hispanic Ministries program, which was started by the Commission on Home Ministries in 1979.

This is done in a variety of ways. Each year Hispanic Ministries provides scholarships to several Hispanic Mennonite students who are considering the pastorate as well as organizing training events for established pastors. Hispanic Ministries also provides Spanish-language materials for congregational use. It also contributes to an inter-Mennonite newsletter, "Ecos Menonitas." A news bulletin for Spanish-speaking leaders in the General Conference is being planned for 1988.

Steve Wunrow

Marco Guete (center) addresses the Hispanic Ministries Reference Council. He is flanked by Alberto Quintela on the left and Lee Hochstetler (who chaired the meeting).

Hispanic Ministries is also active in planting Hispanic Mennonite churches. There are already 10 established in major cities across North America as well as two that were just planted in Miami and Los Angeles.

"This meeting sees a dream come true in Hispanic Ministries," said Guete. "When I first began my work with Hispanic Ministries, I was just recruiting students to become pastors. Now those students are church planters. My next dream is to have a Spanish-Anabaptist Institute where our leaders could take courses by extension. This wouldn't be in competition with what the Mennonite colleges are already offering but would complement them."

In planning for 1988, the reference council made the following recommendations to CHM: that Marco Guete's time be increased from one-half to two-thirds time and that a budget of $53,200 be adopted. CHM will act on these recommendations at the Council of Commissions in March 1988.

Representatives from each of the district conferences, CHM and the Commission on Overseas Mission were present at the meeting. Alberto Quintela, director of CHM's Many Peoples Becoming God's People program and a consultant for Hispanic Ministries, was also present. A newcomer to the council was Adolfo Puricelli, director of a center for Latin American refugees in Toronto. He is representing Canada's Hispanic efforts.

"To participate in the reference council means a special privilege. I am inspired by the work of the Lord in the Hispanic churches in the United States and Canada. I feel a responsibility to cooperate in any way that is possible with the large constituency of North American believers, ministering cross-culturally toward the goal of many peoples becoming God's people," said Puricelli.

The St. Paul Mennonite Fellowship hosted this year's meeting. Next year's meeting is scheduled for Sept. 15-16 in Newton, Kan. *Glendon Klaassen, Commission on Overseas Mission secretary for Latin America*

More than 125 churches in the General Conference Mennonite Church received $19,358 in congregational grants from Mennonite Mutual Aid, Goshen, Ind., in 1987. These grants, available each year to churches with at least 10 MMA medical plan members, can be used for local benevolent funds or mutual aid projects. MMAA pays $2 per member, with a minimum grant of $75.

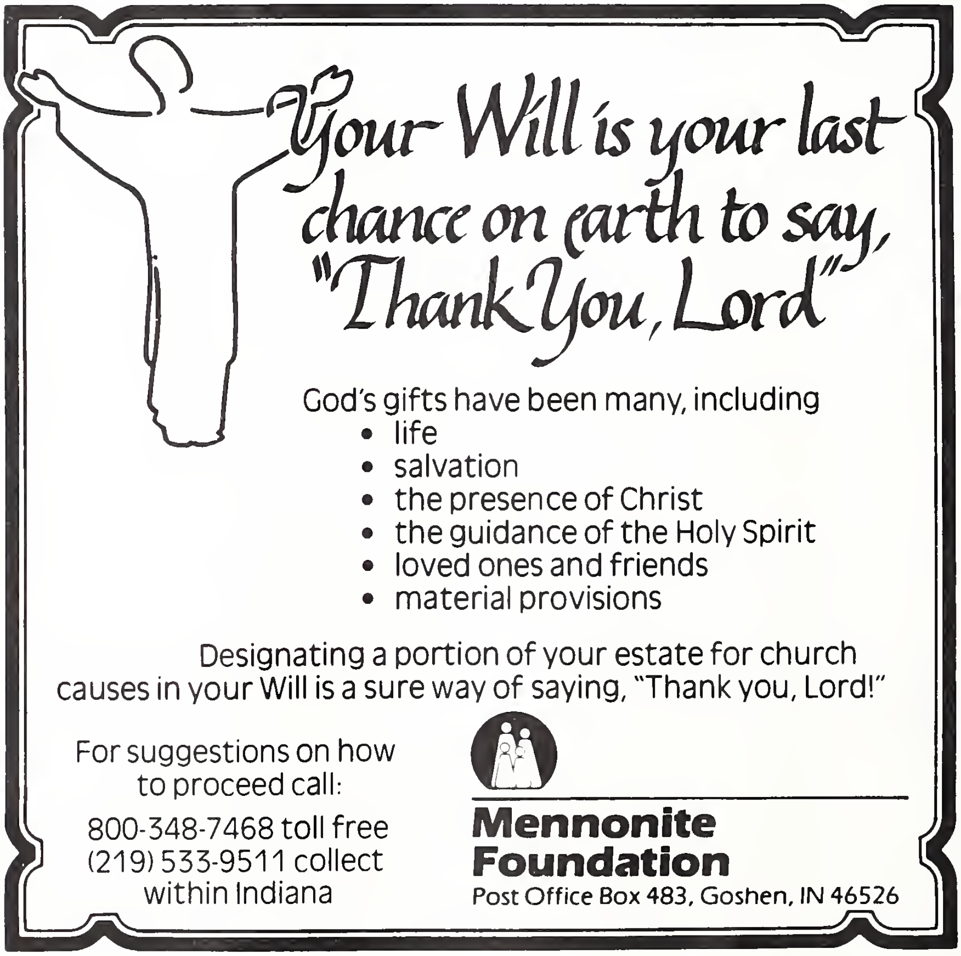
Bluffton (Ohio) College will sponsor an educational tour of the Soviet Union featuring Central Asia, Feb. 26-March 12, 1988. The 16-day tour includes five cities in the Soviet Union, via Helsinki, Finland. James Satterwhite, associate professor of history at Bluffton, will lead the tour. Fluent in Russian, Satterwhite is an expert in Eastern European and Soviet studies. The cost is $1,849. Applications and a $150 deposit are due Nov. 20 to Satterwhite, History Department, Bluffton College, Bluffton, OH 45817, (419) 358-8015.

As many as 300 Catholic priests have been in detention in Vietnam, but the most reliable sources indicate that the number currently being held is just over 100, according to Keston News Service. The Archbishop of Ho Chi Minh City said in July that about 100 priests in Vietnamese re-education camps should be released no later than the end of 1988. It is not clear if these releases will include all those priests still being held.

Normal '89 planning committee finalizes goals, program

Normal, Ill. (GCMC/MC)—The members of the Normal '89 planning committee met here Sept. 25-26 and made the following decisions:

- They approved a statement of purpose for Normal '89. The statement calls for a full exploration of the conference theme, "Many Peoples Becoming God's People," so that it will become an "experiential reality wherever the Mennonite family sojourns." Also included are a number of statements in regard to cooperation between the General Conference Mennonite Church and the Mennonite Church. Among them is one which states that Normal '89 should "give the General Conference and Mennonite Church families opportunity to become acquainted organizationally and experience each other as Christian brothers and sisters of the common faith and heritage."
- They finalized the format for the Normal '89 program. Generally speaking, each day will start with an hour-long worship service, followed by business sessions and concluding with an evening worship service. Business sessions will end on Aug. 4 so that a study conference and seminars can be held Aug. 5. (The Brethren in Christ and the Mennonite Brethren will also be participating in this study conference.) The conference will conclude with a morning worship service on Aug. 6.
- They agreed to commission a hymn, sculpture, songbook and musical presentation especially for Normal '89.



Your Will is your last chance on earth to say, "Thank You, Lord"

God's gifts have been many, including
- life
- salvation
- the presence of Christ
- the guidance of the Holy Spirit
- loved ones and friends
- material provisions

Designating a portion of your estate for church causes in your Will is a sure way of saying, "Thank you, Lord!"

For suggestions on how to proceed call:
800-348-7468 toll free
(219) 533-9511 collect within Indiana

Mennonite Foundation
Post Office Box 483, Goshen, IN 46526

MCC
service
opportunities

Needed overseas in 1988
- Agriculturalists (various specialties)
- Business administrators, managers, development coordinators
- Engineers, technicians (various specialties)
- Health-care workers (community and preventative)
- Educators (secondary, ESL and others)

Needed in Canada and the U.S.
- Carpenters, builders, secretaries, counselors, writers, researchers
- People to work with children, refugees, those in crisis or conflict, those with handicaps, ex-offenders, youth
- People to work in food banks, group homes
- People to work at SELFHELP, material aid, as volunteer coordinators

Inquire now—find out how you can serve God by serving others.

Contact: Len or John, MCC Canada, 134 Plaza Drive, Winnipeg, MB R3T 5K9, (204) 261-6381, or your provincial MCC office.

INFACT, a Boston-based organization, is calling for a nationwide boycott of General Electric products. They claim that GE "turns precious resources into extensive profits from an increasing nuclear weapons buildup." According to INFACT, GE is a "critical hub of the nuclear weapons industry" because it makes parts to more nuclear weapons systems than any other corporation and manufactures the neutron generator that primes the reaction within every nuclear bomb. For more information write National INFACT, 256 Hanover St., Boston, MA 02113.

The UN World Food Council at its June meeting stated that the number of people who are hungry is growing at an increasing rate. It attributed the problem, in large part, to the international economic situation: developed countries have imposed trade barriers to restrict developing country products from entering their markets; world prices for developing country products have fallen drastically; the debt burden of developing countries remains serious; and aid money from developed countries is not increasing. The council called for concerted international action to reverse these problems.

A work camp sponsored by the peace and social concerns committees of the Pacific District Conference (GC) and the Southwest Mennonite Conference (MC) provided the opportunity to learn about the Navajos. The participants spent a week in August painting, building and repairing the Black Mountain Mennonite Church and the Blue Gap Mennonite Church, both near Chinle, Ariz.

In separate action Sept. 11-12, the youth planning subcommittee agreed to the theme "The Jesus Difference" for the Normal '89 Mennonite youth gathering.

Normal '89 will take place Aug. 1-6, 1989, on the campus of Illinois State University in Normal. It will be the second joint conference between the General Conference Mennonite Church and the Mennonite Church. Already 125 have volunteered to help with hosting this event.

The next scheduled meeting of the Normal '89 planning committee is Sept. 30-Oct. 1, 1988. *Carla Reimer, editor, General Conference Mennonite Church news service*

Youth coordinator appointed for Normal '89

Newton, Kan. (GCMC/MC)—Patrice Claassen, 30, North Newton, Kan., has been appointed youth coordinator for Normal '89, effective June 1, 1988.

As youth coordinator, Claassen will be responsible for planning all aspects of the Normal '89 Mennonite youth gathering. Normal '89 is a joint conference of the General Conference Mennonite Church and the Mennonite Church that will take place Aug. 1-6, 1989, at Illinois State University in Normal.

Paula Diller Lehman and Lavon Welty, youth education workers for the General Conference Mennonite Church and the Mennonite Church, respectively, will supervise Claassen's work.

"Patrice has demonstrated administrative skills as well as a rapport with youth," said Lehman.

Claassen presently is a social worker with Social and Rehabilitation Services in Newton. Prior to that she was a Western District Conference (GC) youth worker. She also helped lead a Youth Venture trip to Colombia in 1985. *Carla Reimer*

Store manager is needed January 1988 for The Olive Branch, a successful 4½-year-old combination SELFHELP, SERRV, thrift shop in Topeka, Kan. Others have found this to be a spiritually rewarding experience with a minimum salary. Applications will be accepted until **Nov. 15.**

For further details contact: John Wall, 3850 SW Worwick, Topeka, KS 66610, or call evenings (913) 478-4428.

Singles . . .

How much would you invest in the opportunity which could bring you the friend you have been wishing for? $500? $1,000?

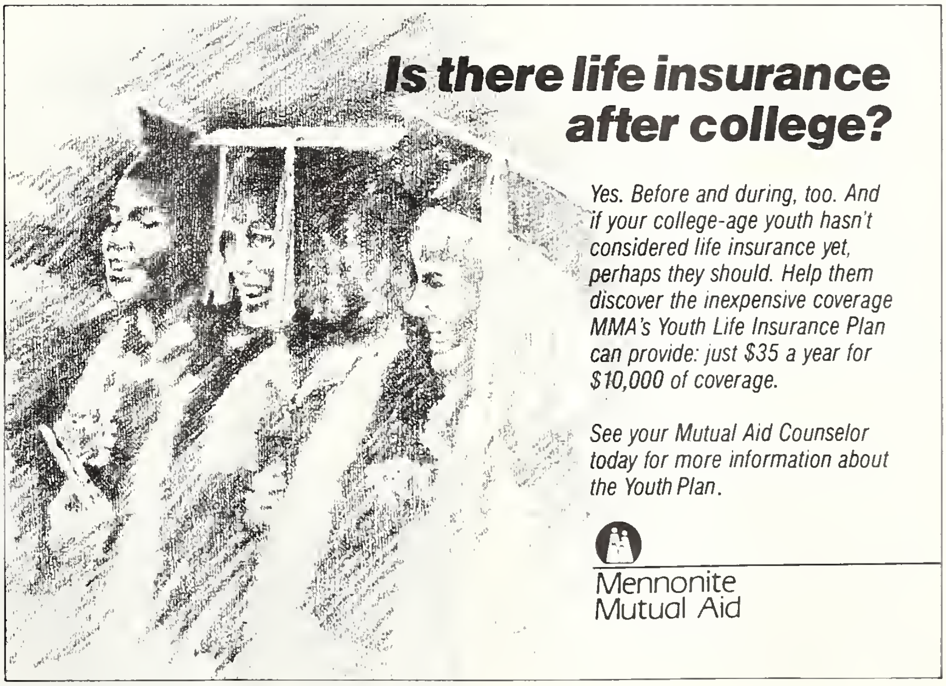
CROSSROADS, a new introduction service for Mennonites, Brethren in Christ and Brethren, asks only $100 for a two-year membership.

Many men and women from all over the United States and Canada have already joined. There are teachers, nurses, farmers, ministers and many others who are looking for friends who share their interests.

CROSSROADS has introduced many of them to each other; why not you?

Write to Box 32, North Tonawanda, NY 14120.

First Mennonite Church, 11125-76 Ave., Edmonton, AB T6G 0J9, is searching for a pastor beginning August or later. Experience and seminary training are preferred. Please send your inquiry to the search committee.



Is there life insurance after college?

Yes. Before and during, too. And if your college-age youth hasn't considered life insurance yet, perhaps they should. Help them discover the inexpensive coverage MMA's Youth Life Insurance Plan can provide: just $35 a year for $10,000 of coverage.

See your Mutual Aid Counselor today for more information about the Youth Plan.

Mennonite
Mutual Aid

Boynton Mennonite Church, Hopedale, Ill., will celebrate the 75th anniversary of what is now known as the Boynton Mennonite Women in Mission on Nov. 8. On March 28, 1912, 14 women of the congregation met at Hopedale in the home of their convener, Emma Naffziger, and organized what they first called "the mission workers." The service will include songs, a litany of thanksgiving and recognition of previous and current officers and members.

Mennonites Elmer and Nadenia Myron, Phoenix, were among the 1,400 Native Americans who attended a special 1½-hour meeting with Pope John Paul II in Phoenix on Sept. 18. "I appreciated the chance to listen to someone who is revered by spiritual leaders throughout the world," said Elmer in a phone interview. Alfretta Antone, vice president of the Salt River Pima-Maricopa tribe in Arizona, asked the pope to help Native Americans in their efforts to have the United States and other governments honor their agreements and treaties in regard to their natural resources, said Elmer.

The General Assembly of the Mennonite Church in Zaire called by the Church of Christ in Zaire convened in Kinshasa Sept. 28-30, according to Africa Inter-Mennonite Mission. The assembly elected new officers for the Mennonite church: president and legal representative, Tshibuleno Shakayimbo; vice president and assistant legal representative, Kabesele Bantubiaba; treasurer, Kabeya Kende. The former officers were conspicuously absent.

Newton, Lancaster Mennonite Marriage Encounters merge

Willow Street, Pa. (GCMC/MBCM)—Twenty representatives from the Lancaster, Pa., and Newton, Kan., Mennonite Marriage Encounters came here Sept. 18-19 with one goal in mind: to form a single organization.

And by the end of the meetings they had indeed decided to lay down their separate banners and live together as one. "We rejoice with you," said Marian Leaman, one of the founders of the Lancaster program, to the Newton-based group.

"Today is like a second marriage," said Vernon Lohrentz, interim director of the Newton-based program. "We are joining a couple who already have grown children."

The new entity, which is tentatively being named Mennonite and Brethren Marriage Encounter, will consist of regions, each responsible for coordinating their own marriage encounter weekends. While Newton and Lancaster were named as the first regional centers in the new organization, the group expressed hope that there would be at least six regions two years from now.

Each region will in turn have representatives on a central council whose primary task will be to coordinate the work of all the regions. In addition to regional representation, the council will include appointees of the participating denominations. It is anticipated that the General Conference Mennonite Church, Mennonite Church, Church of the Brethren and Brethren in Christ will be the charter members.

Prior to the mid-1980s the Newton and Lancaster programs had been operating autonomously with little knowledge of each other—both had come into being on their own. The Newton-based program has always operated under the Commission on Education of the General Conference Mennonite Church, which funded it to the tune of $34,000 in 1986. In 1981 the Mennonite Church, through its Mennonite Board of Congregational Ministries, joined the program, essentially by funding it for $3,000 a year. From its first encounter in January 1979 until the present, the Newton-based program has served over 2,194 couples.

In January 1982, 1,250 miles to the east in Pennsylvania, another marriage encounter program was launched with the help of the Lutherans: the sponsoring organization was the Board of Congregational Resources of the Lancaster Mennonite Conference. So far, 1,131 couples have participated.

It was October 1986 when the two groups took the first crucial step toward one encounter program: They agreed to work toward one common outline (used to plan encounter weekends). In the meantime a group of representatives from the Newton and Lancaster programs was formed to discuss the possibility of merging under a new structure. However, it wasn't until May of this year, when a new outline was agreed upon, that either group was sure that their hopes for a new structure for the Mennonite Marriage Encounter programs would actually become a reality.

Funding will be one of the first issues the newly formed central council will have to address when it holds its first meeting in Chicago Dec. 5-6. While the denominations will be responsible for providing some financial support, they will no longer be the primary sponsors. Gordon Zook, executive secretary for MBCM, announced that he expected MBCM to maintain its $3,000 subsidy, while Norma Johnson, executive secretary for COE, said that COE's funds to the marriage encounter program would be significantly reduced.

Representatives agreed that the regions will most likely need to do much of the fund raising. They also recognized that their encounter programs had worked largely because of volunteers. Joyce Gingerich, who together with her husband, Vern, leads encounter weekends in Canada, said, "I don't think the church is aware of the volunteer mission."

One of the strengths of the Mennonite Marriage Encounter programs has been and will continue to be that "they keep close ties with the church. This keeps them from the pitfalls of some other organizations—exclusivity, pride and an ingrown, cultlike spirit," said Lohrentz. *Glenn Lehman, editor,* Lancaster Conference News

At the closing worship of the joint meeting of the Newton and Lancaster Mennonite Marriage Encounter programs, balloons were released in celebration of the new council.

Glenn Lehman

Nicaragua's first National Missions Congress was held June 18-20 and was attended by more than 350 evangelical pastors, professionals and young people from all over the country. The congress, held under the auspices of the Nicaraguan Bible Society, concluded by calling for regional mission congresses, the creation of a missions commission in each denomination, the formation of the first Nicaraguan Missionary Society and planned a second National Missions Congress for November 1988.

On May 29, Gillam Kerley received the stiffest sentence since the Vietnam war for refusing to register for the draft, when District Judge Shabaz handed him a three-year jail term and a $10,000 fine. A public non-registrant from Madison, Wis., Kerley represented himself through 4½ years of legal battles in federal court before being convicted by a jury last April. Evidence from the Selective Service System revealed that even hundreds of thousands of men who have registered do not have their names in the SSS computer. Thus is appears that only those who publicly state that they are non-registrants will be caught.

As of Sept. 30, a total of $5,195,282 had been pledged toward the financial campaign of A Call to Kingdom Commitments. Of this amount, $1,535,121 had been received. Of the total pledged, $3,065,646 came from U.S. congregations or individuals, and $2,129,636 from Canada. These figures represent the efforts of 226 congregations (145 in the United States, 81 in Canada). The goal of the campaign is $17.5 million.

Orientation for China Educational Exchange: 18 to serve

Four of the 18 teachers in China for this school year are General Conference Mennonites serving under the sponsorship of the Commission on Overseas Mission: James C. and Anna K. Juhnke, North Newton, Kan., and George and Rena Kroeker, Winnipeg. The Juhnkes are teaching at Sichuan Normal University in Chengdu, and the Kroekers at Nanchang Teachers College.

Should teachers under the China Educational Exchange consider themselves missionaries? Or do they share their faith only when the "fragrance" of their Christian life attracts Chinese friends to ask questions? The 21 members of the CEE orientation in August at Winona Lake, Ind., wrestled with the issue of "mission by presence."

Roelf Kuitse of Associated Mennonite Biblical Seminaries, Elkhart, Ind., identified "presence" as the essence of Christian life in the world. Returned CEE teachers described moments of spiritual depth shared with their students and also experiences of worshiping with Christians. The group was surprised to learn from Wilbert Shenk, of Mennonite Board of Missions, of the 150-year history of the Three-Self concept in China missions—self-supporting, self-governing and self-propagating. It was never fulfilled, however, until all foreign missionaries had to withdraw after the communist takeover in 1949.

A highlight of the week of orientation was the ministry and challenge of Theresa Chu, a Roman Catholic sister who left her native China in 1949, and rediscovered it with joy as the New China 20 years later. She reported the present growth of Christianity in rural areas, notably among young people, and training for Christian leaders.

Two younger Chinese resource people made a significant contribution. Li Zhong-hua, who hosts foreign teachers in his university's foreign affairs office, explained procedures that often frustrate "foreign friends." Historian Luo Zhi-tian, besides reviewing the scope of Chinese history, reassured the group, "Don't worry too much about being considered missionaries. The Chinese remember the missionaries as good people."

The group departed as a mutually supportive team, unified through fellowship, sharing and a final communion service, to be a "presence" for Christ as teachers in China. *Anna K. Juhnke, on sabbatical from Bethel College in North Newton, Kan.*

B.C. appoints Chinese pastoral couple

Richmond, B.C. (GCMC)—With the appointment of a Chinese pastoral couple, the members of Peace Mennonite Church, Richmond, have planted the first seeds of what they hope will soon emerge as a new Chinese Mennonite congregation.

As of Sept. 1, Jack and Rose To have been employed by Peace Church to plant a Chinese Mennonite congregation in Richmond. The Tos, who are graduates of the Canadian Theological Seminary in Regina, are becoming members of Peace Church in preparation for beginning this ministry. Their initial term is for three years.

"I believe that Anabaptist theology is more compatible with our evangelical emphasis than any other theology. It has both a high view of God and a high regard for human beings," said Jack.

Peace Church has wanted to start a project like this for several years now, said pastor Palmer Becker. "We have about 19,000 Chinese in Richmond who do not attend church."

Jack and Rose To

At first, the new congregation will be using the facilities at Peace Church. The worship service will most likely be held on Sunday afternoon in order to allow the members of Grace Chinese Mennonite Church and Vancouver Chinese Mennonite Church to attend. Both of these Vancouver churches have expressed interest in helping any way they can to launch this Chinese church. As one of its 10th-anniversary projects, Vancouver Chinese Mennonite Church raised $400 for hymnbooks and songbooks for the new congregation. The British Columbia home missions committee is providing a major portion of the funding as well. *Carla Reimer*

"The Renewed Farm" will be the focus of the Faith & Farming IV Conference at Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Dec. 6-8. Participants will hear addresses from Christian environmentalist Calvin DeWitt and look at three case studies of issues faced by farm-related people. For more information contact LMCC, Route 5, Box 145, Mt. Pleasant, PA 15666, (412) 423-2056.

The Family Security Act of 1987 (S 1511) was introduced by Sen. Daniel Patrick Moynihan (D-N.Y.) on July 21. According to Interfaith Action for Economic Justice, this seriously flawed bill carries a damaging message about the responsibility of the government for the economic survival of all people in our society. While families carry the primary responsibility for nurturing and supporting their children, the federal government is responsible for managing the economy in a way that creates adequate employment and income to meet the needs of all its citizens. Poverty is an economic problem, not a social disease.

Edmonton Mennonite Disaster Service coordinators Vera Weber and Joe Kauffman have been gratified by the steady response of volunteers from Alberta and neighboring provinces to those affected by the tornado that struck Edmonton on July 31. Around 50 volunteers have reported for work every day, primarily to help farmers remove debris from grain and hay fields so that they can proceed with their harvest. Volunteers have found that providing a morale boost is the most important dimension of their service.

deaths

Frank C. Peters, 67, died Oct. 7 in Kitchener, Ont. He was president of Tabor College, Hillsboro, Kan., from 1954-56. He also taught at Mennonite Brethren Bible College, Winnipeg, and Wilfred Laurier University, as well as being president there. He pastored the Portage Avenue Mennonite Brethren Church in Winnipeg and chaired the Mennonite Brethren Board of Missions and Services.

Esther K. Schmidt, 88, died Aug. 12 in Newton, Kan. She and her husband, August, who died in 1982, worked in Oklahoma among the Cheyenne and Arapaho Indians from 1954-63. She is survived by five children and their families.

workers

Manuel Baez is a church planter in Miami, Fla.

Ten General Conference young people have begun Intermenno, a one-year exchange program with Europe. Their first six-month assignments are listed. *Jim Bontrager*, Buhler (Kan.) Church is working in Aalsmeer, the Netherlands, in a plant nursery. *Mark Boyce*, Beatrice, Neb., is working on a farm in Bavaria. *Randy Brenneman*, Mountain Community Mennonite Church, Palmer Lake, Colo., is a maintenance person for a Protestant church conference center in Hanover, West Germany. *Gwendolyn Harms*, Bethel College Church, North Newton, Kan., is working on a farm at Kohlhof, West Germany. *Fred Jantzen*, Eigenheim, Church, Rosthern, Sask., is working on a farm at Mönchzell, West Germany. *Jeffrey Paul Klassen*, Peace Church, Richmond, B.C., is a technical assistant for a retirement home at Zwolle, the Netherlands. *Mark Kroeker*, Columbia, Mo., is a technical assistant for the Menno Simonszhuis Retirement Home in Amsterdam. *Timothy Pannabecker*, First Church, Bluffton, Ohio, is a technical assistant for De Tien Gemeenten retirement home at Purmerend, the Netherlands. *Cheryl Strayer*, Cincinnati Fellowship, is an assistant to a church caretaker in Rotterdam, the Netherlands. *Melanie Wiens*, Faith Church, Edmonton, is a horticulturist in a flower nursery in Aalsmeer.

Harms

Klassen

Strayer

Wiens

Jantzen

Pannabecker

Debra Brubaker will begin Nov. 30 as assistant professor of music at Bluffton (Ohio) College.

Norman Derstine is the transition pastor at Koinonia Church in Chandler, Ariz.

Edward D. Diller and *Allen Yoder Jr.* have been named national co-chairmen of the Bluffton (Ohio) College 90th anniversary campaign. The "Sharing the Vision" campaign goal is $6 million, to be raised by the fall of 1990, when the college will celebrate its 90th anniversary.

Wes Dobson was installed May 10 as pastor at Grace Mission Church in Meadow Lake, Sask. He began March 15.

At the General Board (GC) executive meetings Sept. 4-5 in Newton, Kan., the following appointments were made: *Leo Driedger*, Winnipeg, and *Elizabeth G. Yoder*, Elkhart, Ind., to the administrative committee for the Church Member Profile II project; *Darrell Fast*, Newton, Kan., *Ron Krehbiel*, Freeman, S.D., *Irma Fast Dueck*, Winnipeg, and *Lance Eisele*, Aberdeen, Idaho, to the Committee on the Ministry until 1989; *Tom Finger*, Chicago, as observer participant in the Commission on Faith and Order of MCC U.S. discussing baptism, eucharist and ministry; *Kay Ann Fransen*, Normal, Ill., as GC representative on the Cooperation Committee, and *Ruth Naylor*, Bluffton,

Does culture make a difference? Jonathan Larson, serving with the Commission on Overseas Mission in Botswana, reports that church leaders in that country listed questions they suggested an upcoming Bible conference consider: • What is the correct mode of baptism, Paul's or John's? • Is removal of shoes for church correct? Why is it done? • Did the apostles have wives? If so, did they travel together? • Is it OK to ask for money after laying on hands for healing? • Is it OK for Christians to beat each other with sticks in church? • Is it OK for Christians to eat pork? • Is it OK for Christians to wear "wools" (string charms made of yarn) for good luck? What about ashes and drinking ashes in water for healing? • Is it OK to pray to one who is dead to ask them to prepare a place? • What is the difference between believing in God and repentance? • People see flames along the road and say they are ghosts. Where do they come from? • Is it OK to ask for help from ancestors and God? • Who baptized Abraham?

A coalition of 583 Christian leaders have asked Holiday Inns to remove in-room pornographic movies from their motels and have urged individuals, churches and businesses to refuse to do business with Holiday Inn motels that provide the in-room porn movies until the company pulls them. Among the participants in the Holiday Inns Statement of Concern is Vern Preheim, general secretary of the General Conference Mennonite Church.

RECORD

Ohio, to the planning committee for the first Anabaptist Round Table discussion.

John Driver, Mennonite Board of Missions worker in Uruguay, began a two-month teaching assignment Sept. 23 with SEMILLA, which means seed in Spanish. The program involves 10 national Mennonite conferences in eight countries; it is supported by eight North American mission agencies. He is teaching one-week "Evangelization and Discipleship" seminars in Guatemala, El Salvador, Honduras, Nicaragua and Costa Rica.

Eight General Conference young people are serving Mennonite Central Committee's Serve and Learn Together (SALT) program. Serving in Ontario are *Virginia Dueck*, Bergthaler Church, Morden, Man., and *Donna Friesen*, Arnaud (Man.) Church. In Winnipeg are *Corinne Bartel*, Peace Church, Richmond, B.C.; *Bryan Isaac*, Stirling Avenue Church, Kitchener, Ont.; *Marliese Klassen*, Elim Church, Steinbach, Man.; *Ursula Loewen*, Springfield Heights Church, Winnipeg; *Janet Martens*, Fiske (Sask.) Church, and *Karen Wiebe*, North Kildonan Church, Winnipeg.

Dorothy and *Manfred Enns*, Grace Church, Winkler, Man., have begun one-year MCC terms in Akron, Pa., where she is an MCC hostess and he is a maintenance man.

Tim Epp is interim pastor at Silver Street Church, Goshen, Ind., on a half-time basis.

John and *Maria Celia Kelly Fehr*, Commission on Overseas Mission workers in Uruguay, returned to Fresno, Calif., Sept. 11 for a one-year North America Assignment. They were involved in planting a new congregation in Montevideo.

Fehrs

Stan and *Jane Freyenberger*, MBM workers in Nepal, and their three children returned to that country Aug. 29 after a temporary stay in the United States while Stan recovered from his Feb. 5 motorcycle-bus accident. He is an agronomist at the Rural Development Center there.

Elmer Friesen began Sept. 1 as the transition pastor at First Church, Reedley, Calif.

Walter Fry began in September as the transition pastor at United Mennonite Church in Quakertown, Pa.

Roland Goering and *Dennis Schmidt* are the transition pastors at Alexanderwohl Church, Goessel, Kan.

Helmut and *Irma Epp Harder*, Charleswood Church, Winnipeg, began a special assignment in late August with COM. This is a one-year sabbatical from Canadian Mennonite Bible College, Winnipeg. He is teaching at the Taiwan Theological College in Taipei as well as giving seminars for the Taiwanese Mennonite churches. She is teaching voice at the college. Their daughter Marilee is attending Morrison Academy in Taichung.

Gary Hasek is a church planter in Cleveland.

Galen Helmuth, Southside Fellowship, Elkhart, Ind., has begun a three-year MCC term in Honduras, working as a construction administrator with the Honduran Mennonite Church. He has a bachelor's degree in Spanish from Goshen (Ind.) College. His parents are Emery and Irene Helmuth of Vassar, Mich.

Helmuth

Loepp

Lucille Tschantz Holcomb, Wadsworth, Ohio, was the recipient Oct. 10 at Bluffton (Ohio) College of the first Alumni Distinguished Award, which recognizes alumni service to church, community or humanity.

Leroy Loepp, Mennonite Church of Normal, Ill., has begun a one-year Mennonite Board of Missions voluntary service term as a handyman at Elkhart (Ind.) County Council on Aging. His parents are Mr. and Mrs. Franzie Loepp of Normal.

The Northwest Conference of the Mennonite Church has an immediate opening for a **full-time church planter** in the County of Strathcona near Edmonton, the capital of Alberta.

Interested candidates should reply to: County of Strathcona Church Planting Project, c/o Northwest Conference of the Mennonite Church, 9505 79th St., Edmonton, AB T6C 2S1, (403) 468-1003.

Interested in mail

I am a graduate of the University of Washington at Seattle. I am here in Kansas State Penitentiary for a period of five to 15 years. My first parole date is October 1989.

My home is in Hanford, Calif., near Fresno. I have no family except two elderly aunts who are too disabled to write. I live in an honor dorm. I am on the list of upcoming appointments to school.

I happened to get the Aug. 25 issue of *The Mennonite* that someone had discarded. I found that it contained things that appealed to me. From earliest memories until today I believe in God and in Christ. I have never belonged to any organized order or religion. I have never been taught or studied the Bible, though I have read parts of it. I pray daily to God. I try to apply what I've read.

I know nothing about your religion, but the magazine inspired me to write. I would be interested in more information regarding the Mennonite faith, with the aim of choosing it to become my faith church.

I earn $21 a month, so I would not be able to pay for any material at this time. I'm interested in becoming an active member in a regular organized church. Upon release I will still have to remain in Kansas for quite some time.

My ongoing search for peace prompts me to write; I have no other motive in doing so. I would be interested in any mail anyone would choose to write me. I'm here convicted of a non-violent crime.

I will be looking forward to any reply you or your church might like to send me. God bless you. *Richard L. Dowdy I, #42035, K.S.P., Box 2, Lansing, KS 66043*

Sept. 2

Editor's note: I have begun a subscription to The Mennonite *for Richard from funds designated for that purpose.*

To understand Mennonites

Greetings from Tokyo Mennonite churches. I am pastor at Tokyo Mennonite Church. My church and I appreciate *The Mennonite*. It's useful for us to know and better understand various things of Mennonites in the world.

Our church was started a few years ago as urban pioneer evangelism. It is still a small congregation, but many of our members are interested in international issues. We want to pray continually for building the kingdom of God. For that, please send it continually. *Yoshihira Inamine, Mimuro Church, 1980-7, Mimuro, Urawa shi, Saitama ken, Japan, 336*

Sept. 8

Power and paradox

I was touched by the Aug. 25 and Sept. 8 issues of *The Mennonite*. The stories from Honduras by Flo Harnish broke my heart. I have been meditating and preaching on being a true and faithful witness, and dealing with the paradox of who I am, both sure of myself and poor in myself, both "insalting" the earth with gracious words and deeds as well as insulting the Spirit of grace, in some ways a just new-man and in other ways just a human, giving and yet so needy. *Doug Reichenbach, Box 67, Wayland, IA 52654*

Sept. 14

A worship dream

The play ("The Wrestler," Sept. 8 issue) looks very usable. Our church has recently become more receptive of innovative ideas for church services, so maybe I can talk them into using it. *Mary Ann Ratzlaff Jensen, 113 Willenberg Road, Lake Jackson, TX 77566*

Sept.15

Thanks

Muriel, I won't ask you or Harold Regier (Sept. 8 editorial) to help reroof our house but will continue to enjoy your open sharing. *Jeannie Zehr, 132 Summitlawn Circle, Wichita, KS 67212*

Sept. 15

Pull together

As we progress through this General Conference triennium, thoughts of the development fund come to mind. We have read that the goal in reaching the required amount of the $17.5 million has not been met. Will we not be able to keep the pledges and resolutions made at Saskatoon '86? Is $17.5 million too great an amount for 64,000 GC church members in the United States and Canada to gather over and above our other commitments? Yes, we may not easily meet this challenge. But is it because we cannot do it? Is $89 per member yearly too great an amount for each of us to give? God has blessed us with more than we need. If we pull together we *can* meet this challenge. Not only will we meet it, but we will also be encouraged in seeking to fulfill the other three goals we resolved at Saskatoon '86 to pursue.

Spiritual renewal in our churches, the calling out of potential new leaders from our midst, teaching and preaching biblical principles—these are also our goals. But these as well as the monies will not come without much prayer and fasting by us the members who make up these churches. Here the annual per capita income is $140 (U.S.). These people survive by pulling together, by maintaining strong "community standards" (albeit not Christian). Let's pull together; let's admonish each other to faith and good works. *Homer and Gredi Janzen, U.M.N. Box 126, Kathmandu, Nepal*

Sept. 19

Correct the name

I would like to make a correction (Sept. 8 issue, pages 392-393): The name of the Mennonite school in Cachipay is Colegio Americano and not Colegio Americano Menno as given in the first sentence. This name, I suppose, was taken from the shield of the school in La Mesa, which is seen on one of the pictures. *Mary Valencia, Apartado Aéreo 53-024, Bogotá 2, Colombia*

Sept. 20

Where is your treasure?

Regarding Rudy A. Regehr's article, "Trying Some Untried Paths" (Feb. 24 issue): Being sponsored in my mission-training work here in England by five Mennonite agencies, including the General Conference Commission on Overseas Mission, I receive and scan a number of Mennonite publications. Your article in February stimulated my thinking and I would like to share a few comments in the hope that you may find them useful as additional supporting points for the thrust of your argument.

You state, "Put simply, A Call to Kingdom Commitments is about renewal and money. What is not clear is the order in which these ought to come." The rest of the article seems to consider money as the fruit and renewal as the root, though you are not too rigid on this. Most people think that way, but is it fair to say that Matthew 6:21 ("Where your treasure is, there your heart will be") implies the opposite? Most people assume that "where your heart is, there your treasure will be"; in other words, inner feelings precede outer actions.

I wonder if Jesus is pointing to a different principle, one more dimension of the "upside-down kingdom." Is he saying that our treasure is a sort of handle on our heart, our feelings and our dispositions? We cannot directly get hold of our feelings, but we can make decisions for action whether we feel like it or not. It seems obvious enough that peoples' hearts follow their investments (or their gifts). Therefore if a person does not feel a strong commitment to his or her church or to missions, what they should do is go ahead and give now, then watch their commitment grow later. If this is so, then there are two kinds of people who should give generously—those who are already committed and those who aren't.

Mennonites have drawn deeply on Matthew 5. Maybe it is time to integrate that heritage with Matthew 6. The idea of not laying up treasure on earth is clearly linked to non-resistance. The less we have to protect, the less we will be interested in protecting it violently.

These ideas are only half-baked, I know, but I thought they might provide some food for further thought. No response to this letter is needed; I am sure you have plenty of other letters to write. Just keep doing what you are doing, and blessings on you in the process. *Stan Nussbaum, Centre for New Religious Movements, Selly Oak Colleges, Birmingham, B29, 6LQ, United Kingdom*

Sept. 23

Looking for refuge

I came to the United States from Hungary for three months. I had to leave my country because I couldn't live in a communist regime anymore. I had lived in the Soviet Union for three years. It was terrible. I was happy when I left, but after a while I had to admit that I couldn't live in freedom in Hungary either. I went seeking a free country. There is only one in the world: the United States.

President Ronald Reagan said in a speech in Philadelphia (celebrating the U.S. Constitution), "Everybody can come to the United States to live in freedom and become an American citizen. . . ."

I came here and applied for asylum. The authorities said, It's not enough to be a citizen of a communist country or have opposing political views or be forced into military service. If I'd stayed in Hungary I'd have served in the army again. I cannot practice my religion there because the official policy is atheism.

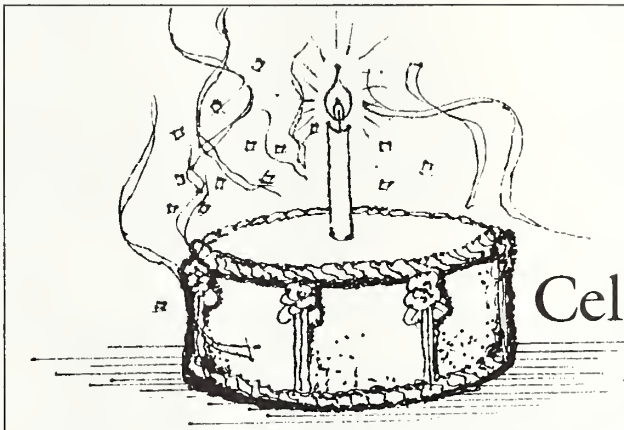
I am a Catholic. I go to church every day. I pray for God to help me. I am so desperate and hopeless. Where can I turn? Who can help me—here in this free country?

I'm out of money and food. I am starving. I don't have permission to work. I met a man at church who told me Mennonites might help me. *Karoly Sarkozy, 61 Susquehanna St., Apt. 223, Binghampton, NY 13901*

Oct. 1

Mennonite Mutual Aid is seeking an **assistant investment manager** to manage cash flow, do security analysis and to manage stock portfolios. MBA or CPA preferred; background in finance, accounting and economics necessary; good communication skills are helpful.

If interested contact Personnel, 1110 N. Main St., Goshen, IN 46526, (219) 533-9511.



Celebrate with us the first birthday of *The Mennonite* on cassette.

Begun a year ago, with the help of Martha F. Graber, who organized a wonderful set of volunteer readers, *The Mennonite* on cassette serves

- visually handicapped readers,
- congregations with shut-in members,
- pastors who like to listen as they drive.

This service costs $100 ($125 Canadian) per year (24 issues).

☐ Send me a sample cassette tape.
☐ Here is $25 so I can try it for three months.
☐ Here is $100 ($125 Canadian) for a one-year subscription.

My name and address ____________________

Send to *The Mennonite*, Box 347, Newton, KS 67114, (316) 283-5100.

Vietnamese products come to Canada

Canadians strolling into their area SELFHELP Crafts shop or visiting a SELFHELP mall sale can now purchase beautiful new items from Vietnam.

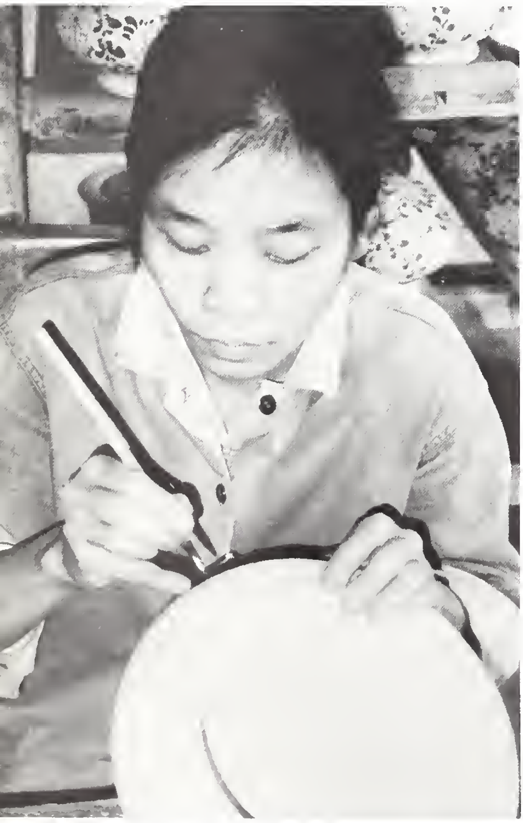
Canadian SELFHELP shops are permitted to sell Vietnamese goods, unlike their counterparts in the United States, where a government embargo is in effect. As a result, Canada has become an important market for craft producers in Vietnam, a country that suffers international isolation and receives little multilateral aid through United Nations agencies. The Vietnamese are among the world's most impoverished due to natural disaster, war and the aftermath of revolution.

Earlier this year, SELFHELP Crafts Canada director Herman Neff traveled to Vietnam to scout out new crafts sources. He came home with orders for more than $76,000 worth of lacquerware, ceramics, toys, bamboo curtains, rattan baskets, embroidered items and lace.

Catherine Snider

Admiring a Vietnamese lacquer vase are Paul Leatherman (SELFHELP Crafts International Director), C. N. Friesen (British Columbia SELFHELP director) and Martha Nickel (Saskatchewan SELFHELP director).

An artisan at Battong Ceramic Factory in Hanoi paints a soup bowl.



Herman Neff

Neff was impressed by the quality of many of the crafts being produced at places like the Song Don Co-operative in Ho Chi Minh City.

"This laquerware factory employs approximately 200 people," he reports. "The skill required is remarkable, as is the patience required to do this type of work. People doing larger pieces of lacquerware with mother-of-pearl inlay obviously need many years to acquire this craftsmanship. One man was there for 40 years and seemed to be happy and interested in his work."

In Hanoi the Women's Trade Training School is putting 11 sewing machines donated by SELFHELP Crafts Canada to good use, teaching young women sewing techniques while making work clothes for a co-operative. "Later on the women will be able to apply what they have learned either for the benefit of their families or as job opportunities arise," Neff writes.

"At one point in the conversation the teachers at the school wanted to know what is motivating the Mennonite people of Canada to come to a country like Vietnam and to a place like Hanoi to help the poor and needy. What an opportunity! I only hope that I projected well the modesty I really feel about all this, combined with my personal happiness of being able to play a small part in the work of MCC."

Here and there are visible signs of continuing religious life in Vietnam. The Dong Tan Bamboo Screen Cooperative, converted from an old convent, is run by a priest and includes among its 200 workers 26 Roman Catholic sisters, some of whom continue to wear their habits while working. A church on the premises "is still marginally used as such," he reports. *MCC Canada*

A visit to the National Congregation of Christ in Zion

Sunday at Misty Mount, Transkei

Jean Isaac

Our car eases over the bumps and through the gate a child is opening for us. We are welcomed warmly by Bishop Mpehla. Gary greets the men standing near. I approach and greet a group of women seated on a ledge next to a hut.

Men and children surround a fire where a sheep is being roasted. Perhaps it is the sheep that Gary and Bishop Mpehla delivered on Friday for this occasion.

Though it is Bishop Mpehla's church group we are visiting this morning, this is not its usual location. The group met here last night with an all-night meeting and is now holding its concluding session.

We note chairs and plates—then a platter of roast meat—being carried into one of the houses. We are invited to sit at a table. This is our second breakfast, at 9:30. Each of us has a few pieces of fatty meat and a sizable chuck of choice meat—liver. The liver is tender and mild. Even our sons, Mitchell and Stuart, who usually dislike liver, eat it willingly. Our meal is completed with a bottle of soda.

Before the service starts, we move around among the women who are busy cooking food. Six huge three-legged pots stand in a line with fires blazing beneath them. One woman, with a child on her back, cuts firewood, axing pieces from the trunk. Others feed the fire with dry wood and green branches. They encourage me to add wood; I am part of the cooking crew. As they lift the lids to check the progress of the food, I see meat in two of the pots. The other four pots bubble away with "umngqusho," the Xhosa staple food of beans and hulled corn. A woman rinses off a handful of dried beans and adds it to one of the pots.

COM

Bishop Mpehla

We are called to assemble for the teaching hour, meeting in a circular hut about 20 feet in diameter. The teaching hour is held because we "teachers" are on hand this morning. We wonder who will translate for us. No one seems likely until the bishop's son walks in. He knows English better than the rest and sits beside us. After some singing, Gary announces that I will tell a story to the children.

My translator stands beside me and retells the story in Xhosa. I suspect that my story is shortened and simplified in the retelling, but that is the risk I take in relying on translation.

A village in Transkei

COM

Gary calls on a woman to lead in song, then speaks about the widow who gave her two coins as an offering to God. He reads the Mark passage and gives the introduction in Xhosa. He switches to English, and the bishop's son translates.

When we leave the building, people prepare for the worship service by changing into their worship uniforms. We reassemble half an hour later, perhaps 50 of us, the leaders and we visitors in front on chairs, everyone else on benches or mats on the floor. There is singing and Bible reading and circle-gliding in the center. We rarely see special groups performing; this morning a group of six young girls sings several songs.

An added feature to this meeting is the reception of new members. Six people who have just been baptized are seated in a row, and the male leaders go to each one, laying their hands on and praying for them. Two are given new worship garments, and the garments, folded, are placed on their heads and prayed over. The recipients are dressed in these new garments and spun in circles in the center.

The service closes after a series of prayers. I note the absence of the usual healing service but realize they no doubt had that during night service. Even without some of the usual activities, this worship service has lasted 1½ hours.

Gary takes photographs of several groups of people outdoors before they invite us to eat the meal—the guest meal of rice, rather than "umngqusho," and potato, cabbage and mutton, followed by a soda drink and a gelatin-and-fruit dessert. As we wipe our hands on a towel, our host tells us we are released to go home. We begin the ritual of farewells before getting in our car to begin the trail home.

Jean Isaac, with her husband, Gary, represents the Commission on Overseas Mission under the auspices of Africa Inter-Mennonite Mission. Their address is Box 65, Umtata, Transkei, South Africa 5100. They are members of Swiss Mennonite Church, Whitewater, Kan.

books

The farm crisis

Hope for the Family Farm *edited by LaVonne Godwin Platt (Faith and Life Press, 1987, 231 pages)*

Reviewed by Anette Eisenbeis, Route 2, Box 65, Marion, SD 57043

It's reassuring to know that there are knowledgeable people among us who can enlighten us on virtually every aspect of what has become known as "the farm crisis." From a much-needed theological orientation through alarming statistics, revealing historical and sociological developments and a brief look at an agricultural world view, one is brought at last to visions of a future for the family farm. Along the way the reader is frequently reminded of pertinent biblical principles. These principles are best summed up by the book's subtitle, "Trust God and Care for the Land."

There is much in the book that is disheartening, even guilt-instilling. Depletion of precious resources at shocking rates and disregard for human values in pursuit of efficiency and production are evils in which Mennonite farmers are both victims and offenders. Difficult social and political situations that seem outside our realm of influence or control are nevertheless real forces with which farmers need to deal. Perhaps most painful is the realization the reader gains that we have lost the concept of land stewardship in covenant with God and the community.

Hope for the Family Farm is not only for Mennonite farmers. This collection of useful insights will likely be recognized by many Christians, both urban and rural, especially as it becomes more and more obvious that the current agribusiness pattern is not sustainable. The writers have made an honest effort to be practical and optimistic as they look to the future of family farming. But they leave no doubt that its fate is one of our greatest challenges.

Editor LaVonne Platt and the contributing writers have done their work and they have done it well. It remains for local communities and congregations to show their thanks by studying and acting upon their message. There are excellent study questions at the end of each chapter. Besides an index, the concluding pages offer a helpful listing of resources for further exposure to the subject.

A doctor's stories

Dr. Frau *Grace H. Kaiser (Good Books, 1986, 165 pages)*

Reviewed by Rachel Waltner Goossen, Box 97, Goessel, KS 67053

In one of Grace Kaiser's 19 brief stories about doctoring in southeastern Pennsylvania, a city colleague gives Kaiser a lift to an Amish farm after her car stalls. En route, he admits to curiosity; he has never seen a home birth. "Oh, I just pull on a pair of rubber gloves and catch the baby," Kaiser replies. "This is number 12 for Naomi."

The author, with 28 years of experience as a "baby doctor" for Amish and Mennonites in Lancaster County, writes affectionately of life among her plainly dressed, plainspoken patients. She presents autobiographical vignettes based on home visits from the 1950s through the 1970s.

Dr. Frau is about women in childbirth. Most are Amish or Mennonite, women who quip that giving birth is their "vacation" from the bushels of peas to hull, the 50 feet of strawberries that are ready, the baskets of string beans their older children have collected. Counterpoint to these homebound women is the doctor herself, who determinedly pursues a non-traditional career in a tradition-laden culture.

In an author's note Kaiser writes, "The intent of *Dr. Frau* is entertainment. Insight into Amish and Mennonite cultures is an intended bonus." Indeed, this is an entertaining volume. Readers who have enjoyed James Herriot's books on veterinary medicine in rural England and Garrison Keillor's tales of Lake Wobegon will find this book light, satisfying reading.

RESOURCES

Books on South Africa: **Apartheid Is a Heresy** edited by John W. deGruchy and Charles Villa-Vicencio (Eerdmans, $8.95), **Apartheid: Tragedy in Black and White** by Gordon D. Aeschliman (Regal, $7.95), **Perceptions of Apartheid** by Ernie Regehr (Herald Press, out of print), **Journey to Jo'burg** by Beverly Naidoo (Lippencott, $9.95), **Getting to Know South Africa** by Leonard Ingalls (Coward-McCann), **Waiting: the Whites of South Africa** by Vincent Crapanzano (Granada, $19.45), **The Puritans in Africa** by W. A. de Klerk (Viking Penguin), **Part of My Soul Went with Him** by Winnie Mandela (Viking Penguin), **Ah, But Your Land Is Beautiful** by Alan Paton (Viking Penguin, $6.95), **Poppie** by Elas Joubert (Jonathan Ball), **The Church Struggle in South Africa** by John W. deGruchy (Eerdmans, $10.95), **Apartheid's Second Front: South Africa's War Against Its Neighbors** by Joseph Hanlon (Viking Penguin, $4.95), **Beggar Your Neighbors: Apartheid Power in Southern Africa** by Joseph Hanlon (Indiana University Press, $35), **Destructive Engagement: Southern Africa at War** edited by David Martin and Phyllis Johnson (Africa World Press, $12.50), **King Solomon's Mines Revisited: Western Interests and the Burdened History of Southern Africa** by William Minter (Basic Books, $21.95), **South Africa: a Different Kind of War** by Julie Frederickse (Beacon Press, $12.95).

God Sends His Son and **God's Suffering Servant** (Herald Press, 1987), books 8 and 9 of Eve MacMaster's 10-volume Story Bible Series, each costs $5.95 ($8.35 in Canada).

A new Mennonite Central Committee 10-unit cassette tape series on conflict, **When You Disagree . . .**, is available for $45 from Mennonite Conciliation Service, Box M, Akron, PA 17502, (717) 859-1151.

Christian ethics is evangelical, says Oliver O'Donovan in **Resurrection and Moral Order: an Outline for Evangelical Ethics** (Eerdmans, 1986), not in a narrow sense but because it arises from the evangel, the gospel itself. It costs $18.95.

—compiled by Gordon Houser

An answer for southern Africa

Margareta "Gann" Herman

It was springtime and my daughter Charity, then 4 years old, had just returned with me from the shops, clutching her new sandals for the summer season. "Can I wear them to school tomorrow, Mom? I want to wear them."

"Only if the sun shines. Sandals aren't warm enough on rainy days." I seem always to make conditional promises. But it was enough for Charity.

"Then I'll ask Jesus to make it a sunny day tomorrow. So the sun will shine and I can wear my new shoes." Trying to ward off disappointment, I reminded her that Jesus may want to send rain for the farmers who grow food, but she was sure that Jesus would say yes to her prayer and make the sun shine. Then her daddy declared that he wanted it to rain the next day so his vegetables would grow, and he was going to ask Jesus to send rain.

"What do you think Jesus will do, Charity," asked her father, "if you ask him to send sunshine and I ask him to send rain?" It is a timeless theological question posed by folks much older and wiser than our Charity, but she didn't hesitate.

"If you ask Jesus for rain and I ask Jesus for sunshine, then Jesus will just send us a rainbow." We were both silent and a bit awed by the faith of this little one who lives so trustingly in the arms of Jesus, the one who does indeed "send us rainbows."

I have thought of Charity's answer many times. We live in southern Africa, a place where families who name themselves Christian call on Jesus to preserve and uphold apartheid, while other Christian families cry out to this same Jesus to destroy apartheid and free them from its bondage. Whose prayers will Jesus hear? Of course I know the answer: "The Lord hears the cry of the poor." "The Lord loves justice." I have joined with those who reject apartheid. But Charity's rainbow, the ancient sign of promise, has enlarged my prayers and my vision, so that now I pray not only for justice but for healing, for unity among southern Africa's Christian family, that they may pray one prayer and be one people. And I watch for rainbows.

Eva Luoma

Margareta "Gann" Herman, Box 4437, Sebaboleng 104 Maseru, Lesotho, works for Mennonite Central Committee.

editorial

Ask not for whom the siren sounds

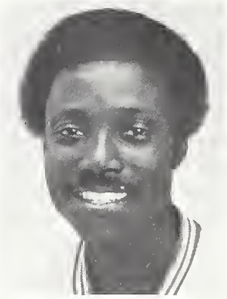
Perhaps you remember (Were you at Saskatoon '86?) some of the conversation around our resolution on South Africa. My notes from that day remind me that Chris Atkins, pastor of the Mennonite congregation in Clinton, Okla., asked that the resolution include, "Discourage violence on the part of the African National Congress." Anna K. Juhnke, teaching this year in China, added that *technical* assistance is also needed as we stand by the people affected by events in South Africa.

In truth, we *are* in southern Africa, discouraging violence and offering assistance. Through Mennonite Central Committee and Africa Inter-Mennonite Mission (under which our Commission on Overseas Mission works) we are in Botswana, Lesotho, Mozambique, Swaziland and Zimbabwe, all countries which are intimately affected by events in South Africa.

When the sirens blow in Soweto or Sophiatown or Mogopa, they sound also in our ears. They sound also for us. When 69 people were shot in the back at Sharpeville on March 21, 1960, part of us died, too. (The occasion was a work-stoppage to protest the law requiring every black person to carry a "pass.")

Current attention centers on Winnie and Nelson Mandela. In September 1986 Larry Kehler, instructed by the Conference of Mennonites in Canada, wrote to (Canadian) Secretary of State for External Affairs Joe Clark: "The 500 delegates who represented our nearly 30,000 members at this year's annual convention were nearly unanimous in seeing the release of Nelson Mandela from prison as a major signal of a change in direction in the South African Government's stance. I . . . encourage your department to increase Canada's pressure on Pretoria to free Mr. Mandela" [incarcerated since 1963 for leadership of the African National Congress].

And conference general secretary Vern Preheim wrote thus to U.S. President Ronald Reagan, at the instruction of the Saskatoon resolution (see page 459): "In the ministries of our church some of our members are serving among our black sisters and brothers in southern Africa. Our workers share with us the tragic plight in South Africa of blacks oppressed by a system of apartheid. As we have become more aware of the abhorrent system of racial oppression in South Africa, we confess and repent of our complicity in apartheid. We pray for freedom and non-violent change for all people in southern Africa. We urge you to communicate in non-violent ways these firmly held concerns, using the channels of moral, technical, cultural and economic persuasion."


Freddie Kisare

When Nelson Mandela was offered release from prison in 1985 on condition that he be silent, he responded with, "Let [prime minister of South Africa] Botha renounce violence."

We who historically and personally renounce violence are left asking, What should *we* then do? The language of Kehler's and Preheim's letters is certainly non-violent. The actions of our workers in southern Africa, though based in non-violence, are sometimes considered threatening to South Africa nonetheless. But, says Ron Rempel, editor of *Mennonite Reporter*, "frontline workers cannot bear the full weight of the testing of non-violence. It needs to be earnestly debated."

What can we do this side of the ocean? When I attended the landmark inter-Mennonite and Brethren in Christ discussion of Christian Peacemaker Teams last December in Chicago, I spoke with Freddie Kisare, a Tanzanian Mennonite working with Eastern Mennonite Board of Mission and Charities, Salunga, Pa. He said, "Concern is not enough. It is a step. I'd like to hear sermons in our churches about oppression. In the 16th century the Anabaptists preached about the things of their times. We should speak loudly about the evils of oppression. That's what Jesus did."

One thing we can do this side of the ocean is preach. If you are one of our conference's preachers, you may find an old, old sermon useful this week. John Donne (1572-1631) preached it in England. Part of it goes like this: "No man is an island, entire of itself; every man is a piece of the continent, a part of the main. Any man's death diminishes me, because I am involved in mankind; and therefore never send to know for whom the bell tolls; it tolls for thee." *mts*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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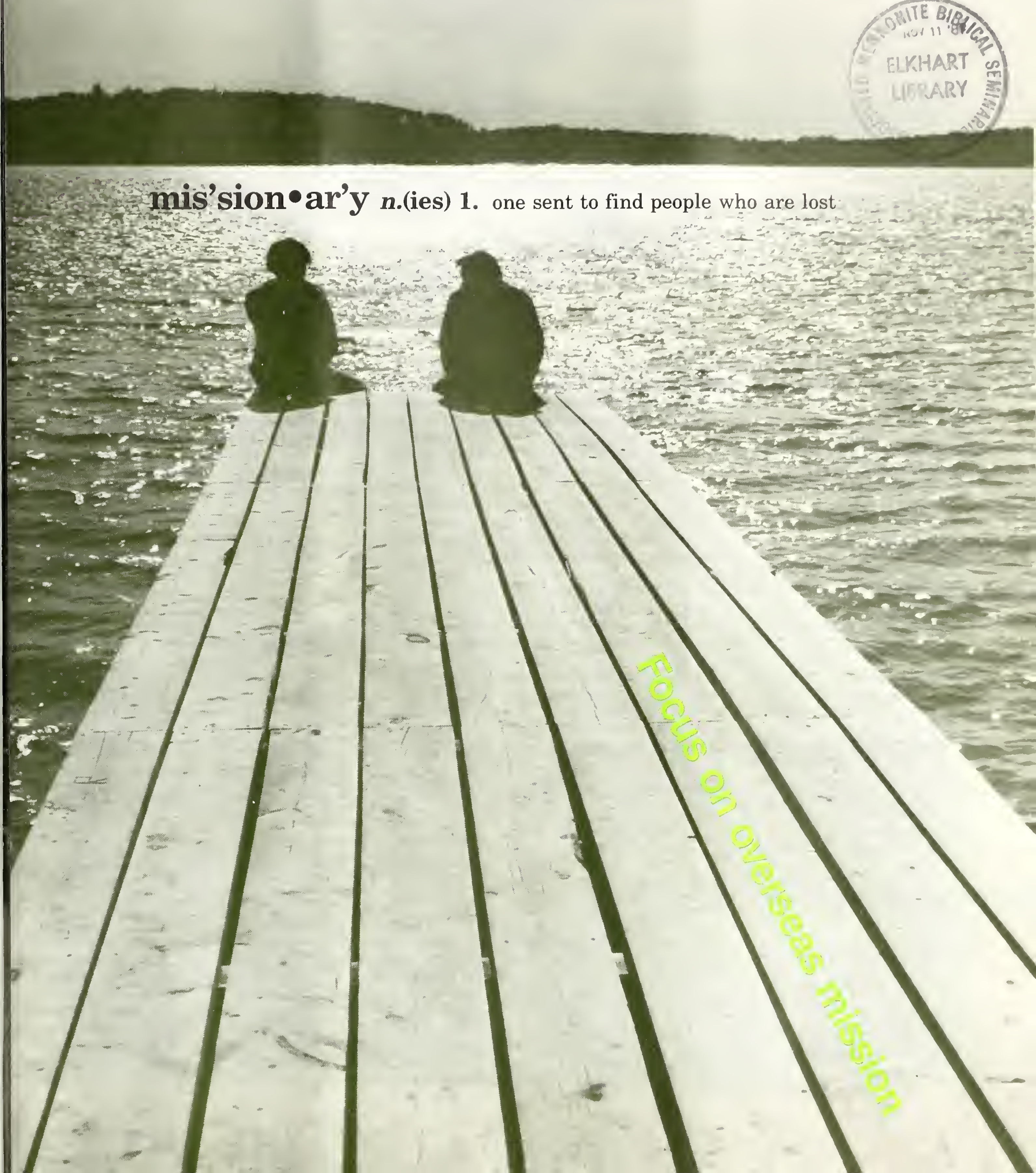
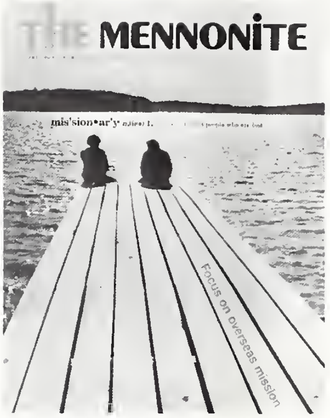


mis'sion•ar'y *n.*(ies) **1.** one sent to find people who are lost

Focus on overseas mission



The Son of Man came to seek and to save those who are lost.

prologue

Welcome to the annual issue of *The Mennonite* that focuses on our mission work overseas. Go ahead, be an armchair traveler. Lean back and take a world tour. Get on the two-way street that Erwin Rempel describes in the lead article. "Visit" Hong Kong, Bolivia, Colombia and Brazil in the pages following. Learn again what your investments overseas are yielding in terms of the Lord's harvest. And be thankful.

As we promised, we present some results of our review of *The Mennonite*. See assistant editor Gordon Houser's summary on page 489.

The next issue of *The Mennonite* will address the subject of Acquired Immune Deficiency Syndrome (AIDS). *mts*

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Credit: Cover photo by Paul M. Schrock

The Mennonite is available on cassette tape.

THE MENNONITE

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Four ways that global mission is a TWO WAY street

Erwin H. Rempel

"There is no single epicenter for world missions," thundered William Taylor at a gathering of North American overseas mission administrators. What he meant was that there is no single geographical center from which all mission activity spreads to the rest of the world.

Why was it necessary to underscore this obvious reality? Because North American churches and mission agencies have for too long acted as though mission was a one-way street.

Our understanding of the biblical missionary mandate has resulted in the generous sending of personnel, finances and Western expertise to the rest of the world. Canada and the United States have 67,000 Protestant missionaries overseas. Approximately 1,350 are from the Mennonite and Brethren in Christ family of churches.

Times have changed. Mission as one-way and in one direction is no longer appropriate or adequate. Perhaps it never was. Global mission is a two-way street with many Jerusalems or "epicenters."

The church is worldwide

In 1942 William Temple claimed that "the great new fact of our time" was the worldwide penetration and advance of the Christian faith. In fact, the center of gravity of the Christian church has shifted several times during the last 2,000 years. From Palestine to Europe, then to North America and more recently to the Two-Thirds World. By the year 2000 over 60 percent of those claiming to be Christians will live in the southern tier of nations. A "great new fact of our time" in the Mennonite and Brethren in Christ family of churches is the global spread to 57 nations and 774,000 members.

In early centuries the church spread through persecution and migration. During this last century the church has both grown and spread principally through missionary activity.

For us in the General Conference Mennonite Church, overseas mission began in 1900. Now, 87 years later, the Commission on Overseas Mission relates to approximately 55,000 Mennonite church members in 14 church bodies in Asia, Africa and Latin America. The implications of the worldwide presence of the Christian faith and of the Mennonite church in particular demand a re-examination and revision of the way we do mission.

Early Anabaptists understood the church to be missionary, not tribal or territorial. This vision nearly died out until it was rekindled in the 1800s, when most of the Mennonite and Brethren in Christ churches began home and overseas mission activity. But the vision was partial. Many have acted as though only the churches in Europe, Canada and the United States were to be "missionary." Also, most overseas churches were slow to catch a missionary vision of their own.

What does this all mean for our conference's overseas mission program? It means that we need to experience missions as a two-way street.

1. God is at work in the world

To experience mission as a two-way street means to recognize that God is at work around the world. Missionaries do not "bring God to the unreached." Scripture is clear: God's eternal power and divine nature have been revealed to all through creation.

Donald Larson tells of having met a young man heading for a short term of mission service in Asia. Larson asked what he was going to do there. "I'm going to teach the natives to farm," he replied. Pressed with the question, "Don't they know how to farm there?" the naive mission worker responded, "Well, I really don't know." Whether this young man knew it or not, Asians had been farming for centuries.[1]

Equally absurd is the notion that missionaries bring God to the unreached. What missionaries *can do* is

The Commission on Overseas Mission relates to approximately 55,000 Mennonite church members in 14 church bodies in Asia, Africa and Latin America.

build on the God-consciousness people already have by sharing the good news of Jesus Christ as Savior and Lord as revealed in the Scriptures.

2. Listen and learn

To experience mission activity as a two-way street is to listen and learn from the experiences and convictions of our brothers and sisters in Christ in Asia, Africa and Latin America. Too often our attitude has been that of the first-century Laodiceans, whose self-perception was, "I am rich; I have acquired wealth and do not need a thing." Jesus would say to us as to the Laodiceans, "But you do not realize that you are wretched, pitiful, poor, blind and naked" (Revelation 3:17).

In the passage from Matthew where Jesus speaks of "fields ripe for harvest," have you ever thought of North America as the "field" with the "harvest"? Lesslie Newbigin asks, "Can the West be converted?" While the church is growing rapidly in other parts of the world, it is declining in Europe, Canada and the United States. Newbigin notes that wherever Western culture spreads it carries with it the "acids of modernity dissolving the most enduring religious beliefs, including the beliefs of Christians."[2]

One example of an area in which we have much to learn from our sisters and brothers overseas has to do with the existence of the spirit world. Levi Keidel chides us that in this matter we are "out of touch" and the Two-Thirds World is "up to date." He illustrates: "We of the West are like old-fashioned radios without antennas. We know the radio is on and the volume is high, but when we spin across the dial we hear nothing or, at most, faint, indistinguishable signals. And so we smugly conclude that there are no such things as radio signals. Belief in them is the product of an overactive imagination."[3] Because we fail to understand the spirit world, we have, says Keidel, a kind of handicapped faith.

3. As blessed to receive as to give

To experience mission as a two-way street is to equalize the donor-receptor equation. It happened in Jerusalem and it must happen to us. From Jerusalem the church spread out to the rest of the world (Acts 1:8). But later the Jerusalem "donors" became the receivers when famine devastated their economy.

Vinay Samuel and Charles Corwin say, "It is both humiliating and power-dwarfing for Third World church leaders to always appear to Western churches in the garb of receptor, not donor. Humiliating, because when a national comes seeking help for his projects, he must verbally or non-verbally also communicate his spiritual impoverishment and need vis-a-vis the donor culture, if he is to be heard at all. Power-dwarfing, because he cannot come as spiritual equal while requesting aid. In a partnership the spiritual maturity and gifts of both national churches are accepted." They conclude: "Does the Third World church approach the West bearing no gifts save the gift of enabling the Western church to fulfill its mission?"[4]

Think of overseas church leaders coming to Canada and the United States to survey the needs of our churches with a view to forming a strategy for meeting these needs.

If you want to experience missions as a two-way street, listen and learn from your brothers and sisters in Christ in Asia, Africa and Latin America.

What needs would they identify? How would they envision assisting us in meeting our needs with their gifts? From our overseas brothers and sisters we would learn new dimensions of what the gospel and faithful discipleship mean. We would feel what it means to be a receptor rather than just a donor.

4. Partnering in new mission outreach

To experience mission as a two-way street is to accept, encourage and be partners with overseas churches in

Conversation with Archbishop Israel Motswasele of the Spiritual Healing Church in Botswana illustrates strengthening what nationals experience about God. At right are COM missionaries Diane and Garry Janzen of Niverville, Man., and Rosthern, Sask.

COM

Many church leaders from overseas study at Associated Mennonite Biblical Seminaries in Elkhart, Ind. The photo at left is of Joshua Chang and Andrew Lu, Mennonite pastors in Taiwan, former students. At right is Gundolf Niebuhr from Paraguay, who is a student.

COM

Bernie Wiebe

What missionaries do is build on people's God-consciousness by sharing the good news of Jesus Christ.

new cross-cultural mission outreach. One of the most amazing movements of our time is what has variously been called "emerging missions," "Third World missions," "Two-Thirds World missions," "non-Western missions."

During the past two centuries of the modern missionary movement the "epicenter" of missionary sending has been Europe and North America. But with the emergence of the Christian church in all parts of the world the scene is changing dramatically. Admittedly incomplete research in the early 1970s indicated that less than 4,000 missionaries were being sent from the Two-Thirds World. But by the mid-'80s more than 20,000 cross-cultural missionaries were being sent from these churches.

Among the overseas churches where the Commission on Overseas Mission works, new initiatives in sending cross-cultural missionaries are being discussed and planned. In Brazil the Association of Evangelical Mennonites of Brazil is sending its first missionary couple to a new area within the country, and discussions have been held concerning a mission initiative in Portugal.

A major conference on cross-cultural missions by Spanish- and Portuguese-speaking churches in the Americas, Spain and Portugal will be convened this month (Nov. 23-28) in São Paulo, Brazil. Over 3,000 people from 23 countries are expected to attend. Plenary sessions and numerous workshops will trace the necessary components for doing missions from the Two-Thirds World. The Mennonite Brethren Board of Missions/Services is planning a consultation on the same theme for all Mennonite Brethren churches worldwide for February 1988 in Curitiba, Brazil.

It is not yet clear what forms, structures, patterns and policies will be forged in the coming years in order to effectively join together for new mission outreach. Each will contribute the gifts and resources it possesses. The gifts will not necessarily be the same commodities (equal personnel and funds). Rather, as David Bosch points out, it will be the supplementing of each other's needs.[5]

Global mission must be a two-way street. The reality of a worldwide church and the very nature of the church demand it. Evidence that mission flows in both directions includes a recognition that God is at work outside the borders of North America, a desire to listen to and learn from our brothers and sisters overseas, an emphasis on the blessedness of receiving as much as we stress the blessedness of giving, the development of church-to-church relationships and the acceptance of, encouragement of and partnership with overseas churches in new missionary outreach.

[1] "The Viable Missionary," *Missiology*, Vol. VI, No. 2, April 1978, pp. 155-156.

[2] *International Bulletin of Mission Research*, January 1987, p. 2.

[3] *The Mennonite*, May 28, 1985, pp. 280-282.

[4] "Assistance Programs Require Partnership," *Evangelical Missions Quarterly*, April 1979, p. 98.

[5] "Towards True Mutuality," *Missiology*, Vol. VI, No. 3, July 1978, p. 284.

Erwin Rempel, 1701 W. Fourth, Newton, KS 67114, is executive secretary for the Commission on Overseas Mission. He and his wife, Angela Albrecht Rempel, served the commission in Brazil from 1975-1982. They are members of First Mennonite Church in Newton.

Sharon R. Sommer

The good shepherd went looking for that one lost lamb, and in Hong Kong we have about 5 million of them.

When numbers have faces

Tim Sprunger

For a nighttime taxi driver in Hong Kong, the gospel of Jesus Christ is powerful stuff.

It is 2:30 a.m. on a back street in a rough part of Hong Kong. For the first time in my five years in Asia I am about to experience an I.D. card check. Also for the first time I do not have my card. My wife took it to the immigration office this afternoon to renew our visas, and I have not been home to pick it up.

So here we are, a brand-new Christian taxi-cab driver named A Mahn and I in a police roadblock. Surrounded as they ask questions, A Mahn decides to be helpful. "He's my pastor," he says as a last resort. Sitting in wrinkled cutoff jeans and a T-shirt without my card, I certainly do not fit the image of a pastor. I show my business card, which they scan in disbelief. Finally they let us go without so much as the usual fine. Nobody else would possibly be that crazy, they probably think. Why was that foreign devil out at 2:30 a.m. in the front seat of a taxi without the meter running?

Taxi drivers are a group of people in Hong Kong who know little of God's love. Most are controlled by addiction to gambling and continual fear of loan sharks. Like the 80 percent of Hong Kong's population who comprise the blue collar work force, they remain largely untouched by but open to the gospel of Jesus Christ. But they will rarely be part of a traditional Sunday morning church service. Sundays are a prime time for business, and most do not feel the traditional church understands their problems.

Frontier mission with unreached people takes many forms. God has called Suanne and me and our mission team (a joint project with Eastern Mennonite Board of Missions and Charities) to be urban missionaries. Although we are not in a classic jungle setting, the message remains the same, though the approach is different. All major cities have groups of unreached people who have few opportunities to hear the gospel from a credible source who understands their situations. What happens when they do hear the gospel?

For a nighttime taxi driver the gospel is powerful stuff. A Mahn is a young believer whose life and family were totally wrecked by compulsive gambling. His nickname in Chinese means "big mouth," because all the money ever lent to him disappeared, never to be seen again. His loan sharks are so aggressive that for two years he has been hiding. Last year both he and his wife were hospitalized after seriously considering suicide, which would have left their three children homeless. Finally they managed to quietly hide away by changing their public housing.

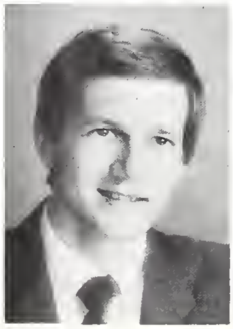
Upon becoming a Christian, A Mahn realized he had God's power and peace to begin negotiating with the loan sharks about how he could pay them back. The church also started to help him pay back debts and provide for his family's needs so he could pay back others.

A Mahn's life changed so drastically that his wife became a Christian about two months after he did, and we held a special service in his home to remove the ancestor box the family had worshiped before. We also commanded all other spirits to leave and asked for God's peace and presence to fill that place. Today A Mahn talks about his faith and continues to look to God to provide the remaining thousands of dollars needed to get free of his debts. Perhaps in seven years he will be a free man financially. In the meantime, he is free from gambling and in love with Jesus. He is no longer among the unreached. But many others are.

Numbers do not mean much until they have faces. A Mahn and his brothers in Christ are already thinking about how to reach other drivers. Every time they repay a loan, they witness to their loan sharks, helping several to also become believers.

We have a vision for Hong Kong—for taxi drivers, factory workers, restaurant workers, garbage collectors, prostitutes, street sleepers. We cannot do it alone as Mennonites. Other groups have been teaching us, and we build upon the experience to further God's kingdom.

Hong Kong is a crowded, congested doorway into China. The unreached are important because God wills that none should be lost. The good shepherd went looking for that one lost lamb, and in Hong Kong we have about 5 million of them, each with a face.



Tim Sprunger, 76 Waterloo Road, 1/F, Kowloon, Hong Kong, has worked for the Commission on Overseas Mission with his wife, Suanne Sprunger, in Hong Kong since 1981. Their home congregation is First Mennonite Church, Berne, Ind.

A study of 2 Corinthians 2:14-17

Missions: nature and style of witnessing

Henry W. Dueck

In this text Paul talks about faithful ministry, something we Christians are concerned about. And like Paul we ask, "Who is capable for such a task?" (v. 16).

It sounds arrogant to say with Paul, "We are not like so many others. . ." (v. 17). Yet most of us have at one time or another compared our ministry to someone else's and thought we were not doing too badly.

In my ministry I move between the extremes of despair and arrogance. On the one hand, the awesomeness of my task plus the responsibility placed upon the church overwhelms me, and I am in danger of despair. To the degree that I capture the fullness of ministry I recognize the inadequacy of my resources and vision.

I am responsible to God. This sobers and comforts me.

But as I work in the context of multiple Christian experiences and practices, I encounter styles and shapes and even content of Christian ministry that do not appear to be legitimate expressions of the kingdom of God. And when comparing myself to others becomes the focus of my work, I am on the way to becoming a self-righteous religious specialist.

Thanks and triumph. Probably the best medicine for despair and arrogance is thankfulness. Thankfulness is necessary to self-appraisal. As I recognize who I am and what my God-given gifts are, I can function with dignity and worth. The style and the nature of my witness will be integral to my being in Christ, not just an expression of learned propaganda.

But true thankfulness turns from self to God. Not only life but the privilege and "success" of ministry depends on God. Reflecting on that reality allows for neither selfish boasting when all seems to go well nor for morbid despair when in my ministry I encounter difficulties and even failures. That is why Paul says (v. 14), "Thanks be to God."

There is also triumph in Christ. Does triumph sound like triumphalism? I am reminded of some mission work that takes its cue from imperialism. Triumphalism can also be recognized in churches that act as if their popular programs, electronic gadgetry, show-biz personalities and religion of success is saving the world. The image of triumph Paul uses, however (v. 14), is from the Roman world of military victory in which the general marches a group of chained prisoners through the streets of his hometown to prove his prowess.

But the "general" here is Christ, who has gained victory through self-sacrificing love and absolute obedience to God, who brought him the fate of hanging on a cross. The ones he leads in his victory march are those who have voluntarily chained themselves to his life, message and kingdom. This is not triumphalism but rather a deep sense of hope and confidence in the ultimate victory of God's love.

Aroma of life and death. Our style and nature of witnessing, which is intimately linked to the life, death and resurrection of the "general," Jesus Christ, has a double effect. As in the early church, so even today, the preaching of the cross is foolishness to some and God's wisdom for others. Ultimately it depends on our nonacceptance or acceptance of the divine secret that love is stronger than hate, forgiveness more powerful than revenge.

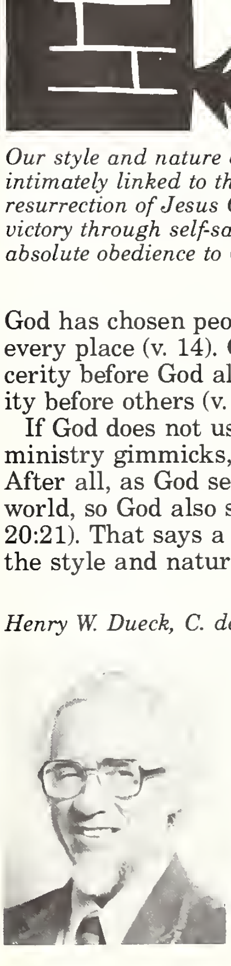
Already in the time of the Jewish exile the suffering servant stance (Isaiah 42-53) was at best an uncomfortable contradiction and at worst a foolhardy death. By conscious choice Jesus used that image to speak of himself and the nature of his ministry (Mark 8:27-38). Do we distort God's message (v. 17) when we transform it into a comfortable religion? Are we faithful to Jesus Christ when the style and nature of our ministry has so little resemblance to his?

Sincerity before God. I am ultimately responsible to God. This sobers and comforts me. But I speak and live the word of God in a human context. God has chosen people to reveal him in every place (v. 14). Consequently, sincerity before God also requires sincerity before others (v. 17).

Nanjing Theological Seminary, People's Republic of China

Our style and nature of witnessing is intimately linked to the life, death and resurrection of Jesus Christ, who gainea victory through self-sacrificing love and absolute obedience to God.

If God does not use questionable ministry gimmicks, neither should we. After all, as God sent Jesus into the world, so God also sends us (John 20:21). That says a great deal about the style and nature of our ministry.



Henry W. Dueck, C. de c. 213, Santa Cruz, Bolivia, worked with his wife, Helen Redekop Dueck, in Uruguay 1969-1981. They have been in Bolivia since 1985. Their home congregation is Charleswood Mennonite Church, Winnipeg, where they were pastors before going to Bolivia.

Out of my memory

Gerald Stucky

Peter quoted Joel on Pentecost, saying that in the last days the Spirit of God would be poured out on all flesh, that . . . old men would dream dreams.

When is one "old"? Perhaps when one is asked to write down memories and reflect.

On May 3 the Colombian Church celebrated 40 years since the beginning of our Mennonite mission activity there. Of the four of us that began in 1947, three of us are still active there. I gladly share a few abbreviated memories and reflections of what God has been about during these years in Colombia.

I remember with gratitude how in 1943 W. C. Voth and I traveled through Central and South America seeking a place to begin Mennonite mission work in Latin America. God stopped us abruptly in Bogotá because of Voth's serious illness. In that pause, God gave us a vision of our future work with children whose parents had leprosy.

I remember how the Holy Spirit later led us to Cachipay, where God had prepared a recreational center built by the Germans as a place for us to begin our work with children. This beginning became the strategy for our future mission activity.

I remember how at first we felt alone and almost abandoned by our mission board, but the subsequent years have shown the great confidence that COM placed in us and the freedom we were given under the guidance of the Holy Spirit to develop the mission outreach in Colombia.

I remember with gratitude the excellent co-workers that God chose and sent. There were never many, but like Gideon's army our staff size reminded us that the work and the glory was the Lord's. He gave us harmony and love.

I remember how the Holy Spirit made the gospel real to the young people. Among our first baptismal candidates there developed a feeling of community and love, basic in developing Christian discipleship and future leaders.

I remember how inadvertently we became involved in our first political revolution in 1948. God has continually watched over us through 40 years of political unrest and violence.

COM

Gerald Stucky (left) as barber in the '40s

I also remember the spiritual unrest that we experienced in the '60s and the blessings of the movement of the Holy Spirit in our lives. During that time our staff had an enlarged vision: we saw the need to go to the city, to call Howard and Marlene Habegger to begin evangelistic endeavors, to plant a church in Bogotá.

I remember our first "national assemblies" about 33 years ago. These became the seedbed for healthy missionary-national relationships, for the early pre-eminence of the national church, for the fading away of the mission structure.

Finally, I remember with gratitude the privilege and joy of participating in the birth and growth of a second Mennonite church in Bogotá. It is now the blessed and growing Mennonite church of Teusaquilla.

After the memories come the reflections. I have observed many missionary groups in Colombia. They have brought me to the conclusion that it has been a special joy and privilege to be a part of the General Conference Mennonite Church and its mission outreach. Without hesitation I would again choose the same path.

The psalmist says that God had led him in pleasant places. Colombia is one of the beautiful places in the world, and it has been an unmerited privilege to live here. The people here are loving, lovable, open, a joy to be with. God calls us to sow the seed—but the life, growth and development are his work. To God be all the glory.

I am amazed at what God is doing in Colombia. In the body of Christ there are a variety of gifts and ministries. Mennonites may not be the best evangelists and church planters in the world, but the Anabaptist emphasis on scriptural Christian living, discipleship, love and peaceful living in a violent world is a valuable contribution in our mission outreach.

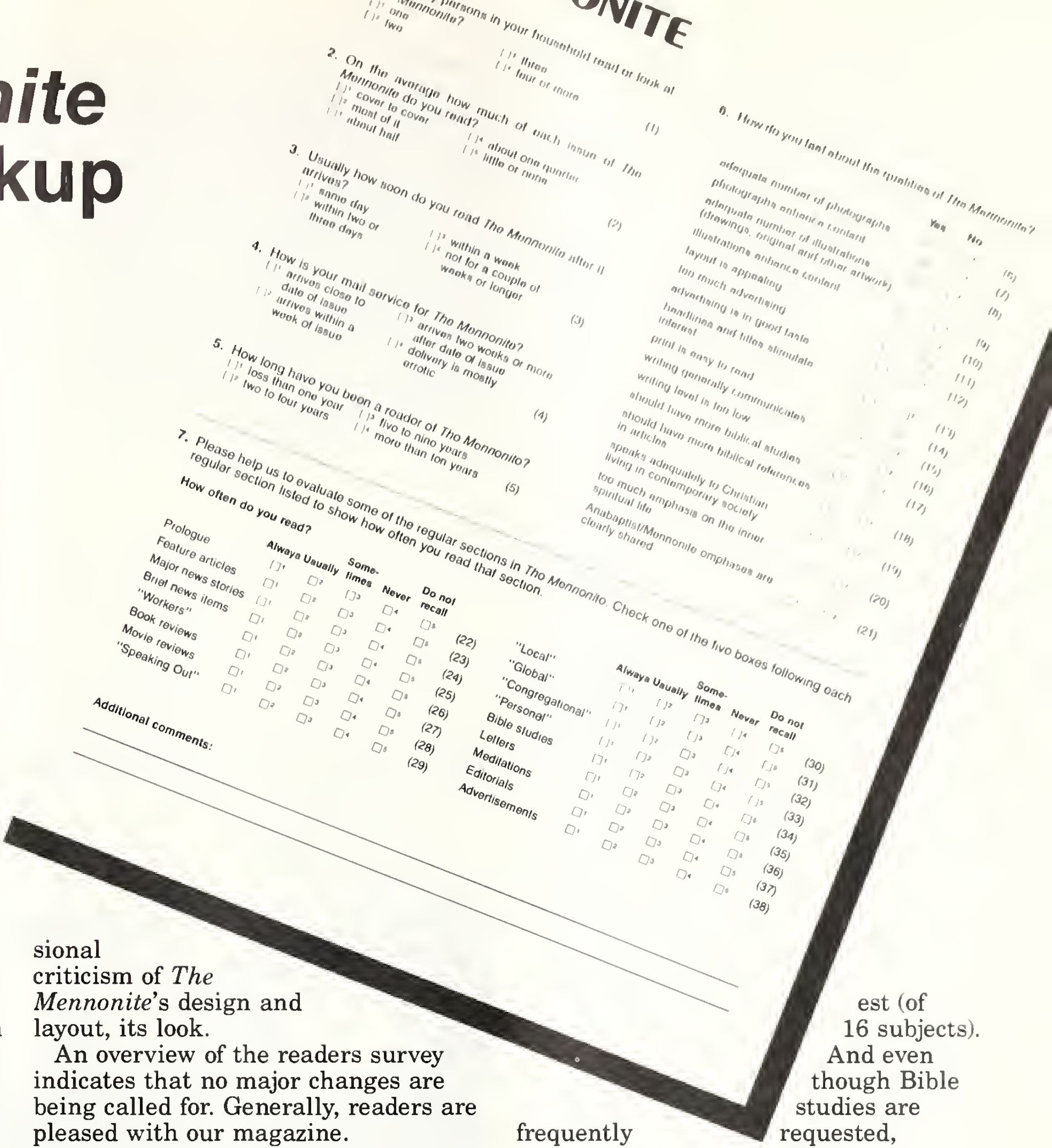
It has been a unique privilege to be here over a 40-year period and to see "what God hath wrought." Seed sown in lives of little children has borne fruit. Not all "parents" have the privilege of seeing their spiritual children grow up.

We have deep appreciation for the support, prayers and interest of our Mennonite brothers and sisters in the northern hemisphere. Truly we are one body, one team, one church. But one thing that makes it difficult for me to retire is the recurring question: "Who prays for a retired missionary?"

Gerald and his wife, Mary Hope Wood Stucky, Box 63, Berne, IN 46711, have retired after working for the Commission on Overseas Mission in Colombia since 1943. Their home congregation is First Mennonite Church, Berne, Ind. They are now reporting in our churches and plan to help coordinate MENNO (Mennonites Encountering Neighbors Overseas) in Colombia in early 1988.

The Mennonite gets a checkup

Gordon Houser



persons in your household read or look at
Mennonite?
☐ one
☐ two
☐ three
☐ four or more
(1)

2. On the average how much of each issue of The Mennonite do you read?
☐ cover to cover
☐ most of it
☐ about half
☐ about one quarter
☐ little or none
(2)

3. Usually how soon do you read The Mennonite after it arrives?
☐ same day
☐ within two or three days
☐ within a week
☐ not for a couple of weeks or longer
(3)

4. How is your mail service for The Mennonite?
☐ arrives close to date of issue
☐ arrives within a week of issue
☐ arrives two weeks or more after date of issue
☐ delivery is mostly erratic
(4)

5. How long have you been a reader of The Mennonite?
☐ less than one year
☐ two to four years
☐ five to nine years
☐ more than ten years
(5)

6. How do you feel about the qualities of The Mennonite?

	Yes	No	
adequate number of photographs			(6)
photographs enhance content			(7)
adequate number of illustrations (drawings, original and other artwork)			(8)
illustrations enhance content			(9)
layout is appealing			(10)
too much advertising			(11)
advertising is in good taste			(12)
headlines and titles stimulate interest			(13)
print is easy to read			(14)
writing generally communicates			(15)
writing level is too low			(16)
should have more biblical studies			(17)
should have more biblical references in articles			(18)
speaks adequately to Christian living in contemporary society			(19)
too much emphasis on the inner spiritual life			(20)
Anabaptist/Mennonite emphases are clearly shared			(21)

7. Please help us to evaluate some of the regular sections in The Mennonite. Check one of the five boxes following each regular section listed to show how often you read that section.

How often do you read?

	Always	Usually	Sometimes	Never	Do not recall	
Prologue	☐	☐	☐	☐	☐	(22)
Feature articles	☐	☐	☐	☐	☐	(23)
Major news stories	☐	☐	☐	☐	☐	(24)
Brief news items	☐	☐	☐	☐	☐	(25)
"Workers"	☐	☐	☐	☐	☐	(26)
Book reviews	☐	☐	☐	☐	☐	(27)
Movie reviews	☐	☐	☐	☐	☐	(28)
"Speaking Out"	☐	☐	☐	☐	☐	(29)

	Always	Usually	Sometimes	Never	Do not recall	
"Local"	☐	☐	☐	☐	☐	(30)
"Global"	☐	☐	☐	☐	☐	(31)
"Congregational"	☐	☐	☐	☐	☐	(32)
"Personal"	☐	☐	☐	☐	☐	(33)
Bible studies	☐	☐	☐	☐	☐	(34)
Letters	☐	☐	☐	☐	☐	(35)
Meditations	☐	☐	☐	☐	☐	(36)
Editorials	☐	☐	☐	☐	☐	(37)
Advertisements	☐	☐	☐	☐	☐	(38)

Additional comments:

When did you last have a checkup? Staying healthy requires being aware of our health, of what areas we need to improve our bodies, our minds, our emotions. Every so often we need to check up on our physical, mental, emotional and spiritual health.

A magazine also needs an occasional checkup. We keep in touch with readers through a letters page, on which people may communicate their concerns. We look at subscriptions and try to determine why they rise or fall. Through informal contacts at conferences we listen for what people think, how well we are serving. But now and then, particularly in today's competitive market, it's imperative that a magazine survey its readers' opinions more thoroughly.

Last March the General Board, which oversees the work of the General Conference Mennonite Church, asked *The Mennonite* staff to conduct a major review of the magazine. We had last carried out an extended evaluation in 1980. Before that a less extensive survey was done in 1970.

Our evaluation included six segments. First, we drew up a questionnaire (with 26 questions) and sent it to a random list of 480 readers. We worked hard to obtain a large return, including follow-up mailings and phone calls. Of these, 319 were eventually returned. According to a consultant (Doug Penner) who evaluated our computerized results, this gave us a 95 percent confidence rating.

Second, we sent a briefer survey (eight questions) to General Board and commission members. Of the 64 sent, 56 were returned.

Third, we surveyed editors of 12 other denominational magazines for information about costs, subsidy, size.

Fourth, editor Muriel Stackley, editorial assistant Sharon Sommer and I met with Roger Yarrington, a veteran editor of *Saints Herald*, which is published in Kansas City, Mo. He did a general critique of *The Mennonite*.

Fifth, we arranged for Alfred Albrecht, retired professor of communications at Goshen (Ind.) College, to evaluate the content of our magazine.

Finally, Glenn Fretz, a graphics designer from Toronto, provided professional criticism of *The Mennonite*'s design and layout, its look.

An overview of the readers survey indicates that no major changes are being called for. Generally, readers are pleased with our magazine.

However, there are some surprises in regard to who reads *The Mennonite* and what kind of articles they want. Most of our readers (65.5 percent) have been reading the magazine for more than 10 years. Only 5.6 percent have begun reading it in the last year. Also, about a quarter of our readers are over 65. We obviously need to work at attracting newer and younger readers.

A startling statistic that is consistent with the 1980 survey is that 21.3 percent of our readers have a graduate degree (i.e. beyond a bachelor's degree), compared to 22.9 percent in 1980.

Seventeen percent of our readers live in rural farm areas, a much higher figure than that reflected in the general population.

Although some statistics fit our assumptions—e.g. that the most-read sections are Workers, Letters, Editorials and "Brief news items"—others surprised us. While "Conference positions on current issues" ranked highest in readers' interest, articles on personal evangelism ranked third lowest (of 16 subjects). And even though Bible studies are frequently requested, they rank just above book reviews and ads in what people read.

The professional critiques were mostly favorable, with a few suggestions for improvement. We have already (subtly) included some of these and will be making further changes in the future. On Nov. 13-14 we meet with the communications committee, which helps us evaluate our work. With them we will try to discern just what changes to make.

Meanwhile, you are always welcome to give us your own critique. Let us know how we can make *The Mennonite* a better, healthier magazine, one that serves our readers better and is more faithful to our purpose: "to witness, teach, motivate and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit."

Anyone who is interested may write for a copy of the results of the questionnaire that we sent to readers. Contact *The Mennonite*, Box 347, Newton, KS 67114, (316) 283-5100.

"Genesee justice" is a kind of law enforcement known as alternative sentencing in Genesee County, N.Y. Under certain conditions, criminals in this upstate county are ordered to pay their debts on this side of the iron bars. The 800 offenders who have been given alternative sentencing since 1981 have participated in community-based service for more than 100 nonprofit agencies. An estimated $4 has been saved for every $1 spent on the program, creating a total savings of $1 million in six years.

Mennonite churches in The Netherlands have been dealing with issues related to their attitude toward Jews, according to Lydia Penner in *Mennonite Reporter*. Touching off the discussion were highly publicized statements by an independent Dutch evangelist couple who connected Jewish suffering over the centuries with the events of the trial of Jesus. Earlier this year the Dutch Mennonite executive committee formulated a statement rejecting such views as "unchristian and inhumane" and urging congregations to "take action against anti-Semitism and other forms of discrimination wherever they occur."

NEWS

After as many as seven years as refugees

4,313 Salvadorans return home; 6,000 remain

San Marcos, Honduras (MCC)—Displaced by ongoing civil war in El Salvador, 4,313 Salvadoran refugees returned to their homes in October after years in Mesa Grande, a Honduran refugee camp. Mennonite Central Committee workers and Honduran Mennonite church members assisted. Final permission from the Salvadoran government came Oct. 10.

The children, most of whom had never ridden a bus before, cried out, "Look at how beautiful the buses are." Hundreds of children, born inside the camp, know no life outside the camp. Frustrations with the confinement of camp life plus a desire to create a new peaceful life in El Salvador led the refugees to choose to return to their homeland, even though they knew they would not be returning to an easy or safe life.

Oct. 10, the first anniversary of the destructive earthquake that caused thousands of deaths in El Salvador, was a fitting day to begin the dangerous journey.

No one knew if the logistics of moving 4,500 people could actually be arranged. It continued to be questionable whether the governments of Honduras and El Salvador would cooperate. The refugees had made it clear to the Salvadoran government that they were firm in their commitment to leave, by foot if necessary, on Oct. 10, and to remain together as a group.

Sadie Mast (MCC)

MCC worker Moses Mast (lower left) of Spencer, Okla., and David Artica, a Honduran Mennonite, help load the 50 trucks headed back to El Salvador.

Accompanying refugees on the buses were MCC volunteers Carmen and Luke Schrock-Hurst of Harrisonburg, Va., and Scottdale, Pa. Interspersed throughout the caravan were vehicles carrying representatives from agencies who work in the refugee camp, including members of the Honduran Mennonite Church.

As they left San Marcos, the refugees handed leaflets out the bus windows to the Hondurans standing by. The leaflets explained why they were going home and thanked the Hondurans for their hospitality.

A second caravan left Mesa Grande Oct. 11, accompanied by MCC volunteers Chris Moser, Bluffton, Ohio, and Dave Martin, Clymer, N.Y. None of the MCC workers from Honduras were allowed to cross the border with the refugees, but they were grateful to the United Nations High Commission on Refugees and the Honduran government for facilitating the transfer of the refugees to the border.

MCC El Salvador workers Blake and Sue Byler Ortman, Wichita, Kan., and Slatington, Pa., and Susan Classen of Springfield, Ohio, met the refugees at the Salvadoran border and reported that all were allowed to enter the country. The mood was "ecstatic," and there were many "tears of joy," reported Blake Ortman.

Classen, a nurse, will remain for a number of weeks as an "international presence" in Las Vueltas in Chalatenango, one of the areas where the refugees relocated.

While 4,313 repatriated refugees is a large number, nearly 6,000 other refugees remain in Mesa Grande. MCC workers have expressed concern "that those who stayed behind not be forgotten." Further repatriation from Mesa Grande is not likely to occur until the first group is settled and it seems clear that the move was a success. *Carmen Schrock-Hurst, MCC Honduras*

The pretrial hearing for the 370 who were arrested on Aug. 9 for blocking the entrances to the Rocky Flats Weapons Facility near Denver will be held on Nov. 20. Three Mennonites—Marilyn Miller, pastor at Boulder (Colo.) Mennonite Church, and Bob and Dianne Carlsten, Arvada (Colo.) Mennonite Church—were among those arrested. "Our intention is to put Rockwell and the Department of Energy on trial on Nov. 20," said John Chanin, staff member of the two organizations that sponsored the protest.

New Testament scholar Walter Wink will be the featured speaker at the seventh annual Churches United for Peacemaking conference Nov. 20-21 at St. Francis of Assisi School in Wichita, Kan. Wink, professor of biblical interpretation at Auburn Theological Seminary, New York, will speak on the theme "Power and Non-Violence: Jesus' Gospel Message." He will explore the biblical basis of non-violence as the key to the modern world's peacemaking efforts. Workshops will also be held on various peace and justice concerns. To register write CUP at 1103 Jefferson, Wichita, KS 67203.

Christian Leaders for Responsible Television has ended its boycott of Mazda Motors of America. The action follows an agreement by Mazda to reduce the amount of sex, violence and profanity the company helps sponsor on network television. CLeaR-TV had begun a boycott of Mazda after the automobile maker refused several requests by the coalition to reduce their sponsorship of sex, violence and profanity.

Taiwan Mennonites host friendship evangelism seminar

Verney Unruh

Paul Lin (right), chaplain at Mennonite Christian Hospital, Hwalien, Taiwan, translates for Don Yoder, presenter at the pastors and church leaders retreat.

Hwalien, Taiwan (GCMC)—Over 50 people attended the annual retreat for pastors and church leaders here Oct. 8-9 to listen to Don Yoder, secretary for evangelism and church planting for the General Conference Mennonite Church, speak on friendship evangelism. The retreat was sponsored by the Fellowship of Mennonite Churches in Taiwan.

Although evangelism is not a new topic for church leaders in Taiwan, many have expressed difficulty in knowing how to inspire and train lay people to witness.

The friendship evangelism approach is especially geared for lay people because "it helps them learn how to share the gospel in natural ways," said Yoder.

In addition to Yoder's presentations, the participants broke into discussion groups to study Jesus' method of relating to people. All of them agreed that Jesus is the supreme example of how to carry out friendship evangelism.

The discussion groups also spent one session talking about what it means to be a peace church. The general consensus that emerged was that it first of all means unity of the local body of believers. The participants agreed that this does not mean that everyone agrees with each other but that there is a willingness to respect those you disagree with. From this central unity the church must then relate to society and share the message of reconciliation in Christ, they said.

The day following the retreat, two women who attended the seminar had the opportunity to put some of the principles they had learned into practice. They were crossing a suspension bridge in the Taroko Gorge when, halfway across, one of them panicked and was afraid to move forward or backward. When two young men saw the woman's plight, they came to her rescue. After they had reached safety, the two women said to each other, "We have just been to the retreat and heard about friendship evangelism. We must witness to these fellows." They discovered as they were sharing their faith with the men that they lived near their church in Taipei. The women invited them to visit their church and the men promised to be in touch again. When Yoder heard about this, he said it was the quickest response to his presentations he has heard of.

Overall, Yoder said he was "very impressed with their [the Taiwanese Mennonites'] desire to learn how to share their faith." He was also impressed by their emphasis on evangelism as well as service ministries. "These are people who are committed to being the church," he said.

In March of this year Yoder conducted a similar friendship evangelism seminar for Mennonites in Hong Kong.
Verney Unruh, missionary in Taiwan

Pastors get acquainted with conference

Fourteen pastors attended an orientation seminar Oct. 7-9 at the central offices of the General Conference Mennonite Church in Newton, Kan. The seminar is held annually as a way of acquainting new pastors with the programs of the General Conference Mennonite Church. Below, John Esau (right), director of ministerial leadership for the General Conference, visits with Jay McCall, pastor at Peace Mennonite Church, Portland, Ore., and his wife, Michele McCall.

Dave Linscheid

Bluffton (Ohio) College enrollment of new students rose slightly over last year to 233, up from 217 in the fall of 1986, according to Linda Suter, registrar. New students include first-time freshmen, transfer and returning students not enrolled at Bluffton during the previous quarter. Registration for the fall quarter is 590 students, 496 full-time and 94 part-time. Registration a year before was 596.

"Have you seen any miracles lately?" was the key question asked by Swift Current (Sask.) Bible Institute's new principal, David Hall, in his inspirational address to the delegates from Alberta and Saskatchewan at the annual joint delegate meeting there Sept. 26. Over $400,000 was pledged in the debt retirement drive completed last spring to eliminate SCBI's capital debt. Only 3 percent of the pledges is still outstanding. "We are here to celebrate what the Lord has done. We are here to celebrate a burden lifted. I suggest a miracle has happened."

"Unless the Lord builds the house, those who build it labor in vain." The words of the psalmist were echoed several times during the morning worship service Sept. 20 at Mennonite Collegiate Institute in Gretna, Man. The occasion was a special homecoming of MCI alumni and anticipation of the school's centennial in 1990. Other features of the celebrations included distribution of the 1986-87 yearbook, fellowship surrounding mealtimes and a display of alumni talent in the form of various crafts.

MILC endorses new mission project at annual meeting

Bacavi, Ariz. (GCMC)—Representatives from Native American churches belonging to our conference met here Oct. 8-11 for the annual meeting of the Mennonite Indian Leaders Council and endorsed a five-year plan for mission work among native people in Phoenix, Ariz.

The plan, which has the support of other Mennonite groups as well, calls for the development of a Native American Christian community in Phoenix that would enable "Native Americans to accept the gifts of hope, love, acceptance in the person of Jesus Christ with the support of the local and extended Mennonite Christian community."

The proposal was the result of a year's worth of research by Elmer Myron, MILC member, at the request of the interested Mennonite parties. During this time Myron examined the needs of the Native American population in Phoenix and the programs that were already available to meet those needs. He will be responsible for coordinating the Phoenix mission project.

Willis Busenitz, Busby, Mont., with the ceremonial shield that he was given in appreciation for the nine years that he chaired MILC

Malcolm Wenger

Although MILC representatives agreed that they would endorse this project, they also recognized that they would not be able to support it financially because MILC doesn't have enough money for its established projects. Instead, they decided to recommend that the Native American Mennonite churches take special offerings for the Phoenix mission work.

MILC's dependence on the Commission on Home Ministries for more than half of its annual income has long been a concern. (In 1988, CHM will subsidize MILC for $142,800.) Since one of MILC's primary costs involves providing pastoral leadership for the 11 Native American Mennonite churches, the MILC executive committee proposed that MILC begin to look for ways to make pastoral leadership more affordable.

Native American Mennonite churches are "using the pattern of the fully salaried single pastor because that is the pattern our missionaries in the past have set, even though many of the supporting churches in those days used a shared ministry by lay pastors or a self-supporting pastor. We now recognize that the fully salaried pastor pattern continues and maybe increases the dependency on outside funds," said Stan Bohn, CHM executive secretary, in a letter to CHM board members.

While the representatives at the meeting agreed with the proposal of the executive committee, none of them were able to recommend any alternatives to the present system.

Stan Bohn

Elmer Myron, Phoenix, Ariz., newly elected chair of Mennonite Indian Leaders Council, presents guest Norman Mead of Winnipeg with gifts—a Cheyenne tradition that MILC has incorporated into their meetings.

In other action, Myron, who had been representing the Hopi Church Council, moved to the position of chairperson of MILC, replacing Willis Busenitz. Floyd Fisher, Busby (Mont.) Mennonite Church, was welcomed to MILC as a new member and elected secretary. Emma Hart, Bethel Mennonite Church, Hammon, Okla., moved from secretary to vice chair of MILC.

MILC representatives expressed appreciation for the presence of the members of the Native Ministries of the Conference of Mennonites in Canada and the recently formed United Native Ministries of the Mennonite Church. *Carla Reimer, editor, conference news service*

First Mennonite Church, 11125-76 Ave., Edmonton, AB T6G 0J9, is searching for a **pastor** beginning August or later. Experience and seminary training are preferred. Please send your inquiry to the search committee.

Barongis, Philippines—Celebrations of cooperation between local people including Protestants, Catholics, Muslims, animists and other native Filipino people marked the blessing of a new Mennonite Central Committee and Manobo Cultural Center house here in a tribal Filipino village in North Cotabato, Mindanao. The house, built with MCC funds, will provide office space for MCC workers Claire and Wally Ewert from Drake, Sask., as they minister among the Aromanon Manobo, a tribal group numbering about 30,000 families.

"It is ironic," says Thomas Radecki of the National Coalition on Television Violence, "that over the past three years children's programming not linked to toy companies has become less violent with programs like *The Berenstein Bears, Pee Wee's Playhouse* and *Punky Brewster*. At the same time, the avalanche of toy-based programming has markedly increased violence in children's programming overall. There is nothing in the past that is anywhere near as intensely violent and sadistic, as gung-ho, pro-war in its message to children as the current wave of toy-based war cartoons."

Africa Inter-Mennonite Mission has received word that its missionaries in Burkina Faso are continuing their ministries uninterrupted after the Oct. 15 coup. Communications coming out of Burkina Faso are erratic, but AIMM is monitoring the situation.

Inter-Mennonite task force introduces educational model

Newton, Kan. (GCMC/MC)—By autumn 1988 close to 20 congregations belonging to the General Conference Mennonite Church or the Mennonite Church will be testing a new model of Christian education that was developed by an inter-Mennonite task force.

The Task Force on Future Models of Education in the Congregation was formed in October 1986 following two major consultations that called for a more unified approach to education.

Developing a new model has been a long and complicated process. During the past 11 months, the task force members have spent time reviewing the history of congregational education in Mennonite churches for the past 100 years, examining responses from more than 100 congregations on their educational activities, as well as writing papers about the possible vision and shape of congregational education.

And their work still isn't done. After the model has been tested in the congregations, task force members will need to refine the model based on congregations' responses. Once that is finished, hopefully before 1990, the model will be shared with any congregation that requests it. So far over 200 congregations across the United States and Canada have expressed interest in hearing about the model.

The task force consists of pastors, educators and representatives from the Commission on Education (GC), Mennonite Board of Congregational Ministries (MC), Associated Mennonite Biblical Seminaries, Eastern Mennonite Seminary and Mennonite Publishing House. The Church of the Brethren sends an observer to the meetings. *Carla Reimer, editor, News Service, Box 347, Newton, KS 67114*

Store manager is needed January 1988 for The Olive Branch, a successful 4½-year-old combination SELFHELP, SERRV, thrift shop in Topeka, Kan. Others have found this to be a spiritually rewarding experience with a minimum salary. Applications will be accepted until **Nov. 15.**

For further details contact: John Wall, 3850 SW Worwick, Topeka, KS 66610, or call evenings (913) 478-4428.

The Associated Mennonite Biblical Seminaries invite applications from qualified candidates for the following positions:

Teaching position (half time) in **Evangelism and Church Planting** beginning with the 1988-89 academic year. Doctoral degree (or candidacy) and ministry experience required.

Teaching and research position in **Anabaptist and Sixteenth-Century** studies beginning in 1989-90 academic year. Ph.D. or equivalent required, ministry or mission experience preferred.

Applications will be received until Dec. 1. Send resume and names of references to: Jacob W. Elias, Dean, Associated Mennonite Biblical Seminaries, 3003 Benham Ave., Elkhart, IN 45617.

A new church roof is put in place in Bolivia

Tim Penner (MCC)

El Carmen, Bolivia (MCC)—Mennonite Central Committee worker Ingrid Schultz of Sherbrooke Mennonite Church, Vancouver, recently worked alongside members of the evangelical church here to help put a new thatched roof on their meetinghouse. Thatched palm roofs last approximately six years, according to Tim Penner, MCC Bolivia program director. It had been more than six years since this church was built and the original roof was still in place. After the full day's work the church members held an evening worship service under the new roof, reports Penner, of First Mennonite Church, Beatrice, Neb.

Enrollment at Associated Mennonite Biblical Seminaries, Elkhart, Ind., dropped over last year's total, though applications have stayed up with recent years, according to Ruth Ann Gardner, registrar. Goshen Biblical Seminary enrolled 97 students compared to 120 last year, and Mennonite Biblical Seminary enrolled 78 compared to 102 last year. Women account for 42 percent of the enrollment.

Affirmation of the present teaching program but uncertainty about its future characterized the 1987 opening program Sept. 13 of Elim Bible Institute, chaired by principal Victor Kliewer. For the second consecutive year, no residential Bible school program for youth is operating at the Altona, Man., campus. Due to insufficient enrollment last fall, the residential program was suspended, and a church resource teaching program focusing on education for adults and youth groups was put into place. A special Conference of Mennonites in Manitoba delegate session Nov. 20 will consider Elim's future.

Forty-two people serving with Mennonite Voluntary Service units in Winnipeg, Hamilton, Ont., and the eastern part of the United States met at Camp Friedenswald near Cassopolis, Mich., Sept. 11-13 for an annual renewal retreat. Volunteers expressed their vision of the "Kingdom of God," the retreat theme, by creating their own parables. Chuck Neufeld, director of MVS, and Char Siemens, associate director of MVS for Canada, led the retreat. MVS is a program of the Commission on Home Ministries.

ACT Weekend attracts 121 educators to Winona Lake

Winona Lake, Ind.—What do Anabaptist history, storytelling, practical training, creative worship, spiritual disciplines and faith development have in common? The answer is "an ACT Weekend," according to the 121 participants at the second Aid to Christian Teaching Weekend held here Oct. 15-18. The three-day format of this joint Mennonite Church, General Conference and Church of the Brethren gathering was first begun by the General Conference in 1986 as a successor to the five-day Project Teach model.

Billed as a "hands-on experience for church school teachers, nursery to adult, their superintendents, pastors and Christian education committee members," ACT 2 was led by Ed Kauffman, J. W. Sprunger, Marlene Kropf and Laura Draper. Forty-five of the participants were from GC churches, 64 from MC churches, four from dual GC-MC churches, one from a CB church and seven from Associated Mennonite Biblical Seminaries in Elkhart, Ind. Most came from British Columbia, Indiana, Illinois, Manitoba, Minnesota, New Mexico, Ohio, Pennsylvania and Wisconsin.

Each participant took part in one of nine different age-specific training workshops. A 10th workshop was for pastors and other Christian education leaders. Each workshop offered a total of five sessions during the course of the weekend.

Plenary sessions included worship, Anabaptist history, storytelling, faith development, spiritual disciplines.

Each of the six worship periods drew heavily from the Foundation Series material and from the new graded songbook *Sing and Be Glad.* According to Marlene Kropf, this illustrated "a close connection between education and worship." During the evaluation session on Sunday afternoon, Kropf observed that "whatever is good for children is good for adults," and she urged participants to therefore "think of children first when planning public worship" and the needs of adults would be met as well.

Ed Kauffman

Rosella Wiens Regier leads teachers of grades 1 and 2 in counting syllables for Haiku poems.

Lynn Miller led sessions on Anabaptist history and storytelling in the church. He dazzled the group with a fast-paced, high-energy and informative look at some of the key Anabaptist radical reformers.

Phyllis Carter focused on the "life of prayer," which is "the absolute essential for any church leader. . . . Formation rather than education is our aim," she said. "Mentors and guides will be more important than curriculum and materials in the classroom."

Clare Schumm's input on faith development was a slide-and-sound presentation on child development from the perspective of children ages 2 and up (available from the Mennonite Publishing House and other offices) and a brief review of the new club curriculum (preview kit planned for distribution in September 1988).

Norma Johnson, executive secretary of the Commission on Education, observed "a genuine sense of enthusiasm and wholehearted support" for the ACT Weekend. *Terry W. Nichols, 1805 Frances Ave., Elkhart, IN 46516, from Nashville, Tenn., a student at Associated Mennonite Biblical Seminaries*

Oklahoma Convention publishes its 88-year history

A major announcement at the Oklahoma Convention in September was that the long-awaited writing of its history (to be published by Faith and Life Press) is complete, and will be out in September 1988. Wilma McKee, history committee chair, edited the book.

"Breaking Cultural Barriers" was the theme of the meetings at Grace Mennonite Church in Enid. Willis Busenitz from White River Cheyenne Mennonite Church, Busby, Mont., challenged the convention to reach out to other cultures with mutual respect.

The church planting task force and the Western District Conference home missions committee announced that church planters Mark and Gayle Wiens have accepted a call and moved to Oklahoma City. The Wienses were commissioned during the Sunday morning service.

Frank Keller brought greetings from the WDC and introduced the new youth worker, Jerry Holsopple.

For the church to communicate cross-culturally, said Busenitz, we must love the Lord, love ourselves and love our neighbor. He quoted Robert Ramseyer as saying that the people from the culture doing the evangelizing will have to do the most changing. *John W. Voth, pastor, New Hopedale Church, Box 166, Meno, OK 73760*

Mennonite and peace activist Kryss Chupp, along with Chicago-area Pledge of Resistance members Bob Bossie, Kathleen Desautels, Jean Hughes, Chris Inserra, Betty Lewis, John Poole and Norman Watkins were arrested Sept. 5 on charges of disorderly conduct while re-enacting the maiming of veteran Brian Willson by a weapons-laden U.S. Navy train in California on Sept. 1. At the Sept. 23 trial, Chupp said, "[We] believe that the killing and maiming of thousands of Central Americans, and now Brian Willson, is not in God's interest."

"Should I Not Be Concerned?" is the theme of the Urbana '87 mission conference, which will be held in Urbana, Ill., Dec. 27-31. The theme is taken from the book of Jonah and will focus on urban mission. Urbana '87 is the 15th triennial student mission convention sponsored by InterVarsity Christian Fellowship. Travel subsidies of $50 each are available on a first-come, first-serve basis for General Conference college or university students who need assistance. For more information contact Bruno or Wanda Derksen Bergen, Box 347, Newton, KS 67114, (316) 283-5100.

A Jehovah's Witness from the Kazakh town of Dzhambul in the Soviet Union, Jakob Schmal, has been imprisoned for his refusal to perform military service, in spite of having previously been declared unfit for military service, according to the International Society for Human Rights. Schmal is said to have been beaten unconscious on several occasions. His wife, Nelly, is expecting their first child in January 1988.

RECORD

workers

Larry Hills, Commission on Overseas Mission/Africa Inter-Mennonite Mission worker in the Transkei since 1982, returned to Waldoboro, Maine, in August for a one-year North America Assignment. In the Transkei he taught Bible and leadership training among the African Independent Churches.

Erica Jantzen, Mississauga (Ont.) Church, has begun a two-year term in China under the auspices of the inter-Mennonite China Educational Exchange program, sponsored by Mennonite Central Committee. She is an English teacher at Nauchong Teachers College in Sichuan. She has a bachelor's degree in religious education from Mennonite Brethren Bible College, Winnipeg, and a master's degree in English education from the University of Toronto.

Gordon Krause began in September as pastor at Prescott (Ariz.) Church.

Deborah Martin-Koop, Mennonite Fellowship of Montreal, has begun a three-year MCC term in Montreal as a program administrator and voluntary service unit leader. She has an education degree from College de Joliette. Her parents are Janet and Tilman Martin of St. Paul de Joliette, P.Q.

Deb Kortokrax-Clark is the new assistant director of admissions at Bluffton (Ohio) College. She will also teach communication courses.

Robert Landis, is the transition pastor at Hereford Church, Bally, Pa.

Eleanor Loewen returned to Winnipeg Sept. 24 following a three-month teaching term at Union Biblical Seminary in Pune, India. She was sponsored by Mennonite Board of Missions and COM.

Jantzen

Moser

Ramer

Rempel

Olfert

Penner

Nancy Marshall and *Janelle Yoder* are recipients of Ephphatha scholarships awarded by Deaf Ministries of Mennonite Board of Missions, Elkhart, Ind. Marshall is a student at Associated Mennonite Biblical Seminaries, Elkhart. Yoder is a student at Deaf International Bible College, Minneapolis.

Sam MacMaster, First Church, Bluffton, Ohio, has begun an MBM voluntary service term as a staff worker at Diakonia.

David Moser, First Church, Berne, Ind., has begun a three-year MCC term in Belfast, Northern Ireland, working as a youth director for 174 Trust, a Christian community project. He has a bachelor's degree in education from Goshen (Ind.) College. His parents are Janean and Millard Moser of Berne.

Jeanette and *Joe Neufeld*, Regina, spent two months in Zaire earlier this year interviewing more than 60 church and educational leaders in three of the country's eight regions. This evaluation is an early step in an all-continent look at MCC placements in education. They served with COM in Taiwan from 1977-78.

Eric Olfert, Mount Royal Church, Saskatoon, has begun as overseas secretary of the MCC program in Africa. He is working beside *Tim Lind*, Africa secretary for seven years, who with his family will move to Michigan in June 1988.

Todd Penner, Faith Church, Newton, Kan., has begun an 18-month MBM voluntary service term, working with Tri-Sector in Washington. He has a degree from Goshen (Ind.) College. His parents are Noreen and Rod Penner, Newton.

Robert Ramer became chief executive officer—"publisher"—of Mennonite Publishing House, Scottdale, Pa., on Aug. 31, succeeding *Ben Cutrell.* Cutrell, who was publisher for 26 years, is staying at MPH as a consultant to help with the transition until he reaches retirement age next March.

Of the 93 percent of Americans who own at least one Bible, 42 percent own a King James Bible, while 21 percent own a New King James Version, say the results of a new nationwide study. The objective of the translation team for the NKJV was to maintain the authority and accuracy of the original manuscripts while making the new version easier to read and understand.

More than 700 people heard Otis Bowen, secretary of the U.S. Department of Health and Human Services, praise the new Oaklawn psychiatric hospital and its staff at the Aug. 16 dedication of the facility. There are more than 29 million people over the age of 18 who will experience a mental disorder sometime in their lives, he said, and 2 million Americans currently experience severe disabilities caused by mental illness. In light of these statistics, Bowen said he was impressed with the flexibility of the Oaklawn program that designs individual treatment strategies to meet each person's needs.

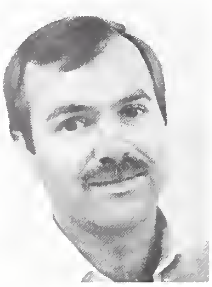
Public Security Bureau cadres in two separate counties of Jiangxi province in China arrested seven house church leaders in August. In one county, security officers forced their way into a meeting of local house church leaders and arrested six men. They were held for one week and released. In another incident, a prominent house church leader from another county was arrested in August and detained for two weeks. According to the leader, his interrogators tried to make him confess to receiving and distributing Bibles from abroad.

Rheinheimers

Schultz

Sommer

Unruhs


A. Umble

J. Umble

Wienses

LeRoy Redding was installed Sept. 27 as pastor at Congerville (Ill.) Church.

Erwin Rempel, executive secretary for COM, will be visiting COM missionaries in Zaire Oct. 28-Nov. 17. He will be traveling with *Earl Roth*, executive secretary of AIMM, for part of the trip.

Betty and *Rollin Rheinheimer*, Akron (Pa.) Church, have begun three-year MCC terms in Dhaka, Bangladesh. She is the MCC guest house hostess and Self-Help Crafts representative. He is the director of the job creation program. He has a master's degree in business administration from Purdue University in West Lafayette, Ind. They have three children. Her mother is Mattie Stutzman of Corry, Pa. His is Laura Rheinheimer of Goshen, Ind.

Kathy Royer, Elkhart, Ind., is the chairperson of the new MCC Peace Committee, which replaces the MCC International Peace Section. *Brian Petkau*, Altona, Man., is vice chairperson, and *Jack Suderman*, Kitchener, Ont., is recording secretary. Other members of the committee are *Evelyn Kreider*, Goshen, Ind., appointed by MCC U.S. Peace Section; *Peter Penner*, Winnipeg, MCC Canada staff person for peace and social concerns; *Patty Shelly*, North Newton, Kan., and *Vernon Wiebe*, Hillsboro, Kan., appointed by the MCC executive committee.

Daniel Halteman Schrock recently became Lombard (Ill.) Mennonite Peace Center assistant.

Sue Schultz, Grace Church, St. Catharines, Ont., has begun a three-year MCC term in Davao City, Philippines, working as researcher with the community-based health program. She has a bachelor's degree in health studies from the University of Waterloo, Ont. Her parents are Arnold and Elsie Schultz of St. Catharines.

John Sommer was recently reappointed to a three-year term as COM secretary for Asia.

Dan Stott began in September as pastor at Church of the Good Samaritan, Holland, Pa.

Art and *Jeni Umble*, Fort Worth (Texas) Church, began on Aug. 20 a two-year MBM term in China, teaching English at Sichuan Institute of Technology in Chengdu. He has a bachelor's degree in civil engineering from Kansas State University in Manhattan. She has a bachelor's degree in speech communication from Kansas State University and a master's degree in history from Southern Methodist University in Dallas.

Don and *Naomi Reimer Unruh*, COM/AIMM missionaries to Zaire since 1968, returned to Kansas in late August upon completion of service. Don worked in church renewal, urban evangelism and youth work in Kikwit

Cashew nuts, now being sold through Mennonite Central Committee's Self-Help Crafts program, are grown and processed by Honduran campesinos (peasants) in the arid and impoverished region of Choluteca. "Without these cashew groves these people would probably work only about two months of the year, earning perhaps $2 a day as farm laborers," says Self-Help's associate director Lloyd Kuhns. The cashew project provides steady employment for hundreds of people in the Choluteca region, and the campesinos now own six processing plants.

RECORD

Zehr

and served as a coordinator of the Theological Education by Extension in the Western Bandundu Province. Naomi was director of a leadership training program for women in the Zairian Mennonite churches. They are living in Newton with their children, Janine and Matadi. Lysianne is a freshman at Bethel College, North Newton, Kan.

Bruce Wiebe was installed Sept. 20 as the first full-time pastor at Trinity Church, Calgary.

Elmer and *Leola Wiens*, Hoffnungsau Church, Inman, Kan., have begun a one-year term of voluntary service for MBM. They are working with mentally handicapped adults at Jubilee Association, Silver Springs, Md.

Jeannie Zehr was reappointed to a three-year term as COM secretary of mission communications.

Evangelism seminar in Tokyo

Tokyo (GCMC)—Thirty-four people representing churches belonging to the General Conference Mennonite Church, Brethren in Christ, Mennonite Church, Mennonite Brethren and the Tokyo Area Fellowship of Mennonite Churches met at the Anabaptist Center here Sept. 18-22 for an evangelism seminar. Keynote speakers were Myron and Esther Augsburger.

The Anabaptist Center, sponsored by Mennonite Board of Missions and COM, capitalizes on its location to provide study and fellowship for Japan-wide Mennonites and Brethren in Christ.

"I don't have to remind you."

Costs for health care in the U.S. are rising at an alarming rate. You may feel there is nothing you can do. Not so.

MMA is also feeling the pressure. Effective in 1988, our health plan rates will go up. MMA wants to control future increases, and we're establishing a stricter underwriting policy which will help. But more has to be done. We can all help by making a commitment to maintaining our own good health.

I think we need to begin thinking seriously about self-responsible health management in several areas. First, we all must recognize that we need to be more assertive in questioning health care costs and the need for treatments. We typically don't challenge medical professionals. But I believe we have to begin raising these questions, recognizing that we, not medical professionals, are in control of our own health care.

Second, we are called to be good stewards of our bodies. MMA's Wellness Program emphasizes the importance of keeping physically, spiritually and emotionally healthy. It's important that we encourage each other to do this, especially in our congregational life.

Third, it's clear we must keep redefining mutual aid. In the past, MMA's mutual aid emphasis—the idea that the congregation should be the primary caring and sharing agent—was mostly a concept. As congregations are doing their work, we realize how important this really is. So congregations must continue to work, and even expand their role in the mutual aid of the church—their responsibility for the well-being of their members.

MMA also is doing its part. In 1988, we are introducing a new health plan that will help you contain your health coverage costs. The plan encourages committing to good health practices and carefully monitors hospital treatment costs. Frankly, within the next several years, I think this approach will be an integral part of health care services across the country.

We at MMA want to provide our best services possible at the lowest cost. But more importantly, God calls us to be better managers of our own health, and we need to answer that call. I believe it is our responsibility to make our health better, and more reasonable health care costs a reality. By committing to care about ourselves and each other, we can.

Jim

James D. Kratz, president

Mennonite
Mutual Aid
Goshen, IN 46526

They give what they can

Larry and Marie Shutske have made a commitment to sharing.

In an emergency, the Shutskes drove a neighbor to the hospital . . . . . Two young girls, unwelcome in their parents' house, found a home with Larry, Marie, and their children . . . . . And on Sundays, the Shutskes welcome neighbors in their home for afternoon worship.

The Shutske family also knows the joy of receiving a gift of love in a time of need.

After a year of pastoring a church in South Dakota, the Shutskes returned to northern Indiana. "We had put everything into the ministry," says Larry. "We were in tough financial shape, and we really needed a better car. Our '77 Plymouth was literally falling apart."

Their congregation at Walnut Hill Chapel in Goshen, Ind., recognized the Shutskes' need and wanted to help. Two members scouted around and found a van—just right for Larry, Marie, and their five children still at home.

With a FOCUS grant, Mennonite Mutual Aid matched funds raised by the church in a special offering. A loan from some church members provided the rest of the purchase price of the van.

"It's been a real blessing," says Larry. Marie adds, "We've enjoyed using the van to help people in the neighborhood . . . bringing them to Bible study or to church."

You help meet the needs of the Shutske family and many others, when you participate in MMA's life, health, and annuity plans. Thank you for your commitment to sharing.

Marie and Larry Shutske talk with neighbor Tammy Pruitt (seated).

The Shutske family: (back row left to right) Mark, Leo; (front row) Larry, Marie, Gerald, Anna, Margaret; Tammy and Bridgette Pruitt.

Mennonite
Mutual Aid
P.O. Box 483
Goshen, IN 46526

Photos by Doug Abromski

LETTERS

Celebrating a millennium

Most Rev. Metropolitan Wasyly
Ukrainian Greek-Orthodox Church of
Canada
174 Seven Oaks Ave.
Winnipeg, MB R2V 0K8

"Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ."

As you stand at the threshold of the celebration of 1,000 years of history of the Ukrainian Orthodox Church, we greet you with the words of the apostle Paul from his letter to the church at Philippi: "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now; being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

The General Conference Mennonite Church of North America cherishes a particular kinship with the Ukrainian Orthodox Church because for 150 years, 1789-c.1943, many of our people dwelt peaceably and amicably with their Ukrainian Orthodox neighbors along the banks of the Dnieper River in the Ukraine. This fellowship has continued in new homes in the prairie provinces of Canada.

Savoring the heritage of 1,000 years of sacred memory, we sense the gift of your presence in history. We remember the words of the Lord: "Put off thy shoes, for the place whereon thou standest is holy ground."

The apostle Paul voices our prayer in this millennial year of the Ukrainian Orthodox Church: "And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence until the day of Christ." *Florence Driedger, 3833 Montague St., Regina, SK S4S 3J6*, and *Vern Preheim, Box 347, Newton, KS 67114* [president and general secretary, respectively, of the General Conference Mennonite Church]

Sept. 15

The Titanic and Annie

The Times of India (Aug. 22 and 24) carried news about the Titanic, the ship to which we General Conference Mennonites of India attach significance because of the history which links us with it in the death of Miss Annie Funk, who founded the Funk Memorial Girls' School in Janjgir. I am sure that you, our brothers and sisters in Christ, as Mennonites, feel even greater attachment. *Amrit Sonwani, Herbertpur Christian Hospital, Herbertpur P O, Distt Dehra Dun, U P India, 248 142*

Sept. 20

Cause to celebrate

On Sept. 12 I was among over 250 people gathered to celebrate the first anniversary of the Vietnamese Mennonite Church of Winnipeg. They had gathered in the hall of Sargent Avenue Mennonite Church to serve a dinner of Vietnamese food to their congregation and guests from various churches in Manitoba.

The room was decorated in cheerful colors and surrounded by Vietnamese artifacts and art. Somewhat overwhelmed by the good turnout, pastor Bingh Nugyen welcomed and guided us through the evening. The seven-course meal was served by a crew of alert and efficient young people of the new church. A variety program followed. Songs of praise to God, testimonies, drama and mime were interspersed with greetings and a short history of the new church. Ernest Wiebe and David Wiebe, both involved in the start of the church and its work, shared in the presentations.

The new church began in the Home Street Mennonite Church building with the Chinese group for a number of years. In the summer of 1986 the Chinese Mennonite Church was formed under the sponsorship of the Mennonite Brethren Conference and the Vietnamese Mennonite Church with the Conference of Mennonites in Manitoba.

The new Vietnamese church has grown from 12 charter members to 51. They have baptized 18 new members in the past year. Many more than that attend their services, held now in rooms provided in the Calvary Temple education wing. *Ben Sawatzky, 106 Rogan Drive, Winnipeg, R2Y 0Z5*

Sept. 26

Anticipating renewal

Having read John Redekop's *A People Apart*, I think of the late Frank Epp's booklet *The Glory and the Shame.* Both address long-standing problems in the Mennonite church, among them a straying from Anabaptist faith and our difficulty in accepting non-ethnic Mennonites in our midst. Many Mennonite churches are unable to reach out to their immediate community. As the late Herman Enns points out in *The Welcome Inn Yearbook of 1977*, we have difficulty being a community church. It is when we go to the poor that we are most effective in this.

We need to let go of some of our traditional separatism and to allow a spiritual renewal that will empower us to be effective in our environments. Yet church publications of radical Anabaptists are peppered with letters to the editor that make absurd accusations against people like Redekop and others who are interested in making changes relevant to our time.

If we are to ever have effective leadership in this area as we go through the inevitable changes soon to come through the influence of renewal movements and the needs of our people and neighbors, we had better try and see each other's point of view a bit more in the light of God speaking to us through his people. Perhaps then those who challenge us to new growth won't be so harshly treated and the need to say and do things in "appropriate" ways won't be so great as we become open to such challenges and stop hearing only criticisms.

We had renewal in 1860. And we will have it again. Let's hope we can minimize the pain this time. Let's try peace in our midst instead of in demonstrations and approaches to the defense department. It begins at home.

Let's hear God speaking to us through our leaders. *Walfried Goossen, 16 Helen St., Apt. 106, Dundas, ON L9H 1N4*

Sept. 28

More church newsletters

My wife, Judy, and I began publishing *Mennonite Message* [for Trinity Church, Hillsboro, Kan.] in March 1980. The next issue, December 1987, will complete seven years of continuous publication. Perhaps you can encourage other churches to start newsletters if they have not done so. I feel it is a way to become better acquainted and therefore be "family." *Lowell J. Goering, 214 S. Elm, Hillsboro, KS 67063*

Oct. 3

On the road for COM

Dennis Rempel

Sharon R. Sommer

Jeanne, Susanna, Jonathan, Heidi and Dennis Rempel

The date: Feb. 8, 1987

The place: Cucamonga, Calif.

The people: five Rempels (and one cat)

The occasion: our departure on a six-month itinerary for the Commission on Overseas Mission

That evening I recorded in my journal, "We left four hours late due to the cat's disappearance. He was finally found asleep in an avocado tree. Our travels took us across the desert into Arizona. Fuel is much more expensive. Gusty winds dogged us all across the desert and slowed us down, but they did not bother the trailer much; that is nice to know. I wonder, though, if we will still encounter snow and ice. . . ."

So began our travels, itineration for COM, as a family, which took us to four provinces and 18 states in North America. We traveled over 17,000 miles, and had only one minor truck problem. We met over 5,000 people and spoke more than 60 times. We visited innumerable yet memorable homes and families along the way. We found that the trip soon became a constantly changing re-entry experience and that we enjoyed it tremendously.

We lived most of our six months in a 26-foot fifth-wheel trailer and a crew cab pickup. Therefore, it was gracious of all our hosts along the way to open their homes to us. These open doors were so often just the right antidote for five people who needed a little extra space after eight or more hours cooped up together inside the vehicle. We had been apart so often in Burkina Faso that we liked the togetherness.

Age became a factor in our travels, which surprised us. We often found people staring at us, not only because we were having trouble maneuvering the truck into a parking space or driveway but also because we were "RVers" under 65 at a time of year when only gray-headed people of wisdom were on the road.

In Newton, Kan., the Rempels were hosted by John and Sharon Sommer and their children, Brian (left) and Michelle (center).

Sharon R. Sommer

We learned gradually to maneuver our "home" into folks' yards. At one stop the son of some close friends, after watching me a minute or two, asked if I wanted him to park the trailer. "No," I replied, smiling. "I need to learn how." This occurred on a farm.

We also had great fun in the cities. In Chicago we pushed two older women over the brink when we parked our trailer next to the curb in front of their houses. The minute I stepped out of the door of the truck, two other doors (one on each side of the street) flew open and I was accosted by the women, who told me to remove our home from in front of theirs. We tried calming them, but to little avail. One called the police, at our suggestion because we had already asked their permission. The sergeant who came said hello and left.

But the most exciting parking and driving was left for our last stop. I will never forget that last turn going into Camp Palisades, Idaho. I doubt if it will forget us either.

Jeanne and I and the children have been back in California for three months, which have been even more hectic than the previous six. Much about our trip, the ease of travel, the

RESOURCES

books

In **When Society Becomes an Addict** (Harper & Row, 1987, 192 pages, $15.95), Anne Wilson Schaef takes the characteristics of the individual addict (e.g. dishonesty, self-centeredness, dualism, perfectionism, control, etc.) and shows how these same characteristics exist at a societal level.

For several years a growing number of Christians have used *God's Managers* by Ray and Lillian Bair (Herald Press, 1985), a budget guide and daily financial record book. Now it is no longer necessary to purchase a new copy of the book each year. The monthly and annual record-keeping charts and basic instructions are available in **God's Managers Supplement** (Herald Press, 1986, $2.50).

In **Brother Enemy: the War After the War** (Harcourt Brace Jovanovich, 1986, $24.95), journalist Nayan Chanda presents the first comprehensive account of what went on in Southeast Asia after North Vietnam "liberated" the South.

Doug and Jude Krehbiel of Road Less Travelled have produced a new album, **Reach Out**. Through the use of humor and folk music the album portrays the message of service. Production was sponsored by Mennonite Service Venture, a program of the Commission on Education of the General Conference Mennonite Church. Cassette copies of the album are available for $9 U.S. from Mennonite Service Venture, Box 347, Newton, KS 67114.

War: a Call to the Inner Land (Paulist Press, 1987) by Eberhard Arnold was completed in the 1930s and expresses his understanding of Christian commitment: "When men cooperate with every breath of God's Spirit, it becomes impossible for them to fight with murderous intent and kill each other." It costs $5.95.

Although there are many anthologies of essays in medical ethics, few focus on essays written from a theological point of view, and none covers the scope of issues represented in **On Moral Medicine: Theological Perspectives in Medical Ethics** (Eerdmans, 1987), edited by Stephen E. Lammers and Allen Verhey. It is available in cloth for $35 and paper for $24.95.

Shalom: the Bible's Word for Salvation, Justice and Peace (Faith and Life Press, 1987) by Perry B. Yoder sets out to redefine the way Mennonites think about peace. "If we struggle for shalom," Yoder writes, "we shall suffer because we are actively confronting and resisting the structures of oppression and working for the liberation of powerless and oppressed people." It costs $14.95.

The translation of **The Chronicle of the Hutterian Brethren, Volume 1** (Hutterian Brethren, 1987) covers in detail the years 1525-1665. The 850-page book costs $30 and is available from Woodcrest Bruderhof, Route 213, Rifton, NY 12471.

Pilgrims of a Common Life: Christian Community of Goods Through the Centuries (Herald Press, 1987) by Trevor J. Saxby presents a biblical and historical defense of the "community of goods." It costs $17.95 ($24.95 in Canada).

Dear God, I'm Only a Boy by Menno Duerksen (Castle Books, Box 12506, Memphis, TN 38182) is a novel with a Mennonite setting.

An Accurate Picture of the Pacific District Conference of the General Conference Mennonite Church: 1975-1985 by Stephen "Tig" Intagliata is a paper he wrote for a Foundations of Church Growth course under C. Peter Wagner. It is available from the Commission on Overseas Mission, Box 347, Newton, KS 67114.

films

Building Foundations: How Children Grow in Faith is a slide set available from each Foundation Series resource person, or write Rosella Regier, Box 347, Newton, KS 67114.

Participants in prison visitation, mediation and refugee resettlement programs, Self-Help Crafts, material aid collection, relief sales and Mennonite Disaster Service share their experiences and their thoughts about Christian service in **Put Feet to Your Faith**, a 17-minute slide set available for free loan from any MCC office, or write MCC, Box M, Akron, PA 17501.

Service: the Church's Greatest Vice (Sisters & Brothers, 1987) is a 20-minute videocassette aimed at "all believers whose faith is like their tennis stroke—it could use a little more follow-through."

---

many kind gestures and encouraging words, are beginning to have their full impact on us. I am amazed at how many of our sisters and brothers in Christ took the time away from their busy schedules, family activities and work to come and share a time of worship and fellowship with us.

I wonder if the thousands of you who came to hear Jeanne and me realize that memories of you could buoy us up even after we left you? Sure, we came to you to encourage, challenge, fellowship and laugh with you. But by-products of our time together are memories the Lord gave us that have carried us through difficult times in September and October.

When missionaries come home there is adjusting. Everyone knows this and tries to prepare for it. But the "nitty gritty" of it all is that when you come home to stay and not to return at least for a while to Africa or wherever, you, we, have got to settle down. Previously our entire focus was centered around missions. Now, like most of you who listened to us, we have many foci: house payments, insurance, bills, school activities, hard-nosed neighbors and difficult church members. (Of course we have not been back long enough to fit into that last category.) I now deal with a job where four-letter words are frequently spoken.

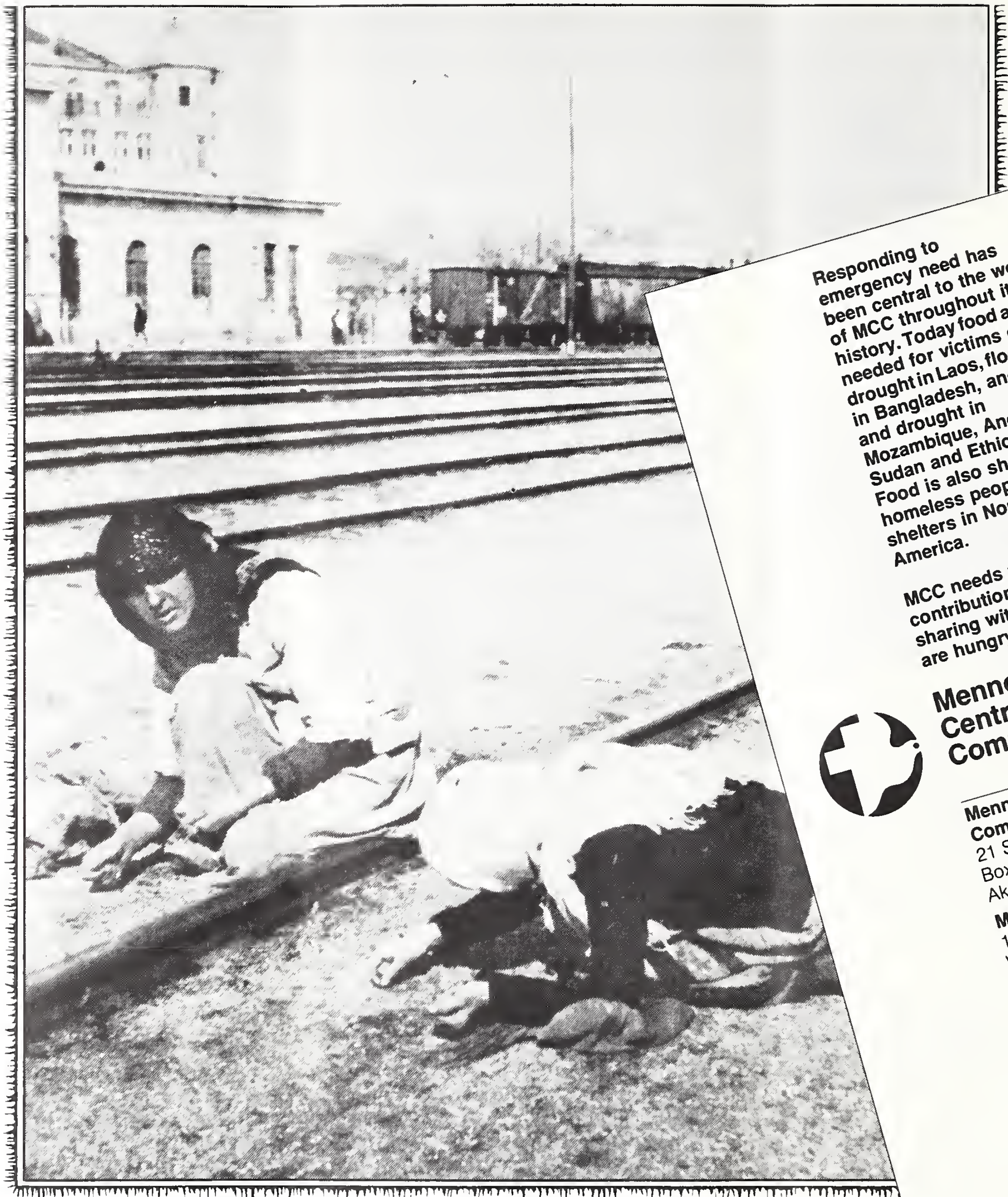
Sharon R. Sommer

"Home" for six months and 17,000 miles

So if our six-month trip accomplished anything, it hopefully exposed others to missions overseas in a meaningful way and helped all of us think about those who need our initial courageous step of faith—to love them. We discovered that during our trip we needed you as much as you said that you needed to hear about missions.

Dennis and Jeanne Sonke Rempel, Box 505, Alta Loma, CA 91701, were part of the first missionary team sent by Africa Inter-Mennonite Mission to Burkina Faso, serving from 1978-1986. Their home congregation is First Mennonite Church, Upland, Calif.

EMERGENCY



Word came from Russia in 1920 that many were starving. This mother and daughter were photographed picking up grains of wheat at the port where food aid had been unloaded. When food was distributed in Russia there was great thanksgiving.

Responding to emergency need has been central to the work of MCC throughout its history. Today food aid is needed for victims of drought in Laos, flooding in Bangladesh, and war and drought in Mozambique, Angola, Sudan and Ethiopia. Food is also shared with homeless people at shelters in North America.

MCC needs your contributions to continue sharing with those who are hungry.

Mennonite Central Committee

Mennonite Central Committee and MCC U.S.
21 South 12th Street
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Akron, PA 17501

MCC Canada
134 Plaza Drive
Winnipeg, MB R3T 5K9

An answer for Dona Teresa

Abe and Chris Buhler

Jesus said, "Give to those who ask of you." Jesus, however, not only responded to spoken requests but sensitively encouraged people to honestly share their own pressing needs. Jesus dares an encounter with the question, "What is it you want me to do for you?" Rather than manipulating the interaction, Jesus opens himself to the other, freeing the other to the agenda important to that person. This simple yet profound question always moves beyond meeting the need at hand to personal encounter and understanding.

Meeting people in the "favela" (urban slum) of the poverty-stricken city of Recife in northeast Brazil, we seldom had the courage to become vulnerable in asking the question that Jesus was so comfortable with. Yet so many requests come from those desperately seeking a compassionate listener and practical help. There were no ongoing structures for social ministries and we were soon planning to leave for our year in Canada. How then could we faithfully respond?

On a Wednesday afternoon visit Dona Teresa approached us, asking if we could get some building materials to fix her falling-down shack. She and her husband, José, of all people, really needed help. Old and frail, they worked hard to buy enough bread for the day. They had nothing left to invest in their health and shelter needs.

RNS

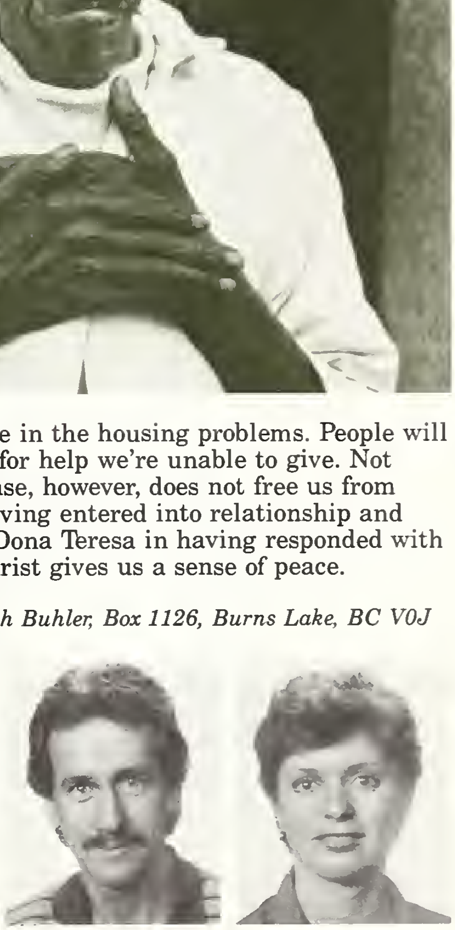
That evening we pondered the possible responses to her request. We thought of four: (1) Yes, Dona Teresa, let's make a list and buy what you need. (2) Sorry, Dona Teresa, we are here to preach the gospel, not to build houses. (3) We could say, "We're going home. Authentic holistic ministry is too difficult, especially since we don't have much time left." (4) We could be radical, opt for total identification and move into her community. In struggling together with her, we could raise society's consciousness of the suffering and downtrodden, working for change at the grass roots.

What does faithfulness to Christ suggest? How should we have responded? Response number one only sustained the ugly image of the white foreign money man proudly sticking on a clean Band-Aid only to sustain a corrupt system. Option number two, speaking of good news to the poor without struggling to alleviate their level of poverty, grated badly within us. I remember leaving Dona Teresa that day at least wanting to say, God be with you, but couldn't bring myself to speak those words without conveying to her that I wanted to help.

How about number three, the option of going home and staying home? But we were called to proclaim the kingdom of God in Brazil. We didn't want to run. As to the fourth response, wisdom suggested that the risks would be too high for our family to move into the favela. Besides, we lacked courage and conviction for that.

Feeling the need and importance of attempting to make the word more concrete, we built a simple little cement house with the involvement of some community folk. No real change was made in the housing problems. People will keep coming, hoping for help we're unable to give. Not finding a good response, however, does not free us from responding at all. Having entered into relationship and understanding with Dona Teresa in having responded with the compassion of Christ gives us a sense of peace.

Abe and Chris Gingerich Buhler, Box 1126, Burns Lake, BC V0J 1E0, members of First Mennonite Church in Burns Lake, are on North America Assignment. They have been missionaries to Brazil since 1983.



editorial

The world is our Areopagus: an invitation

And what a world! As I write this, apprehension if not panic rules the Persian Gulf, the stock markets of the world have left the rich less rich and the rest of us wondering, earthquakes and floods and famines have struck and will strike again.

Areopagus, as you know, was that corner of first-century Athens where the apostle Paul began his short sermon with, "Men of Athens, I perceive that in every way you are very religious."

"The World Is Our Areopagus." This title belongs to C. S. Song, professor at Pacific School of Religion in Berkeley, Calif. The ideas in this paragraph are also his. (I heard him speak in Oak Brook, Ill., in September.) "Athens," said Song, "was not stirred by Paul's arrival." Just as, he added, smiling, Tokyo will not be stirred by your arrival as a missionary. Paul was an unusual missionary. He would have been a good professor of missions (undoubtedly tenured). In Athens he affirmed the local poet, Epimenides, by quoting him (Acts 17:28). Paul was not political. He was not militant. He used no sarcasm, no ridicule (as jealous or defensive Christian evangelists sometimes do). He was moved by what he saw at the Areopagus, impressed, overwhelmed. Paul was also forthright in presenting his global theology. He actually stated what we might consider a theological anathema: Your unknown God is my God. And only then did he deliver the punch: Come back to the one, Jesus Christ, who was raised from the dead.

Our world of apprehension, panic, wildly fluctuating stock prices, flood, famine and earthquake—this world is our Areopagus.

Do you need an invitation? Be a Paul. Embrace your Areopagus, your world. Here are three how-to ideas. (What are yours? This magazine is a place to name them, to even get them discussed.)

1. Use what you have, whether it's a staff that can become a serpent (Exodus 4) or a bit of flour and oil that can feed a prophet (1 Kings 17). Maybe what you have is a gift of hospitality or the yen to write and receive correspondence or the wherewithal to travel.

2. How far away from you is the closest school that has international students? Your mission field may have come to you. (And vice versa, as Erwin Rempel suggests in his article about two-way streets on page 483.) Consider opening your home to international students, especially at holiday time when they frequently feel deserted. Allow lots of time for conversation. You may well perceive that in every way they are very religious. Christmas is coming. Maybe this is the year of your "Areopagus."

Kim Vu Friesen (center) interacts with students in Taiwan.

COM

3. Consider becoming partners across cultures. Sister congregations in the same culture testify to the goodness of these relationships. But beware of the pitfalls. There should be no giving of commodities, no donations of money; this only creates dependency, suggests paternalism, complicates the situation at the receiving end. If you launch a cross-cultural partnership, build in the ground rules. Reciprocity is the key word. Exchange anything that can go both directions. Homemade greeting cards? Church bulletins and newsletters? A matching of pen pals within the congregations? Photographs? An exchange of Christmas goodies?

As you figure out what your Areopagus is, you may feel like an intruder, a disturber. Paul in Athens was disturbing enough that "some mocked."

If answering the invitation of this editorial (and of Jesus, who said to go into all the world) takes you from the congenial to the confrontational, know that you are in good company. Paul, our believable elder brother, has been to the Areopagus before us. *mts*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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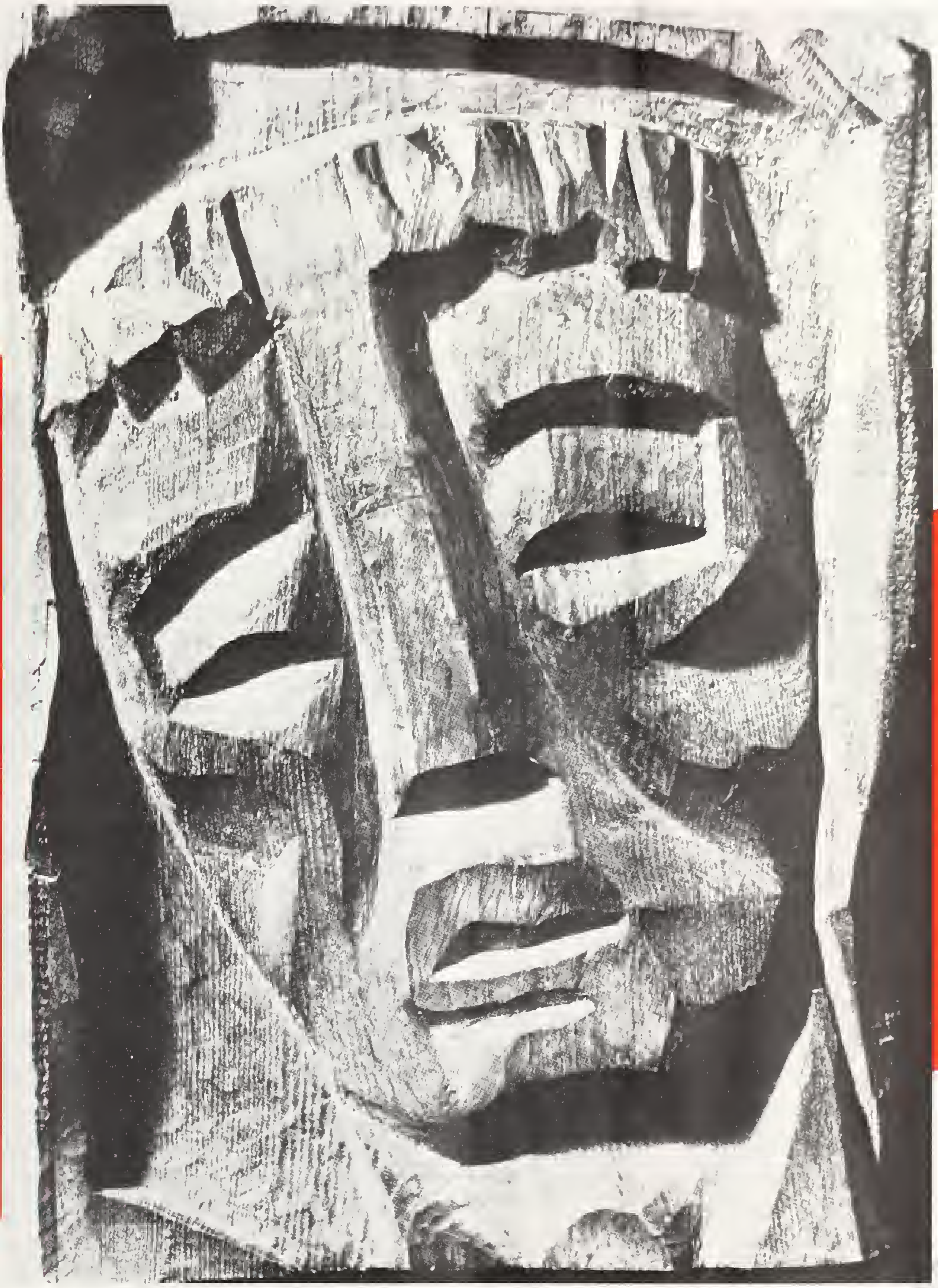

The pain of **AIDS** comes to the Mennonite community

DEC 1 [illegible]

THE MENNONITE

The pain of
AIDS
comes to the Mennonite community

"Forsake me not when my strength is spent" (Psalm 71:9b).

PROLOGUE

You are about to read what a teacher, two parents, a preacher, a missionary and a doctor have to say about AIDS. Some of you have been asking me when *The Mennonite* would address the subject. Yes, it's time.

After you have read these five articles you will probably be moved to say, "And may the Lord be merciful to us all."

Last Sunday the Hostetlers (see page 509) said that a hospice/house for AIDS patients in Wichita, Kan., has opened its doors. If you need the phone number, send me a self-addressed, stamped envelope. This kind of networking among us will become increasingly important. *The Mennonite* can help put people in touch with each other as needed.

On another subject, our ministry to the visually handicapped through *The Mennonite* on cassette tape, now one year old, continues to grow. Interested people who can't afford the $100 (U.S.) annual subscription have prompted us to start a fund. (We have similar funds for prisoners' and overseas subscriptions to *The Mennonite.*)

If you would like to help pay for a visually handicapped person to get *The Mennonite* on cassette, designated checks can be sent to Box 347, Newton, KS 67114.

Meanwhile, we may apply for funding with the hopes that the subscription for the cassette tapes can come down some in cost.

Next Sunday is the first Sunday of Advent. Let us prepare to receive, again, Jesus the Christ. *mts*

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The Mennonite is available on cassette tape.

THE MENNONITE

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What every Mennonite should know about AIDS

Bernie Wiebe

Tales from two cities. Three young brothers in Arcadia, Fla., were discovered to be carrying the AIDS virus. The school board wanted to ban them from school, but a judge ordered them admitted. Many parents in Arcadia boycotted their elementary school. Some made telephone threats to the family. Someone burned their house down. Finally the boys quit school, and the family moved away.

About two years ago, Mark Hoyle, 13, was discovered carrying the AIDS virus in Swansea, Mass. The school administration called a public meeting. Almost all parents attended. At first, most were hostile and demanded to know why there would even be a meeting. A threat was made to sue the superintendent. Medical people told parents that AIDS can be passed on through blood, through sexual intimacy or through abusive use of needles and drugs. Each question was dealt with patiently. Mark Hoyle attended school. He died a year later—October 1986—at age 14. Almost 1,000 people came to the funeral. Even today, because of Mark, the community is closer. The Hoyle family often finds fresh flowers at Mark's grave.

These tales from two cities illustrate the great divide that exists between people about AIDS. They show the explosive potential for violence, prejudice and ostracism. And they portray how a community can discover (or fail to discover) a legacy of love even in today's most publicized and most dangerous health problem.

AIDS is testing the fundamental fabric of our communities. That makes it a keen issue for Christians. What difference, if any, does it make that we are Anabaptist believers?

The faces of AIDS. When Western scientists first identified the AIDS virus in 1983, it was not considered a great tragedy. Initial signs that 90 percent of the casualties occurred among male homosexuals or drug users (*Newsweek*, Aug. 10, p. 22) led many to label AIDS as the "gay plague," thinking it would never affect the general population.

Evidence from other parts of the world have destroyed this initial image. Richard Munochiveyi, epidemiologist in Zimbabwe, says, "It could be like the Black Plague in Europe. That killed millions" (*Maclean's*, Aug. 31, p. 36). For reasons not clearly understood, in Africa and the Caribbean AIDS strikes roughly as many women as it does men.

The 12-page photo gallery of 302 people struck down by AIDS (*Newsweek*, Aug. 10) was a first encompassing glimpse of how this epidemic is affecting Canada and the United States. Men, women and children, from age 1 to 87, take us past the statistics, beyond the epidemiological charts, right into the lives of those who have AIDS.

The facts of AIDS. HIV (human immunodeficiency virus), positively identified in 1983 as the virus that causes AIDS, has an incubation period ranging from two to 15 years. The World Health Organization (WHO) estimates that there are 10 million HIV carriers in the world (*Maclean's*, Aug. 31, p. 31). Between 10 and 30 percent of these will develop AIDS (Acquired Immune Deficiency Syndrome). HIV kills indirectly by weakening the body's natural immunity to a variety of infections and malignancies. There is no known cure.

Unofficial estimates are that AIDS has to date killed 75,000 people around the world, including 657 in Canada and 22,548 in the United States. A majority of Americans and Canadians with AIDS are young men in their 20s and 30s.

People with AIDS (PWAs) will die. Time between diagnosis and death ranges from a few days to a few years; the average is 14 months. A few drugs slow the progress of AIDS. A recent report from the Los Alamos National Laboratory shows the HIV virus altering its genetic codes five times faster than the influenza virus, which until now was thought to be the fastest in mutating. This laboratory holds specific genetic codes from 30 different AIDS viruses isolated to date (*Winnipeg Free Press*, Sept. 8).

AIDS brings progressive weakness and disability, gradual loss of body-function control, severe weight loss and, often, dementia as the virus attacks the central nervous system.

AIDS is contagious. The "A" in AIDS stands for "acquired." People get it in one of five ways: (1) intimate sexual contact, (2) contaminated blood products, (3) contaminated needles (usually drug users), (4) fetal transmission by parent, (5) accidental blood absorption from PWAs.

The fears of AIDS. There are at least three fear epidemics connected with AIDS. First, primitive fears. Robert Buckingham, head of psychiatric emergency services at Toronto General Hospital, says many people who are knowledgeable about AIDS exhibit fear "that is out of proportion to the danger" (*Maclean's*, Aug. 31, p. 32). Buckingham calls these "primitive fears," related to the fact that since the great plagues of the Middle Ages none has so clearly been regarded as a "death sentence." Also, says Buckingham, people feel that somehow science and medicine have let them down by not being able to provide certainties about AIDS. The magnitude of the growing fear can be seen in the Gay Men's Health Crisis AIDS hotline in New York City. A year ago it was getting 7,000 calls per month; now it's 14,000 calls per month (*Winnipeg Free Press*, Sept. 8).

Questions to AIDS hotlines include: Can you get AIDS from hugging a PWA? (no), from insects? (not from evidence to date), from swimming pools? (the AIDS virus cannot stay alive outside the human body), from trying on clothes, especially swimming suits? (no evidence to date).

Even more frightened are health-care professionals and law enforcement officers because HIV can be transmitted in blood. Such cases have happened. It has led to the wearing of masks, goggles, gloves. Others are refusing to care for AIDS patients. Schoolteachers are being supplied with protection kits for giving first aid. Students with the virus have been banned from schools. "Safe-sex" campaigns have become universal.

The second fear epidemic is physical. Of the 166 member nations of WHO, 143 have reported AIDS cases. In the Soviet Union, AIDS or "SPID" is now written about daily. *Business Week* (Aug. 3, p. 14) predicts that AIDS will add $23 billion to health-care costs in the United States over the next four years.

AIDS is highly communicable. In one U.S. study of 25 couples where only one partner had AIDS, 14 of the uninfected partners caught the disease. Another study of PWAs who engaged in vaginal intercourse reflected the disease being transmitted to the uninfected partner in 81 percent of the cases.

The third fear epidemic is emotional. Candice Mossop, 36, who is believed to have gotten the virus from contaminated blood used in transfusions, says her greatest source of bitterness, pain and anger is that friends and relatives now avoid her. One nurse donned four pairs of gloves, a mask and a gown before approaching her.

In a survey of Winnipeg's 250 dentists, only six said they would treat HIV positive patients.

For PWAs to admit their condition means to deal with life, death and loneliness all at once. Many families cannot bear it, choosing to avoid one another.

The Christian care of AIDS. Judgmentalism expressed by the Christian community often makes it difficult for PWAs to accept pastoral care. Some church-care givers are relieved at that, because they are too petrified to know how to show Christ's care.

When professional health-care providers discuss AIDS, even some Christians have supported special quarantine measures, all kinds of mandatory testing schemes and a right to refuse services.

So what can Christians do? First, work hard at prevention. People must be protected from the AIDS virus. The best protection is prevention of contact. Being careful about blood, about drug use, about sexual activity. Effective blood tests are now in place. Use them.

C. Everett Koop, U.S. Surgeon General and a professing evangelical Christian, says three things: Don't "do" drugs; abstain from sex before marriage or make a commitment to only one partner; if you cannot abstain from sexual relations use the utmost safety precaution ("use condoms").

Ironically, incidence of gonorrhea and syphilis (also sexually transmitted diseases) have fallen drastically among some of the gay communities, while rates among heterosexual groups continue to climb.

Second, Christians must think about the meaning of Christianity. From the beginning, God's people are called to mysterious journeys of faith. Consider Abraham, Job, Hosea. Think about Jesus, called to leave his glory to become one with us sinful beings. He lived among us as a servant and gave his life for us sinners. And he died "outside the camp," like an unclean, cursed person.

Could it be that giving our lives for PWAs would be in keeping with Jesus' giving his life?

Third, Christians must consider a possible shape of ministry to people with AIDS. The Bible deals with a whole range of sin and sinners (Romans 1:29-31). Anyone careless with any sin—sexual or otherwise—is in danger of generating hell on earth and ending up in eternal damnation.

God's number one purpose for calling out a people is to forgive sins, create alternative, constructive relationships and be a healing influence upon all the human hurts in the world. For people with AIDS and for all hurting people, Christians must provide at least three things. First, presence, a ministry where we are seen and felt. Begin with listening to the stories of PWAs. This ministry is as crucial to

AIDS forces us to ask again if the good news of the gospel is to be shared with all people.

AIDS

We've been there

Helen and Marvin Hostetler, as told to Muriel T. Stackley

We went to San Francisco to be with our son Roger (1950-1986) about once a month for the last seven months of his life. He had said to us, "Telling your family that you have AIDS is the hardest part."

We would never have made it had it not been for First Mennonite Church in San Francisco. The congregation is made up of mostly professional people who have little time to volunteer, but they reached out to us. Doug Basinger, in particular, was like an oasis in a desert. He had a warm casserole waiting for us when we arrived.

Ruth Buxman [then pastor of the congregation] told us what to expect, the anger and guilt. Roger had a hard time forgiving himself. But when he saw the extent of Ruth's faith, bringing together words and deeds, he allowed her to minister to him. He needed a Christian presence.

Ruth helped us comfort Roger. His anger was difficult for us, but it was the best thing for him to let it out. After that he could experience God's peace.

Ruth said that a person could easily be kept busy full time tracking relatives of people who have come to San Francisco and gotten lost. The hospice people in the city said it was unusual for us to be paying attention to our son. Most families just walk away, rejecting the person who has AIDS.

At one point about 30 of Roger's friends, people with whom he had worked, gathered in his apartment and asked him how he could face death without fear. Some of them were experiencing "terror at the thought of checking out of this planet."

Marvin, Roger and Helen Hostetler

As to the transmission of the disease, people can be informed if they want to be. We, too, had to learn. For example, we wore rubber gloves when cleaning the bathroom, but we ate together. You're not going to get AIDS by showing compassion.

A woman in a Lutheran church there was preparing about 30 meals a day for delivery to AIDS patients in their apartments. She called her ministry Open Hands. An organization named Shanti has homes for AIDS patients in the last stages of the disease.

We wish the church could offer love the way some other organizations are doing, offering free services. It's a mission field, maybe something for Mennonite Disaster Service. Companions and support people are needed. People need to do what our church (First Mennonite, McPherson, Kan.) and the San Francisco congregation learned to do. At one point Roger said, "Have friends send me cards and pray for me." Most AIDS patients are away from home.

Back home [in Kansas] people didn't know how to respond to our announcement that Roger had AIDS. Some would just turn and walk away. If you're wondering how to respond, all it takes is a hug.

We have nothing to hide. People have phoned us. We're always willing to talk. Someone put us in contact with a Sunday school class that wanted us to come and speak about AIDS. The city of Wichita has now set up a hospice program. We wish we could be of more help to people. We can share in their sorrow. We as a family needed help, and now are eager to talk to other families.

AIDS isn't just out there. The church must make provision for it. We can't hide. A ministry of reconciliation is awaiting us.

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families and friends of PWAs as to patients themselves.

Second, touch, a ministry that says to PWAs that they are people. Like the lepers of the Bible, many people with AIDS feel themselves being treated as "unclean" and to be avoided at all costs. Jesus often "touched" people. Try it.

Third, word, a ministry of speaking the "words with power," which draw you to their source. If our words are from God's Spirit, PWAs will also be drawn to God's Spirit. As words with power meet people who need to hear them, both speaker and hearer feel God's healing love.

Mennonites emphasize teaching and practice in community. AIDS forces us to ask again if this word and deed, the good news of the gospel, is to be shared with all people.

Which of the two tales from cities would be the tale of your community? What about your faith community?

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AIDS challenges the church

Ed Kauffman

AIDS raises many questions. In Indiana since 1982 there have been 182 diagnosed cases of AIDS, with an estimated 15,000 carriers of the virus. The projection is that in five years the diagnosed cases in Indiana alone will be nearly 4,000, and in the country as a whole some 250,000.

A member of my congregation, Mark Kelley, did a series of reports on local TV in which he talked with an AIDS victim. Mark shared in the reports and then with our congregation the background of the person and the sense of rejection that the victim felt. Family members were supportive, but friends stopped coming by the house. Others shunned the family. People even asked Mark if he had shaken hands with the man, and if so if he had washed his hands well afterwards.

How will we respond to people diagnosed as AIDS victims or to people who are simply carrying the virus? Sooner or later a friend, a family member, perhaps a church member will become the next victim. One church is debating whether or not to allow a mother to attend, since her child has been infected.

How will you and I respond?

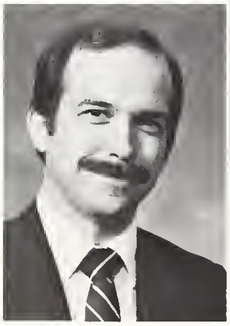
Isaiah's vision (11:1-9) is of the peaceable kingdom, where those naturally at odds come together. Perhaps we could see Isaiah's vision as a call to associate with those we might naturally shy away from or be afraid of.

Couple that with Jesus' words and deeds. Jesus' invitation in Matthew 11:25-30 is for the weary, the burdened down, to "come and find rest." Jesus had just had a run-in with the crowds because he was associating with tax collectors and sinners (Matthew 11:16-19). Jesus associated with the outcasts of his day. He touched the lepers, perhaps the first-century equivalent to people with AIDS, and spoke to the unclean. He recognized their personhood and invited them to come and find rest.

No matter what the risk, we are called to the example and vision of Jesus, to accept and include. Life is not the highest good according to the New Testament; rather it is *the giving up of one's life.* Greater love has no one than this, than to lay down one's life for a friend.

We need lots of education for ourselves and for our children. We should know what we are talking about. We need to take precautions and avoid those practices that place us at risk. We need to help others also be educated to the dangers.

But for the foreseeable future, victims of AIDS will be around us and among us. Will they be modern-day lepers, abandoned or locked away to die? We are called to offer them the good news, Jesus' invitation to come and find rest, comfort and support. We are called to provide a place where Isaiah's vision becomes reality in the church.



Ed Kauffman is pastor at Eighth Street Mennonite Church, 602 S. Eighth, Goshen, IN 46526.

Get ready to respond to AIDS

Those involved in health care can continue to provide service and not refuse care as some are contemplating.

Brian H. Ewert

Discussion is now lively inside and outside the Mennonite church regarding AIDS. As a physician who has cared for victims of AIDS, I have some perspective. I am involved in the care of these patients because I am currently in the internal medicine residency training program at the University of North Carolina.

I have dealt with patients from most of the major risk categories. The first group is homosexuals with a history of multiple sexual partners. The second category is intravenous drug abusers. The third type is people whose only risk factor was heterosexual exposure to a person in one of the major risk groups. The fourth group is hemophiliacs whose treatment for uncontrollable bleeding has inadvertently infected them with the virus. The fifth group (I have not had personal experience with) is children who contracted the disease while in their mother's uterus. By looking at the various groups affected we can see that it is contrary to a Christian perspective to view this epidemic as a judgment from God.

Two groups that are often viewed as being the recipients of God's wrath are homosexuals and IV drug abusers. Yet AIDS is not a necessary consequence of these people's actions. It is a consequence of having had multiple unprotected sexual encounters or having shared unsterile IV needles. The transmission of the virus in these groups is a result of the natural laws describing infectious diseases. It did not take AIDS to make this point. Long before AIDS there were other less publicized diseases that spread through the promiscuous homosexual and IV-drug-abusing communities.

The other groups of victims bear this point out even more strongly. Hemophiliacs and children are contracting the disease not as a consequence of morally questionable, willful behavior but again as a result of the natural laws of infections. Through no fault of their own they have been stricken with a disease that slowly, painfully and predictably kills.

Explaining this plague as God's judgment is theologically unsound and biblically unfounded. It changes our view of God from a benevolent parent who is described as "love" to an indiscriminate, cruel judge. It also distorts biblical justice. Seeing AIDS as God's judgment would be analogous to teaching that when Jesus was confronted by lepers he threw salt into their wounds.

The true test of our biblically based faith and our commitment to a loving God has nothing to do with our discerning whether or not AIDS is God's punishment on promiscuous homosexuals and IV drug abusers. The challenge arises in how we are going to respond to a group of incredibly unfortunate and ill people whom society views as 20th-century lepers.

No matter what our opinion of the behavior that originally put the patient at risk for AIDS, once the painfully slow progression of the disease has been witnessed, compassion—not condemnation—is the only response left.

Compassion can be expressed in several ways. Those of us involved in health care can continue to provide our services and not refuse care as some professionals are contemplating. As AIDS cases become more numerous we will probably know someone personally who is afflicted. When this occurs we should continue to be their friends and treat them as welcome members of our families.

An even bolder move would be to become involved in AIDS support groups. Because of society's unfounded paranoia about this disease, AIDS patients are at times left homeless and alone at a time of profound vulnerability. When we see these people as the least of our brothers and sisters, we should be moved to meet their needs for shelter, for sustenance and for companionship.

As the morality of homosexuality is dealt with, AIDS should be kept out of the discussion. AIDS is a separate issue; what needs to be addressed is how we can minister to the physical, emotional and spiritual needs of this ostracized and terribly ill group of people.

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The AIDS plague in microcosm

Roy E. Pfaltzgraff Sr.

For nine years of my missionary career I worked among a tribe in Nigeria, one clan of which had a unique practice. A clansman would not take a woman in marriage unless it was proven that she was fertile. So when a girl began her menses she was free for sexual relations to all the men of the village to see if she could be impregnated.

However, the resultant fetus was not considered human but was looked upon as unclean and only served the purpose of preparing the uterus for a true pregnancy. Thus, the initial pregnancy was not allowed to live. First, using traditional remedies, an abortion was attempted. If the treatment failed, then surgical means were tried, by inserting a corn stalk into the uterus. If for some reason this failed and the fetus came to term and labor began, then the infant was delivered immediately into a large pot of boiling water.

To let this child live was unthinkable, so adoption was not an alternative. Subsequently, the man to whom the girl was engaged would take her into marriage, and they would begin their family. And this worked out all right in the total context of the beliefs and customs by which this clan lived.

During World War II, however, many of the young men from this area were recruited into the British army and traveled overseas, for the first time contacting the outside world, and with it venereal diseases, notably syphilis and gonorrhea. When these men returned home, they introduced these diseases into the clan as they carried out their traditional practice prior to marriage. Venereal disease became rampant among the wives and future mothers of the tribe.

Of course the pregnancies that ensued were terminated, with the intent of then proceeding with marriage and the start of a family. However, in a majority of instances, the first pregnancy was also the last. I constantly had these women coming to me with the complaint of infertility. But at this stage there was little hope of helping.

Contiguous to this diseased clan was a tribe of aggressive, virile people. Since the one clan was decreasing in number and could no longer occupy all its lands, other people began to occupy its territory.

Since I was also in charge of church extension at that time, I spent a bit of time working with the diseased clan in evangelism. But with the clan's horrible customs, I could not see how Christianity could ever make an impact. I despaired of ever bringing Christ to these people.

But I was wrong. The young people saw that accepting Christ was the only way to be released from this custom and the curse it had brought. Christ really did bring new life. For these people life made a complete turn. Some 35 years later, they have become a live and vigorous community with many schools and churches, people taking their place in the modern world.

Is this not a microcosm of what is now happening in the entire world with the plague of AIDS? And could it not be that the only answer today is also that which saved this Nigerian clan? God seems to have ordained premarital celibacy and a monogamous lifestyle as the only healthy relationship for humanity.

If there is any other sound answer to the horror of AIDS, I have not heard of it.

Roy E. Pfaltzgraff Sr., who served more than 35 years as a Church of the Brethren missionary in Nigeria, is now a program and training consultant for the American Leprosy Mission in New Jersey. This article is reprinted by permission of Messenger.

Could it not be that the only answer today is also that which saved this Nigerian clan?

Christians and the new creation

Walter Bergen

Modern Christianity's understanding of creation is thoroughly pagan. Modern Christians too often see creation the same way as pagans: the raw stuff from which wealth can be obtained. For them, creation has a separate existence from God. God is seen as concerned about the well-being of people but not of the creatures and "lifeless stuff" of the world.

The Bible has a different vision. In the Bible there is no separation between the stuff of creation, human life and God's activity. The Bible sees all in continuous unity.

Abram, upon returning from his encounter with Chederlaomer, confesses to Melchizedek, "God most high, maker of heaven and earth" (Genesis 14:22). This confession about reality and God is taken up again and again in the Old and New Testaments. God is sovereign over all there is. Modern Christianity ignores this confession and thus is in peril.

I believe God is giving the church a call to renew its doctrine of creation. The church is being called to speak for creation and to live with creation. With God in Christ, the Bible and the community of faith, we have the resources to begin the healing of God's broken garden.

The close relationship between the environmental crisis and hunger has been overlooked. Yet as Christians we know that the Bible speaks repeatedly of the earth's fruitfulness and of a right relationship to God. The Bible also records that the people of Israel chose to worship other gods in order to ensure a good harvest.

Politicians and economists try to manage problems like inflation or hunger or the farm crisis without getting at the root problem. For example, large areas of the Amazon basin are being cleared of rain forests so that multinational corporations can raise and export beef cheaply to the First World, not for the people who live there. After several years the land will be exhausted and the ranches moved. The land left behind is unfit for farming, but desperate people move onto the land to try to eke out a living. They are trapped in a cycle of poverty, underemployment and despair.

Creation says no to the way we use the earth's resources. From acid rain in Ontario to the farm crisis in the Midwest to the forests of the Amazon, creation is showing us the consequences of our actions.

Christians need to lead the way in living simple, frugal lives of discipleship that will show a harmony with God's love and God's creation. We begin with God's love.

Too often the problems of pollution or erosion are addressed because people fear the consequences of continued abuse. As Christians we can address these problems from a positive perspective. We love creation because God loves creation; therefore we handle creation with respect and awe, as a gift to be treasured, not a problem to be managed.

We can lead the way and explore neglected truths of the gospel related to creation.

We address the healing of the earth with joy and hope and trust, knowing it is God's pleasure to give us the resources we need. We do not manipulate the environment because of fear. We cherish it because we trust in God's grace toward us.

God takes great joy in being on earth with us. When I read the account of Jesus' birth in Luke I am amazed at the joy of the angels. God incarnate in the Christ child brings peels of laughter from the heavens. When God gives life, the whole creation cries out in joy.

When the church responds to this gift of life from God, creation is both respected and utilized. When we reject the life of God, creation groans and awaits the revealing of the sons and daughters of the Creator.

Read the Bible with this in mind and see Jesus in a new light. The promises of the Messiah at peace with creation found in Isaiah come in a fresh way. The wolf and the lamb, the suckling child and the asp, all living in harmony because of the Messiah. Also, Jesus riding an unbroken colt is a symbolic fulfillment of this reconciliation of creation and humility.

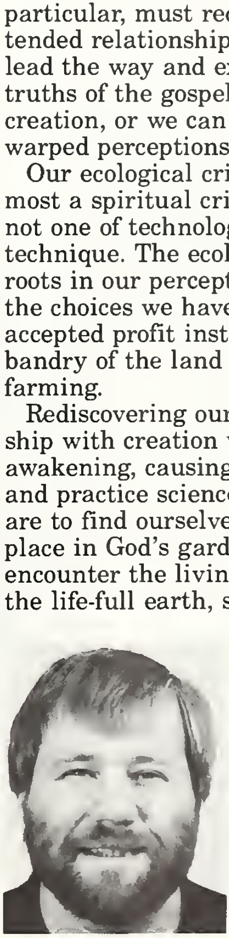
We race over these texts without grasping their meaning about creation. We have spiritualized biblical truths. The truth of Jesus as the Messiah, incarnated on this earth, is that creation was "good" but broken by sin. God in Christ is in the midst of creation, renewing and reconciling it to its original purpose. Both humanity and creation will experience the redemption of God because God loves what God has created.

Let us embark on a pilgrimage of repentance and renewal. Worldly perceptions of creation that we have come to accept need to be repented of. Consumerism, pollution, materialism and land depletion come when we view our relationship to creation outside of our relationship to God. We have worshiped at the altar of Mammon, and now we are eating the bitter fruit.

Society in general, and Christians in particular, must rediscover the intended relationship to creation. We can lead the way and explore the neglected truths of the gospel as it relates to creation, or we can accept the world's warped perceptions and solutions.

Our ecological crisis is first and foremost a spiritual crisis. The problem is not one of technology or management technique. The ecological crisis has its roots in our perceptions of creation and the choices we have made. We have accepted profit instead of a loving husbandry of the land as a motivation for farming.

Rediscovering our intended relationship with creation will be a spiritual awakening, causing us to work, farm and practice science differently. If we are to find ourselves and our sense of place in God's garden, it will be as we encounter the living God walking upon the life-full earth, speaking with us.



Walter Bergen, 4000 W. 11th, Vancouver, BC V6R 2L3, is a member of Emmanuel Mennonite Church, Clearbrook, B.C., and resident director of the Menno Simons Centre. This is the last of four articles on Christianity and the environment.

On doorsteps and porches despite the city heat

We had a good summer in Philadelphia

Ruth Hunsberger

I was impressed this past summer with how many Mennonite youth are interested in urban ministry. (An answer to the challenge Hubert Brown gave us at Saskatoon '86?) Second Mennonite Church and Crossroads Community Center have had three groups of young people come to help us this summer in addition to our own young people and youth from Child Evangelism Fellowship who work with us each summer.

The first group that came were Youth Venture work campers. There were seven young people from across the United States and Canada. I was impressed by their servant attitude. They were willing to wash vans, deliver food to the needy, clean a backyard, play with the neighborhood children, lay a floor and work at a nearby soup kitchen. They were willing to work along with people from our neighborhood, and they showed an interest and acceptance of the different cultures in the neighborhood. I was glad they made a special point of staying to worship with us at Second Mennonite. They appreciated our style of worship, even though it was new to them.

Bob Sprunger led a group of 24 (18 youth and six adults) from Washington, Ill. Although they had setbacks with their bus and some illnesses, their enthusiasm for serving God and witnessing ran high. In the mornings they worked for Second Mennonite and Crossroads and in the afternoons they gave Bible lessons for our garden clubs and did street drama, singing and evangelism at Penn's Landing (a center-city tourist spot).

Eastern District Conference youth also came to help us after the camping season at Men-O-Lan, near Quakertown, Pa. They also worked with our garden clubs, teaching Bible lessons and arts and crafts and gardening. The children loved this extra attention—especially those who came to the girls' pajama party. I think the workers also felt good because the children were so responsive and appreciative.

Ruth Hunsberger (center) and friends

So many young people think beyond themselves to show love in action.

The young people who came in from Child Evangelism Fellowship were also of high caliber. They held five-day Bible clubs on neighborhood doorsteps and porches. In spite of the city heat and distractions, they persisted in teaching with patience, love and kindness. Our own young people showed similar patience and kindness as they tutored elementary school children at Crossroads.

This summer was a good one for us in Philadelphia, thanks to so many young people answering God's call to serve him in the city. Much work has been done, and many lives have been touched by Christ's love and message of salvation. I and others here have been refreshed and encouraged by seeing so many young people who think beyond themselves, who instead have a love for God that shows itself in action.

Ruth Hunsberger, 313 W. Indiana, Philadelphia, PA 19133, is on the peace and social concerns committee of the Eastern District Conference.

Do what congregations can't afford to do

COE develops new mission statement

Kansas City, Mo.—The Commission on Education of the General Conference Mennonite Church met here Oct. 29-Nov. 1 and forged a new mission statement to guide its work.

J. Andrew Stoner, minister of personal and family life at First Mennonite Church, Berne, Ind., led staff and commission members in an evaluative and goal-setting process. He began by having participants name their expectations. Brent Sprunger, marketing manager for Faith and Life Press, said he felt "like the last 4½ years have been a time of transition and turmoil," and he was ready to move on in new directions. COE chairman Erick Sawatzky felt constrained by the current General Conference constitution, but FLP manager Dick Rempel pointed out that already the constitution isn't being followed, that people outside of COE are doing education. For example, said COE member Elaine Sommers Rich, stewardship director Ray Frey is doing adult education, as is the spiritual life committee.

The group next listed what COE does and looked at how well it is done. A discussion arose over the fact that district and provincial conferences are doing more of the smaller educational tasks, which leaves COE to do larger projects, like curriculum, that congregations or conferences cannot afford to do.

Through several steps in a long session, the group came up with the following mission statement: "The mission of the Commission on Education is to proclaim the gospel of Jesus Christ, to enable congregations to make disciples in the context of the Believers Church and to nurture wholeness in relationships."

In coming to this, COE members Bill Toews and Victor Kliewer emphasized that COE is to serve congregations. Kliewer said that some constituents fear that commissions may head off on their own and lose touch with church members. "We are a conference of congregations," Toews said.

From the mission statement the two divisions of COE—education and publication—met separately and listed implementation steps. The education division plans to implement the mission statement by (1) developing curriculum, (2) addressing issues of life stages, (3) equipping and resourcing leaders and (4) working at lifestyle decisions. The publication division plans to implement the statement by (1) creating, researching and delivering curriculum in cooperation with the education division, (2) publishing, at times in cooperation with others, resources such as hymnals, books, worship materials, etc., (3) promoting the material of Faith and Life Press and other appropriate material and (4) providing printing and delivery services for the General Conference.

In other business, COE agreed not to sell the Faith and Life Bookstore in Newton, Kan. The COE executive committee had been in conversation with a group of individuals from North Newton, Kan., who were interested in buying the store. However, the two sides could not agree to terms, and the sale fell through.

Elsie Sheriff, who had served as assistant manager of the Newton bookstore since 1983 and acting manager since June, was appointed to a two-year term as manager, beginning Nov. 1.

COE executive secretary Norma Johnson reported on an inter-Mennonite Task Force on Future Models of Education in the Congregation. GC general secretary Vern Preheim and GC vice president James Gingerich met with the commission during one period to discuss proposed constitutional changes. No decision will be made on these before March 1988. *Gordon Houser, assistant editor of* The Mennonite

Dave Linscheid

Chicago—Over 100 people attended the ordination service of Marco Guete (receiving plaque) here at Comunidad de Fe on Oct. 24. Conrad Wetzel, representing Central District Conference and the whole General Conference, performed the ordination. Guete is the first graduate of the Hispanic Ministries program of our conference to be ordained. He has been serving as the pastor of Comunidad de Fe since 1983. Special speaker for the ordination was Rafael Peralta, pastor of two Spanish-speaking congregations in Pennsylvania. Alberto Quintela (right), St. Paul, Minn., provided the translation from Spanish to English. Guete's sister, one of the first female pastors in Colombia, traveled from South America to participate in the ceremony.

Parents were being urged to keep their children away from 14 schools in Centreville, Nova Scotia, to protest the return of a teacher with the AIDS virus. Eric Smith, 29, a homosexual, is to return to teaching after medical authorities said he is not a threat to the students.

A consultation on Christians and AIDS is scheduled for the weekend of Jan. 15-17, 1988, at Laurelville Mennonite Church Center, Mt. Pleasant, Pa. Leading the sessions will be Ann Showalter, who serves as pastoral director of the AIDS Pastoral Care Network in Chicago, and Willard Krabill, a physician from Goshen (Ind.) College. The consultation will explore the medical, ethical, pastoral, theological and psychosocial issues involved and in responding to people and affected families. For more information contact LMCC, Route 5, Box 145, Mt. Pleasant, PA 15666, (412) 423-2056.

Two new congregations in the Western District Conference recently held their first worship services. The Engh-Ho (Always Peaceful) Mennonite Church, El Dorado, Kan., held its first service on Sept. 6. This Taiwanese congregation is being pastored by Aaron Wen. The Newton (Kan.) Mennonite Fellowship held its first service Sept. 13 with 55-60 people in attendance. Bethel College Mennonite Church, North Newton, and Faith Mennonite Church, Newton, are supporting the Newton Fellowship.

Western District tussles with evangelism, considers goals

North Newton, Kan.—"Canada geese," said Marvin Zehr, Wichita, Kan., in his opening remarks, "have 71 percent more strength if they fly together. They rotate leadership. If one of them is ill, another accompanies it to a resting place."

With that, Zehr, president of the 78-congregation Western District Conference, called together the 96th annual session here Oct. 23-25. Delegates numbered 395, coming from 71 churches in Colorado, Kansas, Oklahoma, Nebraska and Texas. The conference membership is just over 13,500. Bethel College here hosted the sessions.

Marilyn Miller, pastor at Boulder (Colo.) Mennonite Church, gave three sermons around the conference theme, "Passing on the Faith." When we experience love and grace, she said, we want to pass it on. "Make the gospel story your own story. Tell the story when the listener is open. Hear the other person's agenda first. Nothing is more powerful than faith in God embodied in a person."

Delegates passed three resolutions: opposing support of the United States for South Africa's apartheid policies, recommending conversation about fund raising that is coherent with Anabaptist/Mennonite faith and requesting that pastors of conference congregations have training in evangelism and church growth.

The third one evoked considerable conversation. Lois Barrett, Wichita, Kan., cautioned about random borrowing of evangelism methods from other traditions. Our history in home missions, she continued, should teach us that. "Anabaptism," said Don Rheinheimer, San Antonio, Texas, "can offer a broader perspective of evangelism." Some saw the resolution as being critical of Mennonite Biblical Seminary and testified to the seminary's evangelistic teaching. Also, "shepherds don't have sheep," Marlin Kym, Hutchinson, Kan., reminded the conference; "sheep have sheep," thus calling congregations to local, lay evangelism.

No one could dispute statistics being garnered by the district's evangelism committee (chaired by Earl Cater, Inola, Okla.), which is asking congregations if they have evangelism committees and if so how they are functioning. The district resolved a year ago to strive for a 5 percent increase in worship attendance. In actual membership, however, the district had a net growth of two people.

The district also set a goal a year ago of beginning 15 new congregations in these 10 years. Three have started: Newton (Kan.) Mennonite Fellowship; Engh-Ho Mennonite Church, a Taiwanese congregation in El Dorado, Kan.; and a fellowship in Oklahoma City. Hispanic church planting is scheduled for Dallas/Fort Worth, Texas, next year.

Two congregations joined the conference as new members: Peace Community Mennonite Church, Aurora, Colo., and Austin (Texas) Mennonite Fellowship.

Delegates adopted a budget of $368,616 for 1988. Programs, however, total $485,541 by including (among other sources) funds from the Call to Kingdom Commitments development plan. If the deficit remains at the end of the fiscal year, committee programming will be cut by 10 percent.

Peter Bartel, Wichita, Kan., is the new vice president of the Western District; Karen Penner, North Newton, Kan., the new secretary. Don Longbottom, Moundridge, Kan., was elected member-at-large of the executive committee.

Women in Mission recognized Virginia Diettrich, Ransom, Kan., as the new president. Peggy Regier, Elbing, Kan., was introduced as the district's representative on the February 1988 learning tour to South America.

Muriel T. Stackley

Jerry Holsopple (left), conference youth worker, and Tom Gaeddert led in singing. Marilyn Miller (center background) developed three talks around the theme "Passing on the Faith."

Mennonite Men will help fund the Ministry Inquiry Program, complementing service scholarships, thus encouraging Bethel College students to consider pastoral vocations. They reelected John D. Schmidt, Newton, Kan., to the program committee and Edwin J. Schmidt, Moundridge, Kan., as secretary-treasurer.

Eden Mennonite Church, Inola, Okla., invited next year's session to Western Hills, Wagoner, Okla. *Muriel T. Stackley, editor of* The Mennonite

Mennonite Mutual Aid is seeking a **systems analyst** to lead large system development projects. Applicant must possess leadership skills, experience in software development and interest in growth opportunity. BA degree or equivalent preferred.

Pleasant work environment in a church organization. If interested, contact Personnel, 1110 North Main St., Goshen, IN 46526, (219) 533-9511.

"We believe that attempts to link the AIDS crisis with the wrath of God are irresponsible, seriously harmful and misrepresent the character of God. God calls us to be a people, a whole people, and no one is expendable." This conclusion is among those reached by a gathering of 130 ethicists, theologians, people with AIDS, health-care professionals, community workers and church representatives at an Oct. 23-25 meeting in Toronto sponsored by the National Council of Churches (U.S.A.), the World Council of Churches and the Canadian Council of Churches.

A Guatemalan priest, Andres Giron, is a leading figure in the growing peasant's movement (National Peasants Association) that calls for a fundamental change in the agricultural policy of the Central American country. According to *Latino-America-Press* (June 18), Andres Giron began early last year to organize the movement, which is putting pressure on the Guatemalan government to grant loans to peasants to enable them to buy land on the free market. Guatemala's land distribution is the most unequal in Latin America, with 54 percent of all farmers crowded onto 4.1 percent of the cultivated land.

The Church of Sweden Mission has allocated 1 million Kronor to help fight the spreading of the HIV virus in Tanzania. Together with several other African states, Tanzania is hard hit by the HIV virus that rapidly spreads in the regions. In northwestern Tanzania it is estimated that 25 percent of the population is infected.

Mennonite evangelism leaders told to focus efforts on church

Oak Brook, Ill. (GCMC/MBM)—"The American consumer has started to treat religion like it's another product," nationally known speaker Herb Miller told 54 Mennonite church planting and evangelism leaders and staff who had come here Oct. 26-27 to learn how they could be more effective at their work of bringing the gospel of Jesus Christ.

"Friendliness is the major component in churches that are growing significantly," said Miller, executive director for the National Evangelical Association of the Christian Church (Disciples of Christ). "People don't visit our homes unless we invite them," Miller said. "Churches are the same way."

When asked to brainstorm about why the Mennonite church has not grown in proportion to the nation's population, participants were quick to mention Mennonites' ethnic "exclusivity" and separation from the world. "So many people feel like they don't fit into the Mennonite church because half the people are related to one another," said Lindsey Robinson, pastor of the Hamilton Street Mennonite Church (MC), Harrisburg, Pa.

However, Miller also cautioned against getting caught up in the numbers game. We shouldn't evangelize for success or survival but because "Jesus called us to be the salt of earth," he said. "Evangelism is the proclamation of the good news of Jesus Christ."

Overall response to Miller's two days of presentations was positive. A few expressed surprise at his emphasis on the church as the focus of evangelism efforts. "I'm used to thinking that you come to church to be nurtured and then you go out and evangelize," said Bill Tilghman, pastor at Cornerstone Community Mennonite Church (GC), Mifflintown, Pa.

This meeting marks the third time that church planting and evangelism leaders and staff from our conference and the Mennonite Church have met for a joint event. Rick Stiffney, vice president for the home ministries division of the Mennonite Board of Missions (MC), noted that the two groups were moving from the stage of experimental cooperation to one of shared vision and policy. The next stage is an integrated structure, he said. *Carla Reimer, editor, GC news service. This is a joint release of our conference and the Mennonite Board of Missions of the Mennonite Church.*

Carla Reimer

Vic Krahn (left), chairperson of the mission/service committee for the Conference of Mennonites in British Columbia, with Wilmer Kraybill, Atlantic Coast Conference

Distribution of GC development funds begins

Newton, Kan. (GCMC)—Funds from the development plan, A Call to Kingdom Commitments, are available for the first distribution, according to conference treasurer Ted W. Stuckey.

Beginning Nov. 1, the commissions and provincial and district conferences that have projects funded by the plan were to receive the first allotments of the money received so far.

A total of $1,549,831 had been received by Sept. 30, $294,901 of which went toward development plan expenses. This left $1,254,930 for distribution among the 104 above-budget projects. Of this amount, $268,949, or 21.4 percent, was designated toward specific projects. The rest, $985,981, was then divided, with half prorated and half to where most needed.

Because the funds are being distributed on a quarterly basis over a three-year period, some of the projects will not have enough money to actually be implemented at this time. But a resolution passed by the campaign committee in July does allow the conferences and commissions "to borrow undesignated funds from low-priority projects so that priority projects receive adequate funds to proceed."

The development plan received commitments totalling $5,209,363 as of Oct. 31, or 29.8 percent of its $17.5 million goal. However, development director Carol Suter cautioned, "We don't want to make any assumptions yet," noting that there are over 25 congregations in the United States and Canada that are still planning to participate in A Call to Kingdom Commitments. There are also some individuals who made one-year commitments who hope to contribute in the second and third years, she said.

When asked if she thought the recent events on Wall Street would have any bearing on people's commitments to the development plan, Suter said, "I don't think so. Mennonites take their commitments seriously. In fact, historically, the harder the economic conditions, the more Mennonites give."

A Call to Kingdom Commitments is the first above-budget fund drive that we have initiated. *Carla Reimer*

The Trinity Chinese Mennonite Church, Santa Fe Springs, Calif., held its second annual camp for young people Sept. 4-7. Sixty young people attended the camp. "We learned to trust God and have faith in all our endeavors," said Mark Chen, the pastor.

Author-professor Ron Sider invites Mennonites to join Evangelicals for Social Action, an organization he helped establish in 1978 and now leads. He became its executive director in September. ESA describes itself as "a grass-roots movement of Christians committed to biblical justice." It is involved in education, support and analysis. Sider, who continues to teach part time at Eastern Baptist Theological Seminary in Philadelphia, is a member of Diamond Street Mennonite Church. More information about membership in ESA is available from him at 5107 Newhall St., Philadelphia, PA 19144.

A third Presbyterian-Mennonite Peace Conference is planned for Feb. 5-7, 1988, at Laurelville Mennonite Church Center, Mt. Pleasant, Pa. The conference will include activities for children and adults, as well as intergenerational worship. The main speakers are Ted and Gayle Gerber Koontz, teaching at Associated Mennonite Biblical Seminaries, Elkhart, Ind., and Peggy and Rich Killmer of Princeton, N.J. For information or to register contact LMCC, Route 5, Box 145, Mt. Pleasant, PA 15666, (412) 423-2056.

Many Peoples study group holds first meeting

Chicago (GCMC)—With the task of shaping our conference's Many Peoples Becoming God's People program, the members of a Many Peoples study group met here Oct. 24-25 for their first meeting.

Alberto Quintela, director of the Many Peoples program, opened the meeting by referring to the story of Abraham in the Old Testament. "Before that time, no one had thought of bringing people of different nations, races and people together as one," he said.

Quintela went on to share the vision of the Many Peoples resolution, which was passed at the triennial sessions of the conference in July 1986. The resolution calls for the full participation of all of the ethnic groups in our conference. He noted that the Many Peoples study group was one of the few multiracial, multicultural groups in the conference, with the nine members representing five ethnic groups.

With the help of the study group, the Commission on Home Ministries is to spend the next two years in consultation with ethnic and language minorities and a variety of other groups to formulate ways to carry out the program. The results of the study and a plan of implementation are to be presented at the next triennial sessions for approval. Funding for the Many Peoples program is coming from A Call to Kingdom Commitments.

The specific tasks of the study group are to assess what is being done to promote cross-cultural sharing, define the goals and strategy of the program and develop ways to promote it, said Quintela.

Members recognized the challenge of breaking down cross-cultural barriers. Conference president Florence Driedger, Regina, noted that there is a "fear of being overrun" among Mennonites, just as in the broader public.

During a brainstorming session, Adam Liu, Santa Clara, Calif., suggested sponsoring an "international reconciliation work camp" that would include one to two weeks of fellowship, education and sharing.

Joy Lovett, Lombard, Ill., affirmed the suggestion but reminded the group that any such opportunity must be presented to churches of all races and cultures within the conference.

Dave Linscheid

Joy Lovett, Lombard, Ill., visits with Adam Liu, Santa Clara, Calif., at the first meeting of the Many Peoples study group.

A highlight of the weekend was the committee's participation in the ordination of Marco Guete at Comunidad de Fe, a Spanish-speaking congregation in southeast Chicago (see p. 515).

In other business, Nadenia Myron, Phoenix, and Driedger were elected cochairs of the study group. Members will reconvene for a second meeting in Arizona in fall 1988. *Dave Linscheid, communications director for the General Conference Mennonite Church*

Chinese Mennonite Church dedicates building in Calgary

Irene Klassen

Calgary—"You pushed our faith, but we stayed with you," said David Braun of the Conference of Mennonites in Alberta.

When Ezekiel Wong and his Chinese congregation purchased a building a year ago and approached the conference for financial support, the undertaking seemed staggering. But their faith has been rewarded: on Oct. 12 they dedicated their newly renovated building to God. Braun compared Ezekiel to Abraham, who also left his home, came to an unknown land and established a place of worship.

The congregation has grown from three to 70 since 1981, when Ezekiel Wong came to lead the Chinese people, using Foothills Mennonite Church as a base. Wong sees much work ahead if the gospel is to reach the Chinese people in Calgary.

Congregational songs were sung from the new Chinese/English hymnbook. The entire ceremony was translated from Chinese to English and vice versa by Michael Wu, pastor of Chinese Alliance Church, Calgary. *Irene Klassen, 4215 49 St. N.W., Calgary, AB T3A 0K2*

More than 20 million Americans do not get enough to eat each day, according to a report issued Oct. 26 by the Physicians' Task Force on Hunger in America. "I think the main point that we draw is that supply-side economics has failed as a remedy for hunger," Larry Brown, the study's director, said. Administration officials criticized the report, saying that it included no "official" data on hunger and that its authors were physicians, not economists.

On March 13, 1888, Maggie Leonard became the first General Conference Mennonite Church convert among the Cheyenne and Arapaho people in Oklahoma. To observe the 100th anniversary of that event and to give people the opportunity to learn more about the history of General Conference mission work with Native Americans, the Commission on Home Ministries is planning a cross-cultural tour in Oklahoma April 13-20, 1988. Betty and Lawrence Hart, Clinton, Okla., and Wanda and Adolf Neufeld, Inman, Kan., will lead the tour. For information contact CHM, Box 347, Newton, KS 67114, (316) 283-5100.

The 28th annual Christmas Peace Pilgrimage from Nazareth to Bethlehem in eastern Pennsylvania will be held Dec. 12. The 10-mile walk begins at 1 p.m. and ends at 8 p.m. with a candlelight ceremony. G. Clarke Chapman, professor of religion at Moravian College, Bethlehem, will speak. For details call Joe Osborn at (215) 866-3127.

Somber joy marks AIMM board meetings

Elkhart, Ind. (AIMM)—Mennonite churches of Winkler, Man., hosted Africa Inter-Mennonite Mission's fall board sessions Oct. 15-18. Sixteen missionaries joined the board, staff and Women's Auxiliary members.

Resolution of church administration problems in Zaire was good news. Changes in the Mennonite Community of Zaire are moving beyond leadership struggles.

Art Janz reported on expanding work in Burkina Faso and among African Spiritual Churches in southern Africa. John and Tina Bohn (Lesotho), Larry Hills (the Transkei) and Lynn and Kathleen Roth (Botswana) represented the southern Africa ministries.

Tim and Sandy Wier, Boynton Mennonite Church, Hopedale, Ill., and Linda Commings, Berne (Ind.) Evangelical Mennonite Church, were accepted for service in Zaire and Burkina Faso, respectively.

Budget restraints (no increase over 1987) were necessary because giving in several partner groups has not kept pace with rising costs or the decline of the dollar. Executive-level staff was cut from three people to two in AIMM's Elkhart office. The coordinator of communications position will be discontinued as of June 1988. Robert Gerhart has served in this capacity since the role was begun in 1981. Art Janz was reappointed associate executive secretary for a three-year term.

Martini Janz succeeded Joyce Gerhart as Women's Auxiliary coordinator. Ramona Klassen, Evangelical Mennonite Conference representative, Steinbach, Man., was selected as WA chairperson for 1988, replacing Elsie Flaming, Leamington, Ont.

Peter and Annie Falk (St. Catharines, Ont.) and Mary Epp (Saskatoon) will retire at the completion of their current North America Assignments. Peter and Gladys Buller (Goshen, Ind.) joined them in speaking of their hopes for the Zaire church.

Winkler congregations combined for a closing service Sunday evening in the Bergthaler Mennonite Church. Bob Gerhart's ventriloquial puppet "Jed" introduced the program, in which missionaries John Bohn and Peter and Annie Falk participated. Art Janz reported on his recent administrative trip to Burkina Faso, and executive secretary Earl Roth explained AIMM's team approach.

George Hildebrand, Winkler, chaired the host committee. Five of AIMM's six partner conferences have congregations in Manitoba. *Robert Gerhart*

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A total of 264 students registered for courses at Columbia Bible College, Clearbrook, B.C. Full-time enrollment is 163, up 16 percent from last year's student body. CBC president Walter Unger reported Sept. 20 that the new men's dorm was under construction and was expected to be completed by Jan. 1, 1989, provided an additional $178,000 is donated this fall.

Leandro Alejandro, a young Filipino nationalist leader, was shot in the face in front of his office Sept. 20 just hours after he announced a rally to protest the rising militarism in the Philippines and to urge President Aquino to assert more control over her military. Though he was only 25, Alejandro became the general secretary in 1985 of a national coalition of student, worker, peasant and professional groups. His overriding concern, says Dorothy Friesen of Synapses, was for the poor and marginalized of his country, though he came from a prominent Manila family. He is survived by his wife and a 7-month-old child.

Quest for Peace, a campaign to send $100 million in aid to Nicaragua, received the Humanitarian Service Award of the Better World Society in New York on Sept. 21. The award gives international recognition to Quest for Peace's "leadership role in providing food, clothing and medical supplies for the people of Nicaragua." The humanitarian aid is to match the Reagan administration's military aid to the contras approved by Congress in July 1986. Thus far it has tallied $70 million given by tens of thousands of U.S. citizens.

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workers

Lorraine Stutzman Amstutz is director of career placement at Bluffton (Ohio) College; *Audwin C. Jones* is the admissions counselor and *Martha Nelson* is director of public information.

Helen (Janzen) and *Rudy Baergen*, Commission on Overseas Mission workers, have completed language study in Costa Rica and are teaching in Cochabamba, Bolivia.

Victor Bartel is assistant minister at North Kildonan Church in Winnipeg.

Paul Bergen is the interim pastor at First Church, Edmonton.

Jake Bergman is on the pastoral team at Altona (Man.) Bergthaler Church.

Arthur Boehrs will begin as pastor Jan. 1, 1988, at Windsor (Ont.) Fellowship.

Mary Bragdon, *Bill Epp* and *Sigrid Stempler* are working in the kitchen at Canadian Mennonite Bible College in Winnipeg.

Dick Burnham, associate pastor at Grace Church, Dallas, Ore., was ordained Aug. 30.

Norman and *Virginia Derstine* began as interim pastors Oct. 1 at Koinonia Fellowship, Chandler, Ariz.

Jack Dyck began serving Aug. 1 on the pastoral team at St. Catharines United Mennonite Church.

Gilbert Epp, Langley, B.C., has been appointed by the Conference of Mennonites in Canada as its representative on the board of Mennonite Foundation of Canada for a three-year term.

Barb and *Wilmer Friesen* have a joint appointment to a half-time pastoral position at Eigenheim Church, Rosthern, Sask.

Jacob T. Friesen began Sept. 14 as interim director of the Great Plains Seminary Education Program in North Newton, Kan.

Ken Friesen has completed a summer assignment at the Heritage Centre in Winnipeg.

Isaac Froese has accepted a four-month term as pastor at Selkirk (Man.) Christian Fellowship.

Gerald Gerbrandt has returned from his sabbatical leave to resume his position as academic dean and Old Testament professor at CMBC. He spent the past year doing research and writing in Cambridge, England, and Collegeville, Minn.

Martha Smith Good has completed her assignment with Guelph (Ont.) Church and is working on a Doctor of Ministry dissertation. She is also teaching part time at Conrad Grebel College in Waterloo, Ont.

David Hall is the new principal at Swift Current (Sask.) Bible Institute.

Gary Harder began Sept. 1 as pastor at Toronto United Mennonite Church.

Leland Harder began Nov. 1 as coordinator of the Western District Conference's evangelism and church planting programs.

Osiah Horst has completed his work as interim pastor at Toronto United Mennonite Church. He returned to his work as chaplain at the Mennonite Centre in Toronto.

Gordon Janzen began in September as pastor at Trinity Church in Mather, Man.

Waldemar Janzen, CMBC Bible professor in Winnipeg, is on a sabbatical leave, researching and writing in the area of Old Testament ethics.

Walter Klaassen was the guest lecturer at the J. J. Thiessen Lectures Oct. 20-21 at CMBC. He spoke on "The Emancipated Laity: Anabaptism in its Time."

Robert S. Kreider, Newton, Kan., began in September as director of the recently created Bluffton (Ohio) College Studies Center.

Ralph Lebold has resigned as president of Conrad Grebel College effective June 30, 1989.

Stephen Lee has resumed the pastoral leadership of the Vancouver Chinese Church after an assignment as church planter for the Mennonite Brethren Conference in British Columbia.

David Letkeman began Sept. 1 as pastor at Camrose (Alta.) Fellowship.

Randy Lepp began Aug. 1 as assistant pastor at Leamington (Ont.) United Mennonite Church.

Stephen Leung began in July as interim pastor at Toronto Chinese Church.

Jay McCall, pastor at Peace Church, Portland, Ore., was ordained Aug. 30.

Earl Menchofer of Vernel, Utah, a UCC pastor, is the interim pastor at Menno Church, Ritzville, Wash., Nov. 1 through May 31, 1988.

Val Pankratz began Sept. 1 as secretary for the Congregational Resources Board of the Conference of Mennonites in Canada in Winnipeg.

Jim Penner began in August as director of Silver Lake Camp in Ontario.

Diane Peters is the new CMC receptionist in Winnipeg.

Kathy Peters, Winnipeg, has begun a term as a research assistant in Akron, Pa.

Vern Ratzlaff was installed as pastor Oct. 11 at Nutana Park Church, Saskatoon.

David J. Rempel Smucker, Bethel Church, Lancaster, Pa., became editor of *Pennsylvania Mennonite Heritage* in October. Begun in 1978, this quarterly

Alvin C. Dueck will give the Annual Theological Lectureship at Associated Mennonite Biblical Seminaries, Elkhart, Ind., Dec. 1-2 on "Ethics and Healing." Dueck, associate professor of pastoral counseling at Mennonite Brethren Biblical Seminary, Fresno, Calif., will speak Dec. 1 on "The Eclipse of Ethics in Healing" and "Narrative and the Politics of Therapy" and on Dec. 2 on "Individualism as Therapeutic Paradigm" and "Character, Virtue and Healing Rituals."

Phyllis Magal preached a sermon, but she didn't say a word. She danced. With graceful ballet-like movements her bare feet pattered on the floor of the seminary chapel as she led in worship. Magal, a Mennonite artist who sees her creative work intertwined with spirituality, was the theological center guest Oct. 26-30 at Associated Mennonite Biblical Seminaries, Elkhart, Ind. The church ought to make better use of various types of art, Magal said, because the church is limited and restrained by expressing itself primarily through words.

Witness for Peace released a major new report Sept. 23 on contra terrorism from February through July, which documents more than 350 civilian victims of contra attacks on cooperatives and rural communities, assassinations and ambushes, land mine explosions, kidnappings, torture and mutilation.

RECORD

Smucker

magazine has press runs of nearly 3,000 copies.

Loren and *Peggy Stout Reusser* returned to Wichita, Kan., in October after completing their service with COM in Hong Kong. They were travel coordinators for people going in and out of China. Loren also served as the mission accountant.

Carol Rose began Sept. 1 as a pastoral intern at Seattle Church for one year.

Patrick Sambo, Oudtshoorn, South Africa, began a six-week stay in Winnipeg on Oct. 13. Sambo, 26, a field-worker in the Justice and Reconciliation Division of the Southern Cape Council of Churches, is the fourth participant in the Mennonite Central Committee Servanthood Sabbatical program that brings South African church workers to North America for a break from their particularly stressful jobs.

Jean and *Winfred Soong* have a one-year leave from the Toronto Chinese Church for a term with COM in Hong Kong.

Dave Thiessen is pastor at Guelph (Ont.) Church.

Birgit Thimm, Enkenbach, West Germany, began Aug. 15 a six-month MCC Trainee term at Walnut House, a medical receiving home for Native Ministries.

J. Denny Weaver, professor of religion at Bluffton (Ohio) College, received a grant of $500 from the American Academy of Religion to support his research during the academic year.

Arthur Wiens, Herschel, Sask., began in September as pastor at Eyebrow (Sask.) Church.

COM service opportunities

Needed overseas in spring of 1988:

—A teacher is needed by the Commission on Overseas Mission to teach in Hwalien, Taiwan. Instruction is in English for expatriate children consisting of several grades in a one-room school.

—A B.Ed. is required and some experience is preferred.

For more information contact Bruno or Wanda Derksen Bergen, Box 347, Newton, KS 67114, (316) 283-5100.

Mennonite
Central
Committee
Canada

Mennonite Central Committee Canada invites applications for the position of **director of service education program.**

Qualifications:
- have experience with a Mennonite agency or institution;
- have graduate education in international development or related discipline;
- have experience in cross-cultural contexts;
- have ability to communicate easily with the Mennonite and Brethren in Christ constituency and college community;
- have a willingness to work in a collegial fashion within MCC Canada and with college personnel;
- have administrative skills.

Please contact J. M. Klassen or Harold Koslowsky at MCC Canada, 134 Plaza Drive, Winnipeg, MB R3T 5K9, (204) 261-6381 by **Jan. 31, 1988.**

Elim Bible Institute welcomes you to a **winter seniors' retreat**, a four-day program of study, fellowship and relaxation for active seniors. Jan. 11-15, 1988, noon Monday-1 p.m. Friday.

Activities include:
- special resource people
- singing and worship
- films and games
- daily Bible study
- Southern Manitoba Mennonite history
- local tours.

Cost: $120/person. Includes meals (Monday lunch-Friday lunch), lodging, linens and transportation for local tours.

Registration deadline: Jan. 4, 1988

Elim Bible Institute, Box 120, Altona, MB R0G 0B0, (204) 324-8631

Leading minister required for congregation of approximately 350 members in the Niagara Peninsula. Bethany Mennonite Church invites applications with resume, including training and experience. Applicants should be gifted in the following areas:
- preaching
- evangelism
- counseling
- communication skills.

For further information, direct inquiries to Anna Andres, secretary, Pastoral Search Committee, Route 1, Niagara-on-the-Lake, ON L0S 1J0, (416) 262-4731.

Singles . . .

How much would you invest in the opportunity which could bring you the friend you have been wishing for? $500? $1,000?

CROSSROADS, a new introduction service for Mennonites, Brethren in Christ and Brethren, asks only $100 for a two-year membership.

Many men and women from all over the United States and Canada have already joined. There are teachers, nurses, farmers, ministers and many others who are looking for friends who share their interests.

CROSSROADS has introduced many of them to each other; why not you?

Write to Box 32, North Tonawanda, NY 14120.

Integration, cassette, family

Thank you for news about MC-GC integration. At a time when Mennonites are being tempted to sell our Christ-centered, non-resistant nonconformist faith for a mess of Fundamentalist/Pentecostal pottage, it is senseless that the two bodies that keep the New Testament vision alive stay divided.

I understand that you provide *The Mennonite* on tape. We are starting a year's subscription for a brother who is totally blind.

I just received your Sept. 22 issue on the family, which looks excellent. Our fall program is on family enrichment and we want each of our 27 families to have a personal copy. *John Angell, pastor, Durham Mennonite Church, 603 Lynn Road, Durham, NC 27703*

Sept. 29

No thanks

I have read *The Mennonite* in the past, but since it has come to be a paper that tries to justify homosexuality as a Christian way of life, I find it less helpful. So you may discontinue it to me. *John J. Janzen, Box 7, Rapid View, SK S0M 2M0, or Box 207, Hague, SK S0K 1X0*

Oct. 6

Editor's response: Along with our conference statement (July 1986) that the Bible teaches that "premarital, extramarital and homosexual sexual activity" is sin, we also covenanted to "mutually bear the burden of remaining in loving dialogue with each other in the body of Christ." The Mennonite *is a place where we can talk to one another.*

Thanks

Just wanted to let you know of my appreciation for "Some Love Stories" (editorial, Sept. 22 issue). It radiates with warmth, caring and understanding. *Elsie Miller, 655 S. Lorraine Ave., Wichita, KS 67211*

Oct. 9

Just a word of appreciation for your editorial on ownership in the Oct. 13 issue of *The Mennonite*. You said it so well. I like the spritely, forthright, churchy character of *The Mennonite. John A. Lapp, executive secretary, Mennonite Central Committee, Box M, Akron, PA 17501*

Oct. 15

Stand together and fight

Robert Bork is an intelligent, conscientious judge, who seeks to interpret the [U.S.] law and not make the law.

Vocal ideological pressure groups advocating causes such as homosexual rights, pornography, abortion on demand, censorship of religion in public schools and legal rights of children to be independent from parental authority have found our court systems to be receptive.

To win their causes these pressure groups are making sure our courts are filled with unprincipled judges who flow with ideological pressure. That is why Judge Bork's appointment is controversial. He stands for the Constitution and its laws. He may well be the most distinguished, qualified nominee to our Supreme Court. It's time we fundamentalist Christians stand together, fighting for what our forefathers established in the Constitution 200 years ago. *Kathy Epp, Route 3, York, NE 68467*

Oct. 15

Share our joy

After a year of experiencing the grace of God in a special way, I felt it was only right to be like the one leper instead of the nine, to return to the Lord and give praise to God. Our "Celebration Life Sunday" [Sept. 20] was not only a celebration of my anniversary of regaining health, but we also celebrated many other people who had experienced a special hand of the Lord and more specifically, as a congregation, our life in Christ. *Norman J. Schmidt, pastor, Grace Mennonite Church, York and Mitchell, Lansdale, PA 19446*

Oct. 17

Sign of new life

Having returned once again from Indian country, I am reflecting on small events that took place in the land made dear to me, as long ago as my childhood. My Hopi friend Ida Mae says that I have Indian toes, which just keep pointing back to Arizona.

One day while eating a brown bag lunch I was watching the sand and wind play over the rocks. My new friend from Switzerland held out half of a blackened avocado. "What is this?" he asked. Of course the avocado did not look appetizing. I quickly explained the nature of avocados. He then tossed it as far as he could. Surely the shifting sand will bury it. But what if by mere chance a green sprout should emerge from the barren soil?

Thus it is in Hopiland and in the universe. The smallest seed planted unknowingly can bring forth a beautiful sign of new life. *Evangeline Hiebert, 1471 Garden Lane, McPherson, KS 67460*

Oct. 19

Information, please

Has a study ever been made of the Reformed Mennonites? I would love to hear from some informed, caring, understanding, impartial person on this matter heavy on my heart. *Reuben Friesen, 209 Graham St., Beatrice, NE 68310*

Oct. 24

Connected

Thanks for "Ask Not for Whom the Siren Sounds"—I know it wails for me. I needed the reminder of my connectedness to all of life, especially human life. Such connectedness inspires compassion. *Doug Reichenbach, Box 67, Wayland, IA 52654*

Oct. 26

All in the family

We appreciated the articles in the family issue (Sept. 22). Another need I see is discipline. In fact, I am doing a lecture on that this morning in my child-care course. *Sue Goerzen, Route 4, Harrow, ON N0R 1G0*

Oct. 27

Curious to know

I'm curious to know what happened to the Hungarian looking for refuge. Did "the Mennonites" help him? Did anyone out there reach out to him? *Rosanne Goble, 507 W. Sixth St., Newton, KS 67114*

Oct. 28

Correction

The photo of a village in Transkei (p. 477, Oct. 27 issue) should have been credited to Diane Schrock Hertzler.

LETTERS

Agreement

I agree with the meditation article (Sept. 22 issue, by George E. Janzen) because it said the truth about what love means. It is important for us to know that the actions and feelings that we express to other people should be with truth like Christ showed to us.
Ivonne Diaz, Route 2, Box 196,
Wellman, IA 52356

Oct. 29

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global

A church in step

Mary Derksen

"If we believe that anyone may come to Jesus, then we must also have a church building that is accessible to everyone," asserted Takeomi Takarabe, pastor of the Atago Christian Church in Nobeoka, Japan.

When Takarabe came to Nobeoka in 1965 as the first national pastor of a Japanese Mennonite congregation, the church building was small, with steps into a narrow entrance. But it met the needs. Until, that is, Toshiyuki Horikawa came.

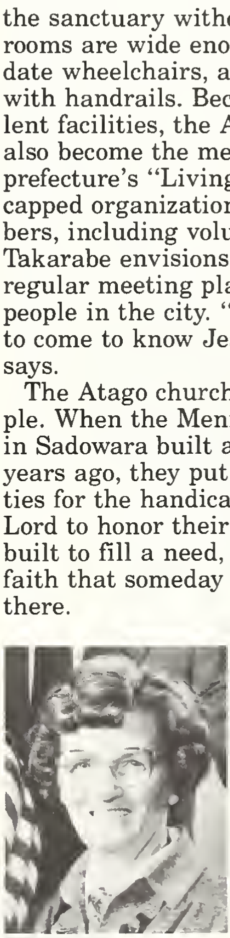
In his wheelchair Horikawa came regularly for three years. Although he usually managed alone, he could not enter the church without help. At that time attendance was also increasing, and Christians began discussing enlarging and remodeling to fit the needs of the handicapped and aged among them.

Horikawa was already bringing another friend, Ikuko Tsubakihara, who was also handicapped. The members included Tsubakihara in all church functions, including camp, even though it meant someone would have to feed her and take care of her needs. Tokuji Ozawa, a faithful member, picked up both handicapped friends and brought them to the church in his station wagon every Sunday. Both found Christ through the love and care of the church.

Takeomi Takarabe (right), pastor of the Atago Christian Church in Nobeoka, Japan, with Toshiyuki Horikawa

Pastor Takarabe's vision was finally realized when the Atago church dedicated their remodeled, enlarged building in 1979. Now Horikawa can drive his motorized wheelchair right into the sanctuary without help. Washrooms are wide enough to accommodate wheelchairs, and walls are lined with handrails. Because of these excellent facilities, the Atago church has also become the meeting place for the prefecture's "Living for Christ" handicapped organization of about 30 members, including volunteers. Pastor Takarabe envisions the church as a regular meeting place for handicapped people in the city. "We want everyone to come to know Jesus Christ," he says.

The Atago church has set the example. When the Mennonite congregation in Sadowara built a sanctuary a few years ago, they put in excellent facilities for the handicapped, trusting the Lord to honor their faith. One church built to fill a need, another built in faith that someday the need would be there.



Mary Derksen, 116 Kellogg Place, Wheaton, IL 60187, is on North America Assignment from Japan.

An MCC financial update

- **MCC may have less money for worldwide needs in 1988 than in 1987**
  The reason is simple. After the drastic decline in income in 1986, MCC Canada sent MCC an extra $1 million to help MCC avoid extreme program cuts. These funds came from balances they had on hand. This will not occur a second time, so we may be forced to reduce our response to urgent need in 1988.

- **Giving to MCC in the U.S. is up and in Canada down**
  It is anticipated that U.S. contributions will be about 5% ($500,000) over budget. MCC Canada expects its contribution income to be about $500,000 below budget. 1987 expenditures will be about as budgeted.

- **Hunger and human need continue unabated in many places**
  Ethiopia, Sudan, Mozambique and Angola continue to face severe food needs. They remain in the grip of civil wars, which impede food distribution, disrupt agriculture and leave many refugees. Severe drought in Laos and flooding in Bangladesh have created emergency food shortages. In many countries local churches and groups request assistance in agriculture, gardening and job creation programs aimed at preventing hunger.

- **Worldwide need calls for your help**
  Refugees, disaster victims, the hungry, the sick and the homeless need our caring response. With your help there is much that MCC can do to respond to needs around the world.

Mennonite Central Committee

Mennonite Central Committee and MCC U.S.
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SERVING Binds us together**!**

books

Anabaptism—then and now

Becoming Anabaptist: the Origin and Significance of Sixteenth-Century Anabaptism *by J. Denny Weaver (Herald Press, 1987, 164 pages)*

Reviewed by Walter Klaassen, Site 12A, C. 23, Route 7, Vernon, BC V1T 7Z3

This disciplined, orderly, concise little book is the first effort to pull together the results of Anabaptist research since 1970. Professor Weaver writes for the Mennonite church and it is this that governs his selection of what, from the truly formidable volume of literature available, he uses to tell his story.

Chapters 2 to 4 describe the emergence of Anabaptism following the now accepted polygenesis hypothesis of the three main and different types of Anabaptism: the Swiss, the South German-Austrian and the Dutch. He then describes the first-generation development in each case. This main part of the work is an admirable distillation of virtually all the major writing on Anabaptism in the past 15 years. In the last chapter he seeks to identify the meaning of Anabaptism. Both the historical sketch and the discourse on the meaning of Anabaptism will doubtless serve Mennonite churches and schools for a long while.

But I find myself disagreeing with the author on some points. First, Jacob Hutter was not beheaded; he was burned at the stake. Second, I am not persuaded that Melchior Hoffman founded conventicles rather than congregations. What is the difference? What are the criteria for a congregation? The Schleitheim Articles?

What really surprises me is the trivial way the author deals with the emergence of baptism in 1524. It was, he writes, "an act of affirmed independence from Zurich" and "an act of defiance." Surely that cannot be an adequate explanation for a practice for which people were prepared to die.

My major questions come at the point of the relationship of the believing community and the world past and present.

Mennonites have traditionally had difficulty with a positive view of culture and engagement with it precisely because of their purism.

What does the author see as the distinctive in Anabaptist restitutionism? He wants to use this idea to distinguish Anabaptism from Protestantism. But what he describes is not restitutionism, which to Anabaptists meant making a pure start again from the beginning, but Protestant reformism, which takes the past seriously, recognizes the corruptions of the past and sees the need for reform.

Finally, as a nod to the fact that there are also Mennonites in Canada, the author has one paragraph that is essentially a warning about the relatively greater public involvement of Canadian Mennonites. Again, this touches not on what he calls the Anabaptist regulative principles themselves but on the broader question of how they are to be expressed now that Mennonites regard public engagement as part of discipleship.

These are ongoing questions, not only for Mennonites but for all Christians. The clear, passionate articulation of what Anabaptism was should not blind our eyes to the reality that those regulative principles—discipleship, the church as community, the rejection of violence—are increasingly important to other Christians as well.

Medical ethics

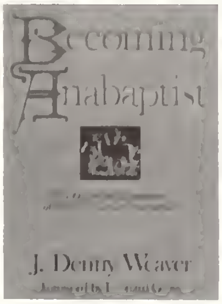
On Moral Medicine: Theological Perspectives in Medical Ethics, *Stephen E. Lammers and Allen Verhey, editors (Eerdmans, 1987, 680 pages)*

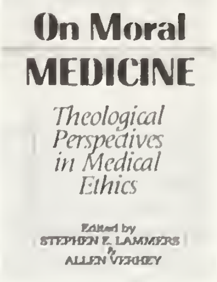
Reviewed by Anne Hershberger, associate professor of nursing, Goshen College, Goshen, IN 46526

This anthology of essays presenting theological perspectives in medical ethics is a gift to all who are attempting to find their way through unclear life-and-death-determining decisions with Christian care rather than by default. Today that includes nearly everyone, directly or indirectly.

For those who do not have the luxury of years of study in the areas represented here, this volume brings together the outstanding and differing viewpoints of major scholars in the fields impinging on moral decision making in medical ethics.

The criteria for selecting the articles for inclusion in the book were that the article should (1) articulate a theological perspective or at least be of significant theological interest, (2) be readable and interesting, (3) be representative of the diversity of theological opinion and approaches and (4) be either recent or "classic" pieces. The overall purpose of the book is to help the reader become acquainted with and appreciative of the contributions of theological reflection to medical ethics.




On Moral MEDICINE
Theological Perspectives in Medical Ethics
Edited by STEPHEN E. LAMMERS & ALLEN VERHEY

This reader did indeed appreciate the way in which theological reflection created a foundation for careful reasoning in the first half of the book prior to presenting essays on specific issues in medical ethics. For example, various viewpoints on the relationship of religion and medicine, theology and medical ethics, the profession and its integrity, life and its sanctity, health and healing, death and its (in)dignity, nature and its mastery, care of patients and their suffering, respect for people and their agency bring important perspectives to consider before reaching the decision-making stages of given issues.

In Richard McCormick's essay—"Bioethics and Medicine: Where Do We Start?"—he refers to moral theological inquiry as "reason informed by faith." "It is persons so informed, persons with such 'Christian reasons' sunk deep in their being, who face new situations, new dilemmas and reason together as to what is right and wrong. They do not find concrete answers in their tradition, but they bring a worldview that informs their reasoning—especially by allowing the basic human goods to retain their original attractiveness and not be tainted by cultural distortions."

The specific medical, ethical issues included are contraception, technological reproduction, genetic control, abortion, euthanasia, defective newborns, physician-patient relationship, religion and psychiatry, research and experimentation, and allocation and distribution. This book can make a significant contribution in helping its readers be informed by faith as understood by the respected scholars represented in its pages.

PROFILE

A friendly, concerned voice from Lesotho

Charmayne Denlinger Brubaker

Mark Friesen, Reedley, Calif., teaches math and science to junior and senior high school students at St. Theresa Secondary School, a private school in the isolated village of St. Theresa, Lesotho, in southern Africa. He lives in a village rondoval (round, thatched house), surrounded by the astounding, natural beauty of Lesotho.

"At one time," Mark says, "I felt teaching and Western education was just another step toward goofing up a traditional society. I still wake up some days and wonder what good will come from my teaching this Western science."

Mark Friesen, second from right, with friends in front of his house

"These days," he continues, "I think a well-rounded education may be just the thing to preserve the traditional values of this culture. . . . The rapid integration, or at least introduction, of the Third World to the intensity of First World societies will only lead to the disintegration of Third World values, unless there is a good educational foundation" that will help the people see the strengths of their old values.

In the hours when he is not teaching, Mark fixes windows and does other maintenance work at the school, as well as some fund raising for the school. At home he visits his neighbors, carries water, cleans, cooks and bakes bread on his kerosene stove. Mark has not hired household help; he wants to live like the villagers. At first the local people did not understand this, because the white people they have known or seen are rich and have household help. Mark is the first Mennonite Central Committee worker to live in the village.

Another of Mark's pleasures is taking pictures of neighbors and friends and giving them prints. The prints are so popular that people have been coming from miles away to have their pictures taken. He now sells the prints at cost, and people still appear at his doorstep asking him to take their photographs.

Mark feels that southern Africa is becoming increasingly militarized. Maseru, the capital, seems filled with the military, he observes. He says he feels safer in St. Theresa and the nearby town of Sehonghong.

Mark says, though, that the evils of South Africa's system of apartheid do reach his village and other villages in rural Lesotho, a country completely surrounded by South Africa. Some 200,000 of Lesotho's 1.4 million people work in South Africa.

Men are usually absent from the villages in Lesotho, he observes. They are off working in South Africa's mines. This migrant labor system creates tremendous stress for Lesotho's families and villages.

Charmayne Denlinger Brubaker works for Information Services, Mennonite Central Committee, Box M, Akron, PA 17501. Mark Friesen, a member of First Mennonite Church, Reedly, Calif., will complete his current Africa assignment in January 1988.

Sign up for January at AMBS

Interterm Courses, January 4-22, 1988

Church Growth
Gary Martin

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Millard C. Lind

Marital and Family Therapy
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N.T. Apocalyptic and Its Use in the Church
Walter Klaassen

N.T. Theology and Ethics I
Willard M. Swartley

The Pastoral Epistles
Erland Waltner

Third World Theologies
Tite Tienou

Pastors' Workshop, January 25 - 29, 1988
Learning from Elijah: Growth Through Crisis

For information contact:
Jim Metzler
3003 Benham Ave.
Elkhart, IN 46517
219-295-3726

MEditATION

Tracking patience

Helen Friesen

Where did patience go? Have we banned it? We buy instant coffee, instant tea, instant copy machines. Some advertise that you can be an instant success.

Nevertheless, Galatians 5:22-23 says that patience is a virtue for Christians.

Patience fills us with a resigned air. How many times have you heard a child say, "I just can't wait for Christmas" or, "I can't wait until my birthday"? One of the most difficult things to do is to wait.

For the teenager who sighs, "I can't wait until I'm old enough to drive," the waiting is endless. Parents, on the other hand, find the time passing much too quickly. They know the problems coming their way.

We wait at the doctor's office, the airline ticket counter, for seeds to sprout in spring, for tomatoes to ripen, even for our children to "grow up."

When you're expecting a special letter, what's more agonizing than waiting? An expectant couple knows well the feeling of waiting and waiting.

The farmer waits for the crops to ripen, the person going fishing for the fish to bite, and children wait for the arrival of the school bus.

In cities people wait for taxis, for stores to open, for their turn in the line to do business in a bank or at a check-out line at the grocery store.

Learning patience takes a lifetime. The Bible reminds us of what happens to those who wait. God promised Abraham seed as numerous as the sands of the seashore or the stars in the sky. God rewarded his patience, his willingness to believe the promise.

King Saul felt Samuel's displeasure for failing to wait for Samuel's arrival to prepare the offering. Job, who lost all he held dear except his wife, struggled and finally proclaimed, "I know that my Redeemer liveth." Certainly Job is a prime example of patience in the face of affliction. (See also Romans 12:12.)

We lash out at God when bad things happen. We find no immediate answer to, "Why me, Lord?"

God's schedule is different from ours. Moses, for example, must have wondered. He spent his first 40 years learning in the best schools of Egypt. The next 40 he roamed the desert with a flock of sheep. Moses would need that patience in dealing with the children of Israel in the coming years.

We can count on God hearing. For example, Joseph, in prison because of false accusations by Potiphar's wife, exercised patient endurance. When the king's cupbearer was restored to his position as Joseph predicted, many days followed before he remembered Joseph locked away.

James 5:7-11 and Hebrews 6:12 deal with being patient even when things don't go your way. Examples are Simeon and Anna waiting in the temple for years for the coming of the Messiah. When Joseph and Mary appeared with the child Jesus, Simeon and Anna felt rewarded.

Another example is Hannah, who begged God for a child. God honored her prayer and her patience. Her son Samuel became one of the shining lights in the Old Testament.

A music student, given a challenging piece, may wail in exasperation, "I can't." With patience and perseverance the child can take a small section at a time, play it slowly, work on the hard spots over and over. The hard work and patience are rewarded by mastery of the "impossible" piece.

Becky Hostetler

Sometimes a "piece" needs to be taken apart to work on the hard parts, over and over. Patience is rewarded by mastery of the impossible piece.

"Be patient and wait for the Lord to act" (Psalm 37:7 TEV). God has the ability to work instantaneously, but he also has infinite patience. Learning patience produces growth. This stands in high profile in Romans 5:3: "More than that, we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit, which has been given to us" (RSV).

Helen Friesen, Box 256, Butterfield, MN 56120, is secretary of Women in Mission.

EDITORIAL

Schleitheim to the rescue

Yesterday (Nov. 3) was an auspicious day. Iran and Iraq sent emissaries to the United Nations headquarters to negotiate a cease-fire. North Atlantic Treaty Organization ministers ended two days of negotiations on the reduction of missiles in Europe. Mikhail Gorbachev gave a 3½-hour speech about new directions for the Soviet Union. Caspar Weinberger resigned as secretary of defense in the United States.

I sit back and wonder how much I should be interested in and influenced by all this "kingdom of our world" news. After all, my first citizenship is by choice in "the kingdom of our Lord."

Yet I rejoice that Weinberger's absence will likely make arms limitation more possible. I rejoice that there may, after seven years of war, be peace between Iran and Iraq. I want the "refuseniks" to be able to exit the Soviet Union. I have just penned a letter to my representative thanking him for questioning the wisdom of more dollars for the contras in Nicaragua *while* the Arias peace plan was being tested. Yes, I want my government to set up a peace tax fund, to legalize objection to war-making taxes. I want my government to conduct foreign policy diplomatically rather than militarily.

Do I have the right to advise and admonish and thank the state? Do I want the "kingdom of this world" to become more like "the kingdom of our Lord"? Well, yes and no. If I understand John's Revelation aright (and I'm open to your correction), God will become Lord of the state, in God's time.

Our 16th-century Anabaptist parents had a then-radical idea about the separation of church and state. Now that assumption is built into democratic constitutions. If church and state are separate, as they should be, how far should the church try to influence the state?

Anthony Campolo, evangelical (Baptist) minister and sociologist, says that the proper role for the church is as an "agent of God's revolution," and I agree. But does that revolution spill over from church to state? I hope so. It has to. Not that the church converts the state; there's not much chance that it could.

Try this on for size: The church has a mission to the state just as it has a mission to the world. The church—we the church—are to witness to the state just as we are to witness to the world. How? How much? When? Who should do the "missionary work"?

This is where, for me, the Schleitheim Confession (written Feb. 24, 1527, in a Swiss town by that name that today has a population of 1,544) comes to my rescue. Schleitheim was one of the first communities the Anabaptist movement entered, and it was here that the first Anabaptist synod was held, led by Michael Sattler. The seven-point statement formulated on that day has been called the "miracle of the Mennonite church." Historian Leonard Gross says it functioned for many early Mennonites as a confession of faith. The seven points, taken together, define the nature of Christian obedience, the idea of the gathered people of God, the way of Christian love.

What are the seven points? Baptism, the ban, the breaking of bread (unity before communion), separation from abomination (no fellowship with evil, no weapons of violence), (the role of) shepherds in the congregation, the sword ("the rule of government is according to the flesh"), the oath.

It is the section on "the sword" that partially rescues me from my questions about church and state. What do you think? Listen.

"The sword is an ordering of God outside the perfection of Christ. . . . Many, who do not understand Christ's will for us, will ask whether a Christian may or should use the sword against the wicked for the protection and defense of the good, or for the sake of love. The answer is unanimously revealed: Christ teaches and commands us to learn from him, for he is meek and lowly of heart and thus we shall find rest for our souls. . . . He further forbids the violence of the sword when he says: 'the princes of this world lord it over them, . . . but among you it shall not be so.' The worldly are armed with steel and iron, but Christians are armed with the armor of God, with truth, righteousness, peace, faith, salvation, and with the Word of God."

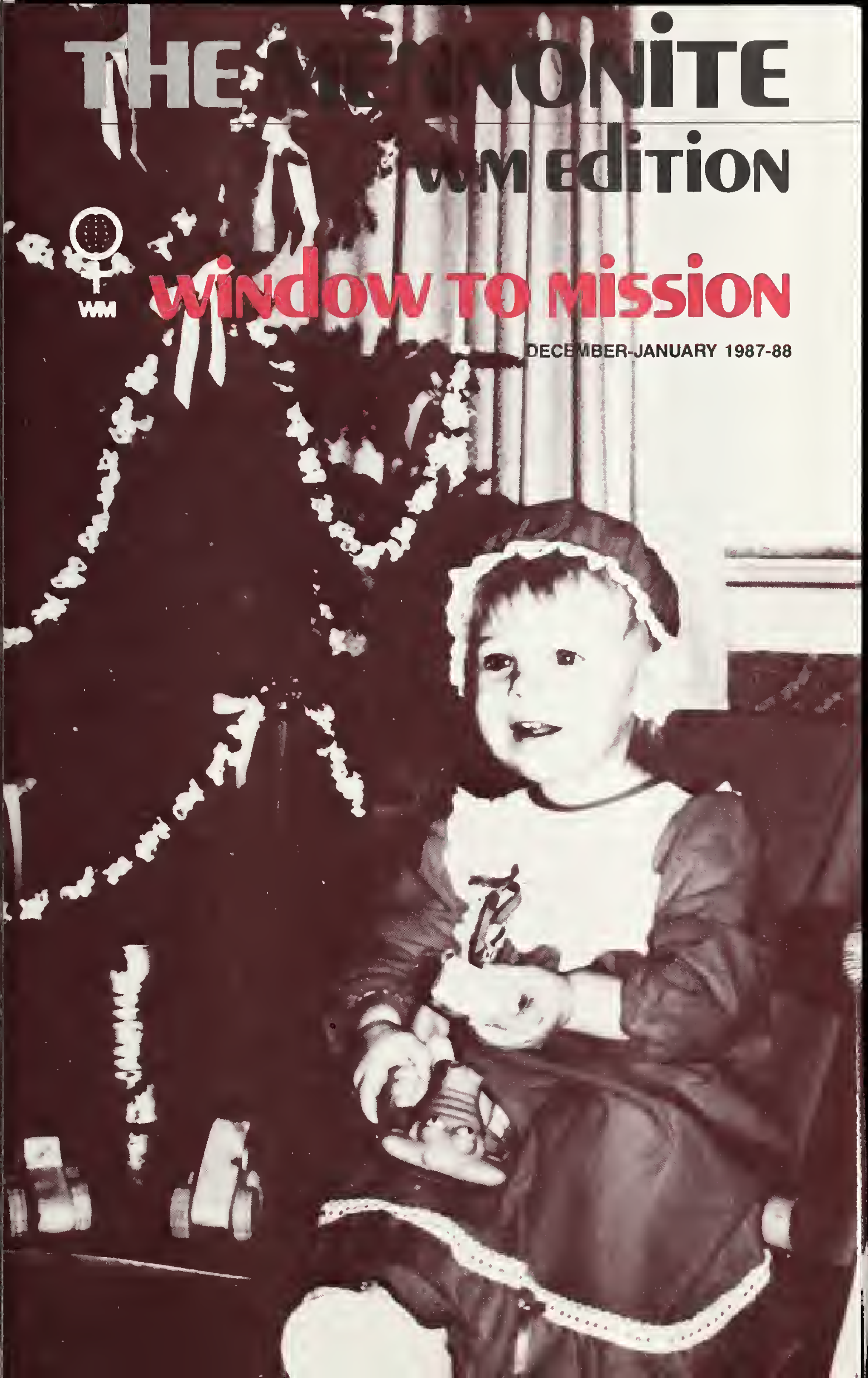
Though I still walk a tightrope between church and state, Schleitheim helps me restate my first citizenship, in "the kingdom of our Lord." Even so, Lord, come quickly. *mts*

THE MENNONITE

WM EDITION

window to mission

DECEMBER-JANUARY 1987-88



THE OPEN WINDOW

My mind is alert. Excitedly, I sit up in bed and snap on the light. With sleep-filled eyes, I grope for pen and paper to jot down a thought born in the stillness of night. It is a new idea. It is, in fact, the *birth* of an idea. I am astonished at the clarity. Past experience has taught me that the inspirations of the night will probably not return at daybreak. I know I must record the words at the moment of birth.

When morning comes, I will consider what has been written. I will mull it around in my mind, analyze it, share it with someone, and if it continues to seem worthwhile, will allow it to grow in print for others to read. Such is the joy of writing.

The life of Christ is a continuum of growth from conception, to birth, through maturity. Christ came into the world as an infant, experienced the joys of childhood, was encouraged to study and mature, and all the while, "increased in wisdom and in stature, and in favor with God and man" (Luke 2:52, RSV). We continue to celebrate this process.

So it is with ideas, projects and causes. They are born, refined, shared and allowed to grow. We long to see them mature, but often become impatient, frustrated and discouraged when progress is slow. We tend to forget that movement forward, no matter how insignificant, is movement toward maturity. Once an idea is born and growth is evident, there is cause for celebration.

Dolores Lohrenz

COVER

With the wonder of a child let us accept God's surprising, astonishing gifts of grace.

WM

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Where Love Grows

Dave Gustafson

Aaron, Johanna and Christopher enjoy an "Endless Sunday" with their parents Peggy and Dave Gustafson.

We've developed a special tradition at Langley Mennonite Fellowship. On Christmas Sunday our worship celebration includes a service of dedication for the children born into our church family in that year. The Advent/Christmas season anticipates, then celebrates the incarnation—the gift of God with us. That has been our focus, but it seems fitting on that day to rejoice, as well, in God's gift of *our* children to us and to a world "standing on tiptoe to see the children of God come into their own" (Rom. 8:19, Phillips).

The first time I led a service such as this I feared that the child dedication might diminish the surprise and astonishment rightly focused on the coming of Christ. What we experienced, however, was a renewed sense of the wonder of God come in flesh as weak and wonderful as *these* children, silently, powerfully, breaking into their world and ours.

To design a service of celebration for the gift of our children is easy. To include, cherish and celebrate them in the community and in our families throughout the year is the real challenge.

Consistency in scheduling time for the family can be a struggle. It is for me. It would be easy to call that "the pastor's dilemma" and salve my conscience. That might have worked, except that I discovered that my children had dubbed me "Daddy Meeting." Things obviously needed to change.

In *The Road Less Traveled* Scott Peck writes, "the time and the quality of the time that their parents devote to them indicates to children the degree to which they are valued by their parents." My appointment book, "the hidden curriculum" I was teaching my children, indicated that they were valued at a point somewhere just below the demands of my ministry, my need to contribute on a number of community boards and my need for leisure time away with their mother and our friends. It was clear that "Daddy Meeting" needed to revise his own priorities, despite having challenged others to this on many occasions.

I started by asking a few friends (busy professionals who appear to have fun-filled, well-adjusted families) to share what they do to nurture and enhance their family life. Then I asked our children about their favorites among our own family traditions. Here is a sampling:

Well Days—You've heard of sick days. They are a drag, because someone's under the weather and someone else is obligated to be there to nurse them. On a "well day" everyone is just too well to go to school or to work. Great power is ascribed to the daily appointment book and a few days per year are simply booked ahead of time for a family celebration.

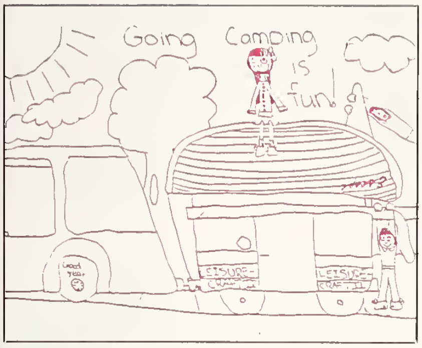
Magical Mystery Tours—These tours are outings via routes and to places that the children can't guess until we get there. Favorite destinations have been a distant recreation center (where $5 buys us an afternoon of swimming and water play) and inexpensive ethnic restaurants, where we try to learn something of the culture and values of the people whose food we're enjoying. The "mystery" seems to add an element of surprise and celebration to even ordinary family outings.

Endless Sundays—Monday is the traditional preacher's day off. It is not, however, commonly a day off for the children, making it difficult for pastors and their children to spend a full day together. So we cheat. Every few months we pull a late Sunday afternoon getaway. As long as weather permits, we hook up our modest tent trailer and head for a nearby state or provincial park where we stretch all the rules about bedtimes, how many toasted marshmallows are healthy, etc. Fortunately, our children are still young enough that we have no pressing concern to get back for school on Monday. As long as they maintain high grades, their principal lets us get away with this. Ergo: an "endless Sunday."

Positive Gossiping is gossip redeemed. Gossip normally defames, devalues and tears down. In this version (taught by Vancouver psychologist Patrick Ducklow) Peggy and I gossip about the things we most appreciate about one of the children, with all of them gathered at the table, as though just we two were there. The pricked-up ears and spreading smiles as they overhear one more way in which they are valued is a telling indicator of how good it feels to hear someone tell another how they cherish *you*. (I suspect one never outgrows delight in that.) Our children now accept this crazy behavior as normative. We're still waiting, however, for the day when they positively gossip about each other.

Honor Days—One member of the family is chosen to be honored and the others conspire to prepare a surprise celebration for her or him. The celebration might involve serving favorite foods, making homemade cards which express gratitude for the gift of that member and their unique contribution to the family, writing songs or poems, etc. Gifts can be simple I.O.U. notes, to be redeemed for future favors or services. One colleague received an I.O.U. from his daughter redeemable for a date with her for chocolate sundaes. Guess who paid, and gladly?

You might want to start a scrapbook or photo album for each child, in which you collect such "honor cards," photos of birthdays, memorable trips and records of achievement milestones. But, beware. If you intend to keep



"Endless Sunday" camping

these, you'll need to make duplicates for yourself. It is almost a certainty that when your children leave home they will want to take these love trophies with them, the vivid reminders of how greatly esteemed they were and are.

Personal Letters—To receive a letter through the mail is quite an event for most young children. Listing this one reminded me to make good on my intent to write each of my children a letter, sharing with them the etymologies (meanings) of their names, why we chose those names ("Johanna, you really were 'God's Gracious Gift' "), my memories of joy at the birth of each of them, Johanna, Aaron and Christopher, and my hopes for them in Christ.

Charlie Shedd's books of letters to his children continue to be best-sellers, and are an indication of how meaningful such letters to our children could be.

To those who view discipline as punishment, Richard Foster's *Celebration of Discipline* seems a contradiction in terms. To those who see discipline in its relationship to *discipling*, however, the reason for celebration becomes apparent. My working definition of discipline is: *an ongoing challenge to accept an appropriate level of responsibility.* That challenge must be coupled with supportive teaching—saying, showing, then doing together—until the challenge is met.

Once a disciplined high jumper, for example, meets one challenge, the crossbar is raised and the process begins again. That could be odious, except that each successive increment attained brings with it its own rewards, its own joys. Our children, (in a very real way our *disciples*), need such successive challenges from us. Too little discipline leads to laziness and license; too much discourages and breaks the spirit. To challenge a child to accept an appropriate level of responsibility is to express faith and hope in that child, thereby valuing him or her.

To involve the children in decision-making family meetings calls them to responsibility. It would be inappropriate to foist on young children the responsibility for making those decisions, but their input must be heard and prized and considered carefully in the outcome. We would do well to be aware that the Holy Spirit has whispered through such little ones before now, and will again.

Responsibility regarding family tasks is also important. In our home large charts drawn up by our oldest (Johanna, the list-maker) bedeck the refrigerator door. Each of the children has tasks appropriate to his or her age level. If these are completed consistently they are able to claim a fifty-cent bonus on their allowance for that week.

We also expect a level of responsibility regarding the money the children earn and are given. (The discipline of tithing needs to be taught.) The child's giving, however, must be specific and concrete. The genius of MCC's monthly Sunday school projects, for instance, recognizes this. To learn to manage money, to learn to delay gratification, to learn thrift: these are disciplines which effectively put power in a child's hands and help children to esteem themselves.

Building that core of self-esteem in each child is a primary parental task. Again, Scott Peck is immensely helpful:

"The feeling of being valuable—'I am a valuable person'—is essential to mental health and is the cornerstone to self-discipline. It is a direct product of parental love. Such a conviction must be gained in childhood; it is extremely difficult to acquire it during adulthood. Conversely, when children have learned through the love of their parents to feel valuable, it is almost impossible for the vicissitudes of adulthood to destroy this spirit."

The suggestions in this article are directed toward building such a core of self-esteem through communicating to each child that she is cherished, that he has a unique place, that no one else could possibly fill. They aim at answering the heart cry of one of the youngest and best psychologists I know:

"If you touch me, soft and gentle,
If you look at me and smile at me,
If you listen to me talk sometimes before you talk,
I will grow, really grow."

Bradley, age 8 years

"All creation's standing on tiptoe just to see the children of God come into their own" (Rom. 8:19, Phillips).

PROGRAM 3 GRACE AS SURPRISE AND ASTONISHMENT

Ruth Buxman

Scripture Focus:
Luke 1:5-80; 2:21-40

Materials needed for this study:

1. Bible; Bible Dictionary
2. Dictionary
3. *Mennonite Hymnal*
4. *Sing and Rejoice/Assembly Songs*

Grace as gift and our response

In C. S. Lewis's autobiography, *Surprised by Joy,* he details the events of his conversion from atheism to theism to Christianity. Lewis travels a path on which he spends many years looking for a joy that seems ever to elude him. Surprisingly (perhaps) to us, even his conversion to Christianity does not supply Lewis with the joy he is looking for. On the contrary, it is in his coming to embrace Christianity that Lewis finally sees that his search for joy as an end in itself is a dead-end street. Joy, Lewis discovers, is not the end of the road, but only a signpost along the way. The fleeting moments of joy that he experiences *along* the way are enough to keep him *on* the way. When he tries to take possession of those moments, they elude his grasp.

Lewis discovers that joy is at once a taste of the fullness of life that he desires, and yet only a sign pointing to the fullness. When he tries to hold on to it, it escapes him. Lewis comes to see that joy, in both its fullness and as a sign, is a gift.

Grace, like Lewis's joy, is the embodiment of our heart's deepest desire as the Christ child embodies for us our reconciliation with ourselves, our neighbors, and our God. Our experience of it only comes in fleeting moments, yet moments so profound as to keep us ever in search of its fullness.

And so we come to see that grace is a gift—a gift so great that it encompasses all the fullness of God, and yet a gift so available to us that it comes to us in fleshly, bodily form.

I had an experience my second year in seminary that made clear to me the giftedness of grace. It was the beginning of the quarter. I was anticipating a very full course. In fact, I knew that if I was going to make it through the quarter, it would truly be by the grace of God *and* by my not procrastinating! So it was with a mixture of anger, fear and disappointment that several days into the quarter I found myself with a painful sinus infection that soon led to pneumonia. I was in bed for one and a half weeks and out of school for two weeks.

I complained to God: "Why? Why, when I need all the time available and had made a commitment to myself to get at my studies early and even then knew I would need your help, why did you let me down like this?" I didn't hear the response immediately. I was not listening at the moment. As I lay in my bed the next week and a half, I slowly began to experience the grace—the help, the favor—as a very deep and precious gift. My initial fear, anger and disappointment turned to a deep peace from which flowed thanksgiving and praise.

Grace is a gift that we sometimes depend on for our very life, but it is not something whose coming to us is within our dominion or control. We can only respond to grace, and always that response includes thanksgiving and praise.

As preparation for this study, look up the meaning of grace *in a Bible dictionary.*

In your group, share experiences of grace and your response to grace.

Biblical reflection—Luke 1:5-80; 2:21-40

The story of Christ's birth is aglow with grace, with giving. Grace is the very essence of the story, the very essence of the Christian faith.

At the time of Christ's birth there were Jewish people who had waited a long time for a Messiah. They waited for One anointed with a special grace, charisma, favor from the Holy One of Israel—someone like King David—who would restore Jerusalem to the people of Israel and thus assure them complete freedom to practice their faith.

The situation of the Jews in Jerusalem at the time of Christ's birth was parallel to the Jewish experience as exiles in Babylon. Babylonian culture was such that there was no place for the Holy One of Israel. Babylonian gods were self-exalted gods of war. There were those Jews who had become assimilated into the Babylonian culture who began to forget whose they were. They forgot that they were exiles.

But there were also those, like Isaiah, who remembered that they were exiles and strangers in this land. Isaiah began to speak about a different way and a different time. He began to call the people to remember Yahweh and to remember their mothers and fathers whose lives had been shaped and guided by their relation to Yahweh. Isaiah, in calling to their memory life before the Exile, made possible their later acceptance of deliverance under Cyrus.

Luke pictures six characters in his story, set in first-century Jerusalem in a light similar to that of Isaiah during the Babylonian Exile. Luke describes these six people as devout and pious, people who after all these years had not let go of their faith, people who knew they were in exile; people who themselves remembered or who were familiar with the stories of how life was when Yahweh was king and life was lived under Yahweh's rule; people who still believed, in spite of all outward circumstances to the contrary, that Yahweh was in charge and would once again deliver them and their beloved Jerusalem to live in the fullness of Yahweh's reign. It is to these people that the promise of the coming Messiah is revealed.

Take the opportunity to learn, if unfamiliar to you, Sing and Rejoice *#13 (or* Assembly Songs *#127) "By the Babylonian Rivers." Enter into the song so that you get a sense of the feeling of exile.*

Individual Bible study

Who are the six characters in the story?

How are they identified by Luke, and what is their response to the news they receive?

Luke presents us with a rich and deep story through these six characters and their responses to the news each of them receives.

Zechariah, Elizabeth and Mary each respond with astonishment. For Zechariah the astonishment manifests itself as fear and disbelief, which later turns to belief. Elizabeth is filled with awe that soon leads to belief and joy and fullness of the Spirit. Mary is filled with wonder, acceptance of the message, a deep pondering of the events she was to be a part of and a song of praise and thanksgiving.

Nothing is said by Luke of Joseph's verbal response, but Luke reports that Joseph participates fully in the events that come to pass from the message Mary has received.

Simeon and Anna, who have both been waiting for this time for many years, respond less with surprise and more with a sigh of deeply felt joy and thanksgiving.

As can be seen, they each participate fully to bring about that which has been entrusted to them.

Mary's response

As we have seen in the previous section, a look at the story as a whole and at all the characters with their similar and different responses adds depth and richness to our understanding and experience of the account of Christ's birth. This fuller examination of the story also adds depth to our understanding of Mary. So it is on Mary's response that we now focus.

From the previous section we see that, of the six characters, least is told of Mary's identity. The other five are of priestly or prophetic or kingly lineage. Mary is identified only as "engaged to a man named Joseph, who was a descendant of King David" (1:27 Quotations taken from *Good News Bible).* But from this we can probably assume that, like the others, Mary has been reared in Jewish faith and practice, and nurtured on the stories of Hannah and Samuel, Elijah and the widow in Zarephath. We can probably assume Mary was not ignorant of Jewish faith and piety.

Thus, when the angel came to Mary with the announcement that she would give birth to a king, she was filled with astonishment and surprise. Mary was taken unawares by the appearance of the angel; she was disbelieving because of the incredible announcement, and yet she remained curious and open. She was filled with wonder.

Using a dictionary, do a study of the words surprise, astonishment, *and related words such as* wonder, bewilderment, amazement.

From your study of these words describe the quality of Mary's response.

Mary probably remembered Hannah (see 1 Sam. 1:1—2:21) and so her experience was struck with familiarity. And yet the incredulousness remains: "I am a virgin. How, then, can this be?" (1:34). But as Mary let the experience—the angel's announcement, her feelings and her questions—filter through her own faith, and through her connections with the faith of her mothers and sisters and fathers and brothers, she came to accept and embrace the task to which she had been called.

With the grounding of her faith in the faith of her mothers and fathers, and her own faith that sprang to life by the angel's announcement, Mary's response of astonishment and surprise turned to wonder and acceptance. Mary's openness to receive the new thing that God wanted to do helped make possible the completion of that work.

Conclusion

As I reflect on my own experience as a pastor, one of the most difficult things for me to do is to accept, deep down, that I have been called by God to ministry. The struggle that is at the bottom of all the other struggles of being in ministry is a non-acceptance of the *possibility* of a call. The voices that come to me loudest are not voices of astonishment and surprise that lead to wonder and curiosity and acceptance, but rather they are voices of questioning cynicism: "Has God called *you*?" (see Gen. 3:1).

I am heartened by Mary's response. She took seriously her feelings and her questions. She also took seriously her faith and the faith of her mothers and sisters before her. With strength and courage she stepped into the task to which she had been called and claimed for herself the words spoken to her by the angel: "Peace be with you! The Lord is with you and has greatly blessed you" (1:28). I am heartened by Mary's response, and I am also challenged. I am challenged to take seriously my faith out of which a call comes. I am also challenged to be open to the new work for which God may be calling.

Have you, like Mary, been open to God's call upon your life, through the grace God has showered upon you? Have you entered into the task set before you with wonder and awe and thanksgiving, expecting God to carry out what God has promised? And have you accepted for yourself the call to fully participate with God in bringing God's rule to this world and the people in it?

May we pray for each other and encourage one another to be women of faith whose experiences of grace are received with astonishment and surprise, that we may respond to our God with newness and expectation. Let us be surprised by God!

Reflect on the times you have sensed God's call to you. What was your response? What can you do to nurture the call in yourself? in your sisters and brothers?

Sing or say aloud Mennonite Hymnal *#262, "Faith of our Fathers." Substitute for the word* fathers *in v. 1,* mothers; *in v. 2,* sisters; *in v. 3, first line,* O with our faith, *and last line,* The gift of faith, O Holy Faith.

For an additional program idea, use the Christmas program in the devotional packet. Order the packet from Women in Mission, Box 347, Newton, KS 67114. Price: $2.00

A CUP OF SHARING

Lois Deckert

Several times in my life I've received a totally unexpected gift from my husband. Our wedding anniversary in the middle of June often slips by with neither of us remembering it until a day or two later. But there are anniversaries he has remembered in special ways. These ways included gifts requiring advance planning and secrecy on his part. A gold pendant watch marked anniversary number ten. A sewing machine appeared on the dining room table on our 25th. The latest gift, an opal ring, was in process for at least six months without any awareness on my part. He chose the stone and the setting, knowing what I would like best. When I wear the ring I watch the opal's soft multicolored glow. I sense in that glow the gentle warmth of his love for me, and I respond in love.

God's opalescent gift to us reminds us that we are loved most dearly. We can turn God's gift toward the light to catch new variations. The colors change, brightening and dimming in flashes of red, blue, green and lavender, seemingly overlaid with pearly translucence. We are reminded that God's love appears in many colors and shades. Let us allow the love-light of God to shine into our lives and watch amazed at the many colors of God's grace.

Window on the World

Jean Isaac

We sat in the hut sipping a cup of tea, and chatting with a tall, good-looking young man. Had we met him on a previous visit? He didn't seem familiar. He told us his name (will these Xhosa names ever stick?) and a bit about himself. He is married. His wife and three children live here near Umtata, while twelve months out of fifteen he spends 550 miles away in Johannesburg working deep in the mines and living in a hostel with hundreds of men, sharing a room with nine others. He told us of his desire to take a Bible study course during his months of leave from the mines. His main drawback is that he cannot read. His pastor would have to help him study.

After the church service we returned to the same hut to await our meal. A group of men had joined us now, among them a young man in jeans too short and too tight. He had assisted with some translation during the service. Now as we settled back in our chairs, he burst out, "Can you get me a job?" Then he shared his story.

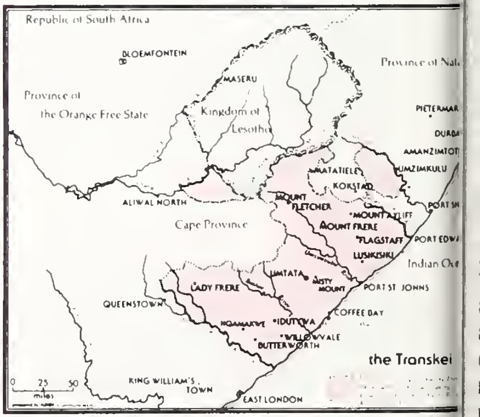
He'd had to leave school five years ago at grade 9 because he lacked money. He, too, had held a job in Johannesburg but preferred to live at home near his widowed mother. He still wanted to continue his schooling, but money remained a hindrance. He seemed a worthy young man, but we knew of no job openings.

Later I thought about those two conversations.

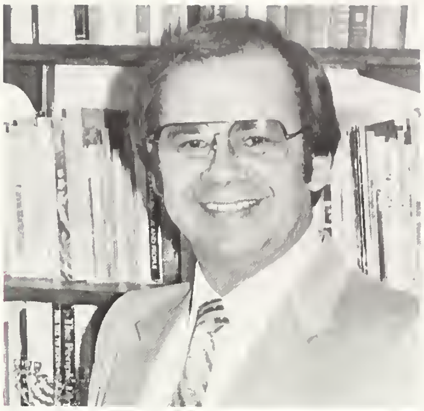
I thought of the wife left on her own so much of the time. With a husband whose work allows him to be home each night, working alongside me in guiding and training our children, I found my heart reaching out to her. I thought of the wealth of knowledge available to us because we read and write.

I thought, too, of the other mother who grieved when her son was forced to leave school. I rejoice over the progress my sons are making in their schooling. I anticipate their being allowed to take as much schooling as they desire, and I hope that their education will equip them for the vocations of their choice. She, no doubt, has felt these same hopes and aspirations. What chance of hope is there for her son? for mine?

I constantly struggle with the disparity in our positions, these women and mine. Why should I be the one having the privileged status in birth and upbringing? On what merit have I received these blessings? Surely God's grace to each of us is unexpected and unmerited.



A Ministry for Everyone



Clare Schumm, director of Family Life Ministries

Clare Schumm

Family life ministry refers to the part of the congregation's life that considers and plans for the needs of families. This includes single persons who have never been married, single again persons, married couples and family members of all ages.

There is no doubt in my mind that the church has an opportunity as perhaps never before to help build strong and healthy families. Especially in a time when family relationships are experiencing so much stress and so many changes, we have an unparalleled opportunity to develop a ministry with a special focus on family wellness and wholeness.

Family ministry includes education, mutual care, support and counseling. It might take place in intergenerational gatherings, Sunday school classes, small groups, retreats, weekend meetings, youth programs, children's activities, mothers' and preschool programs and worship services. Contents such as family relationships, parenting, sexuality, communication skills, intimacy, conflict resolution and growth in faith might be covered.

Family ministry asks how the church helps or hinders families with its attitudes, practices and programs. Congregations dare not simply add additional programs since most persons already find themselves overscheduled and stressed. However, in order for congregations to be more intentional in ministering to specific and in-depth needs of a variety of families, specific persons need to be designated for this task. The appointment of a Family Life Committee to work closely with all other committees/programs in the congregation to avoid duplication and overscheduling will be necessary.

Family ministry will be different in each congregation. The process used to discover needs and resources the congregation draws from are primarily the same. But each congregation makes its own plans and establishes its own priorities. No congregation can do everything. Priorities must be established and needs addressed accordingly.

To make such a ministry a priority is to take a step of faith and courage. Such attempts will be costly, not only in terms of money, but in terms of training persons to provide leadership for these ministries.

The significant contribution of funds by the Women in Mission to COE toward the development of Family Life Ministry in every congregation is an indication of their concern and commitment to strengthening the family.

In summary, family life ministry is an intentional holistic approach to ministering to a variety of needs and experiences in all family life stages from birth to death.

The Office Window

Sara Regier

"When missions is more than us sending people but also receiving, then we are moving to *virgin soil where we will both grow.*" —Dennis Rempel

The Women in Mission-sponsored Learning Tour, January 26 to February 13, wants to put into action the awareness that there is more to missions than sending missionaries.

"By listening to our South American sisters and by dialoguing together we will encourage and strengthen each other." —Helga Froese

"I expect the Lord to speak to me in a new way and strengthen my own spiritual pilgrimage." —Edna Zacharias

A woman from your province or district will be visiting women in South America where COM has mission involvement.

The women going are:

To Colombia
- Marlene Harder Bogard, Marion, S.Dak.
- Edna Zacharias, Osler, Sask.

To Brazil
- Anne Neufeld, Coaldale, Alta.
- Linda Grasse, Telford, Pa.

To Paraguay
- Anne Warkentin, Surrey, B.C.
- Sally Lehman, Bluffton, Ohio

To Bolivia
- Helga Froese, Steinbach, Man.
- Peggy Regier, Newton, Kans.

To Uruguay
- Kathy Hildebrand, St. Catharines, Ont.
- Lois Wedel, Aberdeen, Idaho

During two days orientation in Bogota, Colombia, the women will get acquainted with each other, learn about Latin culture and how to enter another culture.

In teams of two the women will then spend ten days in one of the five countries where COM is involved in mission work. Missionary and national women have planned activities that include women's retreats, living with women of various income levels and observing their daily activities, attending women's Bible study groups, visiting women of different professions and social levels, shopping, participating in children's Bible school programs and seeing the challenges of missions in differing cultures.

Glendon Klaassen, COM secretary for Latin America and I will join the group for two days in Miami to share stories, learn more about General Conference mission work in South America and plan how to communicate this experience to churches, women's groups and in the communities where we live.

The trip will cost approximately $2,000 (U.S.) for each woman. One third of this amount will be paid by the woman going and two thirds by the district/provincial WM organization.

We ask for your financial and prayer support for the woman who is going from your area. When she returns, invite her to share her experiences and the stories she heard with your women's group.

contributors

Dolores Lohrenz (The Open Window) lives and works in Winnipeg. She and her husband John are both in the field of education. Dolores chairs the WM Literature Committee.

Dave Gustafson (Where Love Grows) parents his children and pastors his church in Langley, B.C. Peggy, his wife, Johanna his daughter and sons Aaron and Christopher helped plan and illustrate the article. The Gustafsons make room in their schedules for family projects and fun.

Ruth Buxman (Program 3: Grace as Surprise and Astonishment) served as pastor of First Mennonite Church of San Francisco, Calif., until May 1987. She plans to return to the ministry after a time of rest and renewal. She serves on the Pacific District Peace and Social Concerns Committee. She is presently employed as a nurse at the University of California, San Francisco hospitals and clinics.

Lois Deckert (A Cup of Sharing) edits *Window to Mission* every two months at the WM office in Newton, Kans. She appreciates your comments and suggestions.

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Clare Schumm (A Ministry for Everyone), wife Katie Ann and son Ryan live in Elkhart, Indiana. Their daughter Darla is a Goshen College graduate. Clare pastored a church in Elkhart for fifteen years. His involvement in workshops, including marriage, singles, family and individual counseling led to his job as secretary for Family Life Ministries for the General Conference Mennonite Church and the Mennonite Church.

Sara Regier (The Office Window) coordinates the work of WM from the office at 722 Main Street in Newton, Kans. Sara and Fremont, her husband, offer friendship and hospitality to family and friends at their home in North Newton, Kans.

Norma Johnson (Window Shopping) lives in Newton, Kans. She is the executive secretary for the Commission on Education. She has served with MCC in Botswana and later worked in the MCC Akron personnel department. She is a 1987 graduate of AMBS.

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Lois
Deckert

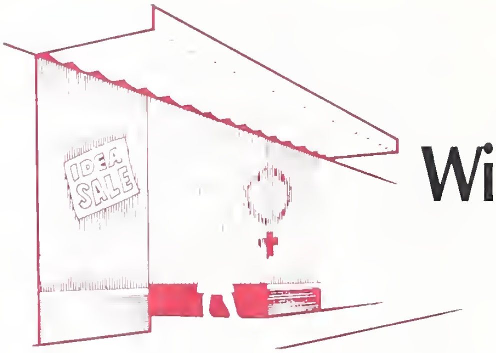
Jean
Isaac

Sara
Regier

Norma
Johnson

forecast

The Bible study will focus on grace as power. Stories from missionaries in several places will show how God's power can work in the lives of people.



Window Shopping

Norma Johnson

Transitions—life is full of them. Hellos and good-byes are commonplace, yet they do take energy. Nurturing relationships with family and friends who live in other communities takes time. Letter writing is one way to keep in touch.

Consider this idea from my friend Jocele Meyer who lives in Fresno, Ohio. She adapted it from a journaling workshop. Occasionally she writes a special letter using the format the apostle Paul used when he wrote the epistles.

I received such a letter from her when we were no longer going to be living in the same community and the small group to which we both belonged was disbanding.

The letter includes these sections:

- greeting, including the circumstances of how the friendship was formed and reviewing some of the interests common to the two persons
- identification of the writer in a sentence
- brief prayer, giving thanks for what the relationship has meant and asking for courage and wisdom for the future
- affirmation and appreciation for the gifts and special characteristics of the person
- personal closing remarks.

The letter Jocele wrote to me in this style is one of my cherished possessions.

The possibilities for using this letter writing idea are many. Older women in your group may write to younger women at the time of a new job, at the beginning of a service assignment or when starting a family. Younger women could write to older women on the occasion of a birthday, a milestone event, an achievement or upon retirement. Secret sisters might write such a letter to each other at the time the secret pals are revealed. Sunday school teachers could write to their students at the end of the year. If you are a mentor involved in life planning or member-in-learning programs, write to those for whom you are responsible. Friends who have been together in a small group could write these letters to each other. Are you a grandparent? Write similar letters to your grandchild when a special birthday such as six or thirteen occurs. Jocele writes these letters for her grandchildren on their second or third birthday. Aunts and uncles might write similar letters for nieces and nephews.

A special letter like this is shaped by your creativity and influenced by the qualities of your friend or relative.

Sharing such a gift of letter writing is sharing from the heart.

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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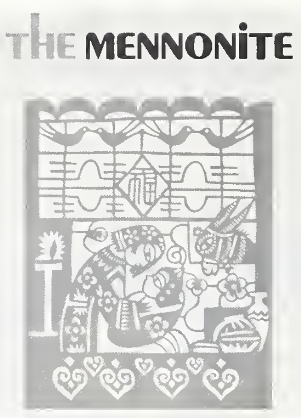

The holy family, carving living quarters out of a stable, speaks forever to the homeless of our world.

PROLOGUE

Our cover for this Advent issue comes to us courtesy of Herta Funk, Abbotsford, B.C., who found it in China and sent it to me. I chose to publish the Christmas cover early so that it will get to our Canadian subscribers in time.

For the centerpiece, turn to pages 540 and 541. Just let your copy fall open to the middle. Bill Burke's incredible photo demands more than a quick glance. On the telephone he described how he took the picture of the refugee food lines in three "installments." He asked me to print it as large as possible. He asked me not to "crop" (trim) it.

From Dorchester, Mass., Burke said, "I went to Southeast Asia to photograph the results of war. Everybody loses, that's clear."

You may be wondering why we discuss refugees and homelessness and poverty in an Advent issue of the magazine. The words before and after the centerpiece will help answer that question. Yes, we celebrate the birth of our Lord, whose first two years of earthly life were spent as a refugee.

In the next issue, the last of 1987, you will hear from the 10 provinces and districts of our conference as articulated by the 10 advisers to this magazine. Their names are in the small print on this page. Find your adviser. *mts*

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The Mennonite is available on cassette tape.

THE MENNONITE

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An Advent message from the conference president

Florence Driedger

Greetings to the "many peoples who have become God's people" in our conference, from one of these many people.

With Christmas approaching, we prepare to celebrate God's greatest gift to us—love in the form of Jesus. This love provides us with the resources to live and relate to our neighbors. Christmas also gives us the privilege to remember and re-express that love through celebration, family gatherings, gift giving, worship, carol singing.

As a conference we have chosen to emphasize "many peoples becoming God's people" this triennium. Reflecting on the cultural differences, historical, geographic and social distances among peoples, I wonder how it is possible to bring us all together into God's kingdom. How will we participate in this process this Christmas? How will we express God's gift of love so that many peoples may become God's people?

The words of Paul in Philippians have become meaningful as I anticipate Christmas and ponder the various issues of the triennium theme. Paul prayed "that your love may grow richer and richer in knowledge and insight of every kind and may thus bring you the gift of true discernment" (Philippians 1:9-10a).

God's love will cut through our natural tendencies to respond on the basis of feelings, bias and emotion as we relate to people who do things differently, who look different, who value different things. Paul is praying that our love grow and that we gain insight, wisdom and understanding so that we may discern.

Florence Driedger, 3833 Montague St., Regina, SK S4S 3J6, is a member of Grace Mennonite Church, Regina. Following the death of Kenneth G. Bauman a year ago, Florence became president of the General Conference Mennonite Church.

God is giving us this gift of love and asking us to allow it to grow richer and richer so that all of us—Hispanic, Chinese, black, white, rich, poor, young, old, Swiss, German, Dutch—may become God's people.

As we prepare for Christmas, what is each of us going to do? Who are we going to be? How will we be described? Will we be seen as "many peoples becoming God's people"? Will people want to join our ranks because of the love they see in us, love that has grown richer and richer?

God gave completely in sending Jesus to us. God loved us with a love that was rich in knowledge and insight. God knew we could only come to him through the sending of Jesus.

As Christians we have identified with this Jesus. In this identification with Jesus this Christmas, let us allow God to completely fill our lives with love.

This indeed gives us a tremendous reason to celebrate, gives us the capacity to include in our families people of many backgrounds and the capacity to give ourselves as gifts to each other. I hope and pray that we all will reach out to the lonely, unloved and isolated of all races in our celebrations, gift giving, carol singing and family gatherings.

May our testimony be, "Joy to the world, the Lord is come"—the Lord who came in love to all peoples.

Yes, this is the place

Kenneth L. Gibble

His name was D. O. Van Slyke. He made his small, dubious mark on history in Galesville, Wis., a century ago, not for any heroic deed but for being a crackpot.

Born in 1819, Van Slyke grew up in New York state and was called to the ministry at the age of 27. His pursuit of service led him to Wisconsin, where he became embroiled in one dispute after another with the people of the town and the church folk. When the Civil War broke out, he volunteered as a chaplain. The horrors of war left him disillusioned and shaken. Returning home, Van Slyke behaved more strangely than before, and before long the church asked him to resign as deacon and elder.

He took to reading his Bible alone as he walked along the bluffs of the three rivers whose waters came together near Galesville, emptying into the Mississippi River. He began seeing his natural surroundings with new eyes. What did it say in Genesis? The Lord God planted a garden to the east of a great, long river with three rivers flowing into it. And the land was so beautiful here. How unusually lush the ferns and mosses, how myriad the species of birds. Here, decided Van Slyke, was the very geography sketched in the book of Genesis. This was the first garden.

Four years before he died, he published a pamphlet entitled *The Garden of Eden*, in which he argued zealously that the area around Galesville, the scene of so many of his personal disappointments, was none other than the primeval paradise. This must be the place, he said.

He died alone in his conviction that Eden had at last been rediscovered. His neighbors and former parishioners rolled their eyes and tapped their heads when his name was mentioned. Poor old Van Slyke, he always was an odd bird (see Belden C. Lane, "Galesville: *Locus Mirabilis*," *The Christian Century*, Jan. 29, 1986).

D. O. Van Slyke was an "odd bird," but he teaches us: Have faith enough to take off your shoes when the ground on which you stand is holy ground.

Why have I told this story? Because it carries a haunting truth: We humans long to see the sacred in the particular, to recognize in the familiar contours of home the habitation of the holy, to discover in the ordinary places of our lives "the substance of things hoped for, the evidence of things not seen" (Hebrews 11:1 KJV).

On one level this longing takes some strange and silly forms. How many areas of the country are hailed by their inhabitants as "God's country"? Not long ago I saw a bumper sticker that proclaimed, "If God isn't a tarheel, then why is the sky Carolina blue?" Ridgeway, Ill., calls itself "the popcorn capital of the world." Altona, Man., calls itself the "sunflower capital of the world." I remember as a boy driving down Pennsylvania Route 72 and seeing an unusual sign at the edge of a town: "Welcome to the Buck, the biggest little town in the U.S.A." And my county has a town named Paradise. D. O. Van Slyke was not alone.

Longing to see the holy in the commonplace takes some strange forms. But that isn't the whole story. The holy does dwell in the commonplace. That's what the Christian doctrine of incarnation is all about. God with us.

Moses stood in front of a burning bush and heard a voice telling him to take off his shoes because the ground on which he stood was holy ground. "Incarnation means that all ground is holy ground because God not only made it but walked on it, ate and slept and worked and died on it. If we are saved anywhere, we are saved here" (Frederick Buechner, *Wishful Thinking*, p. 43). D. O. Van Slyke may have been a crackpot, but he had faith enough to take off his shoes.

We in the Anabaptist camp have historically taken a dim view of sacramentalism. We scoff at the notion that simple things like bread and wine can be mystically transformed into the body and blood of Christ, that so-called "holy water" can be anything but plain old H_2O. Our meetinghouses are structures simple in design because their builders saw how some Christian groups had placed too much importance on the building. We call baptism and communion "ordinances" rather than "sacraments." We have good historical and theological reasons for this.

But it is an error to suppose that bread is no more than flour and water, or that a building is simply a collection of boards and nails. The places where we worship are holy places. We know there is nothing special about the materials they're made from. Yet most of us would be uncomfortable having our sanctuaries misused.

The food and drink that we partake of at the Lord's table are pointers to the holiness present in every human relationship. We call it communion. The word means literally "participation by all." We cannot engage in this rite alone. It requires others, our brothers and sisters in the Lord. The living Christ is present in these others and in our concern and caring for one another.

This is the place, this is the meal, this is the people: a place made from ordinary building materials, a meal consisting of ordinary food, a people who are an ordinary people. By the power and grace of God, a place and a meal and a people who are holy. Each a sign that the Holy One is present in every place, in every human activity, in every person.

Listen to Hildevert of Lavardin in the 11th century:

God is over all things,
under all things,
outside all things,
within, but not enclosed,
without, but not excluded,
above, but not raised up,
below, but not depressed,
wholly above, presiding,
wholly without, embracing,
wholly within, filling.

Kenneth L. Gibble, 6017 N. Sixth, Arlington, VA 22203, is co-pastor, with his wife, Ann, at Arlington Church of the Brethren.

We quit eating and started praying

Jim Egli

At Flanagan Mennonite Church some of us decided to fast one day a week. This is how it came about.

Fasting means going without food in order to pray intensely and take more time to draw near to God. Christians have started rediscovering this forgotten discipline as they realize the important biblical teaching on fasting and its practical value for today. Often overlooked in the many recent books and articles on fasting is the fact that in Scripture believers usually fasted as a group. By fasting at the same time, they united to seek God's help and direction during times of crisis and decision.

At the end of 1986 our congregation had reached a time of decision. We had declined slowly and steadily for over 25 years. New programs and new pastors had done nothing to change this downward slide. We needed more than new ideas. We needed God's vision and power. At the same time our conference issued its invitation to renewal through A Call to Kingdom Commitments.

Last December, as pastor of the church I "declared a fast." I encouraged everyone to pray and asked for six people to join me in fasting one day a week between New Year's Day and Easter of this year.

Exactly six responded to the call to fast, a significantly large number in our small church. The purpose of the fast was to open ourselves more completely to God. Our goal was not to tell God what to do ("Do this or that in our church"). Rather, we wanted to open ourselves afresh and ask, "God, what do you want to do in our church, in our families and in our personal lives?" We prayed for direction for our church, for special personal concerns and for renewal and outreach through our conference.

When we began our fasting adventure, those involved immediately asked for teaching on the subject. Fasting was a new experience to almost all of them. I prepared a handout of guidelines and passed around different resources. The chapter on "Fasting" in Richard Foster's book *Celebration of Discipline* (Harper & Row, 1978) is a helpful introduction to the subject.

Flanagan Mennonite Church members at their annual Camp Friedenswald retreat

I didn't schedule regular meetings for those of us fasting because we were all involved in other small groups and had enough meetings to go to. Still, it was important for us to encourage each other and share our learnings. We kept in touch informally, and twice we met after other church functions.

Was the experience beneficial? Everyone involved in the group reported, "Yes." Although difficult at times, fasting has been rewarding. There were no drastic changes in our church life during those months, but we sense some definite beginnings: a deeper hunger for God, a greater concern to reach out and minister to those around us. Overall there seems to be a new spirit of expectancy and purpose in the congregation. For all of this we thank God. We are realizing the truth of Jesus' words, "Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened" (Luke 11:9-10, NIV).

I asked those fasting what advice they would give to a friend who was going to fast for the first time. They had some good suggestions:

1. Know that it really is possible with God's help. (Fasting has definite physical benefits, but diabetics, expectant mothers and heart patients should not fast. Ask your doctor if you have medical questions).
2. Pray about fasting before actually doing it.
3. Start with a two-meal fast to get the feel of it.
4. Fast to praise and glorify God, not yourself.
5. Have a purpose for fasting.
6. Drink plenty of fluids.
7. When you feel hungry, lift your thanks and concerns to God.
8. Fast with the support of someone else.
9. Realize that fasting moves you into spiritual warfare. Anger, bitterness, pride, etc. will surface when you fast. Lift these to Christ for forgiveness and healing.
10. Expect God to work. Let your fasting be an opportunity to move forward with Christ as you experience "righteousness, peace and joy in the Holy Spirit" (Romans 14:17).

Our fasting adventure has been good. I expect fasting to be a part of our personal and church lives as we seek God now and in the future. We've discovered that a good way to seek God more seriously is to quit eating and start praying.

Jim Egli is pastor at Flanagan Church. His address is Box 217, Flanagan, IL 61740.

Grace Bant at Grace Community Church

'My church is my life'

Bernice A. Kucinskas

Grace Bant, 1926

Grace Bant, 1987

I first saw Grace when I was searching for a friendly church in south Chicago, in a neighborhood called Brighton Park. It takes a while to notice Grace. She is quiet and reserved, but her shining eyes welcome you before she speaks.

Every time I saw her my interest was piqued. The first time I heard one of her stories I knew I had to hear more. A pattern slowly emerged. Grace Bant has a deep obedience to God's Word and a sensitivity to God's will for her life.

Her mother had heard of a strange congregation meeting in a barbershop. At that time (the 1920s) it was called the Mennonite Bible Mission and was pastored by A. F. Wiens.

Grace Bant, her sisters, Florence and Lillian, plus her brother Jim began to attend Sunday school regularly. Grace was baptized in 1927 and is celebrating 60 years of membership in the congregation.

Grace became immersed in her church and her many church friends. She says, "My church has been my whole life."

One funny incident came at a Sunday evening service when Grace was young. She and several other girls went to the front of the church to sing but made the mistake of looking each other in the eye. They began to laugh; they laughed aloud; they laughed uproariously and couldn't stop. Pastor Wiens rose to the occasion and bid them to please sit down and to sing later. A while later, smiles subdued and the laughter quieted, they rose to sing the well-practiced song. You guessed it. They made the same mistake, looked at each other and laughed so that they never did sing their well-rehearsed song.

Grace Community Church celebrated its 70th birthday during November.

Grace was serious about becoming a Sunday school teacher and took an 18-month teacher-training course in her middle teens and has a certificate to verify it. The training was offered through the congregation. She went on to teach every grade during the next 50 years, the high school class being her "most treasured." Her former Sunday school students still contact her when they are in Chicago, and she loves hearing about how they are now serving the Lord.

In addition to teaching Sunday school, she has been a vacation Bible school teacher, worship leader and an elder. She shows the peace and contentment that comes from serving the Lord.

"My Christian walk has been a progressive venture. Knowing and serving Jesus as my personal Savior and friend has given me much joy and peace. Relying on the leading of the Holy Spirit for guidance has enriched my life as experienced at Grace Community Church."

Grace has seen her congregation change from 100 members to 10 members and back to 100 members. Meeting places have gone from storefront to church-type sanctuary to enlarged sanctuary to a fire-destroyed church building to a small garage and now to a new, big church building.

When she learned that fire had destroyed the church on Saturday evening, April 30, 1977, her heart just about broke. It was as if she had lost her life. Later there was discussion about the church building not being needed, as only about 10 families or so were attending. Grace stood and said, "I'm not sure what anyone else says, but I am going to see this church rebuilt in Brighton Park. God will be with us. The people here in Brighton Park need to continue to serve God and try to reach those who do not know the Lord." Excitement in her voice mounts as she talks about her walk with the Lord.

The Christian walk of Grace Bant and the rebuilding of Grace Community Church walk hand in hand as a message to the Brighton Park Community.

Bernice A. Kucinskas, 4231 S. Artesian, Chicago, IL 60632, is a special education teacher and member of Grace Community Church.

Adopt a Missionary

Webster states that one definition for the word "adopt" is "to take by choice into a relationship." Choosing to relate to a particular missionary or missionary family in a special way through your prayers, your growing understanding of missions, and your financial support helps you to become more personally involved in the General Conference overseas mission team.

Contact the Commission on Overseas Mission to find out how you can Adopt A Missionary.

General
Conference
Mennonite
Church

Commission on Overseas Mission

722 Main Street
Box 347
Newton, KS 67114-0347

600 Shaftesbury Blvd.
Winnipeg, MB R3P 0M4
Canada

Colonialism under our noses

Renton Amell

I am a former overseas Mennonite Central Committee worker currently involved with the program in Appalachia. We North Americans must face up to the issue of colonialism on *our* continent. The pattern of colonial exploitation of Zaire (for example) is closely paralleled by the exploitation of the Appalachian region of the United States.

Near the turn of the century large multinational corporations became active in central Appalachia, buying mineral rights to the underground coal from unsuspecting inhabitants at prices that resulted in virtual robbery. They then exploited the populace of the region by hiring them at slave wages and under slave-like conditions to work in the mines. The local people were moved into small towns and paid in a kind of "monopoly money" that could only be used at the company store. The prices at these stores again amounted to robbery. Virtually all profit from the company operation was removed from the region. This is identical to the pattern of colonization in Africa.

Even though the Appalachian region has been "liberated" in the way of many Third World countries, the legacy remains. The elite, those with money and power, continue to rule. Many laws give undue advantage to the large coal corporations at the expense of the common folk. Most of the profit from these corporations is still drained from the region. In addition, while military might is not necessary to keep the poor in subjugation, in some regions of Appalachia the largest employer is the military. In areas with massive unemployment, the control of jobs by the military is a real way of controlling the population.

We must be aware of them and take appropriate actions. Let's be fully aware of the extent of our own participation in colonialism. If we are trying to correct the wrongs of colonialism in Africa, Asia and Latin America, let us also try to correct those same wrongs here in North America.

Renton Amell is program coordinator at Appalachia Office, Mennonite Central Committee U.S., Box 420, Whitesburg, KY 41858.

Heifer Project

Heifer Project International provided a Nubian goat to Tampie Daniel, Jackson, Ky.

> We live in a world of fat missiles and matchstick children. Peace and justice are not two different things. As you collect cans of food for the hungry you must reflect that $1.2 trillion a year on armaments—your money—causes this hunger. *Shirley Farlinger,* The United Church Observer, *May 1987*

A collage of poverty

Author's preface: "The Enterprising Poor," a Bread for the World publication by Larry Hollar, says that World Bank and American International Development have been directed to help the poorest of the poor. They find this difficult because they have difficulty defining poverty. My immediate thought was that they need to experience it. Suddenly I was flooded with memories and mental images. Here is the result. Marjorie Stucky

One geranium in a rusty tin can.

Big smiles of appreciation. Thrilled.
For Christmas
each family member had received
one metal water glass.
Each a different color.

A family.
One room.
Dirt floor. Dirt walls. Dirt roof.
Bare dirt patio.
Always dirt.
Table. Chair. Bed.
Calendar. Crucifix.
One geranium in a rusty tin can.
Clay jar filled with water.
Tortillas.
A few clothes hanging on nails.
Their possessions.

Three girls and mother.
Plaster lathe, hunks of plaster falling.
One-burner hot plate on the table by the chair.
Sink hanging precariously—pipes exposed.
No cupboards. No refrigerator, washer, dryer.
Broken down couch.
Rags draping cardboard window panes.

Rent. Always rent.
That pays the taxes.
That makes a tidy profit.
That buys another and another.
That supplements the income.
Rent.
Good business.
Needed for a lifestyle.

Rats and roaches playing hide and seek.
People screaming.
People scared to death.
People hating
rats and roaches playing hide and seek.

Cardboard. Tin.
Leaning eerily.
Fashioning shelter
on driftwood stilts in sand.
High tide.
All is out to sea.
Junkyard.
Cardboard. Tin.
Much work.
Fashioning shelter.

Mother learning.
You teaching
how to cook nutritious meals.
No pots and pans,
measuring cups and spoons,
Crockpot or oven,
electric skillet,
drawers for crisper fruits and vegetables,
cabinet counter,
hot water from a faucet,
teakettle,
dishpan.
No.

Dear God,
no wonder she feeds her children
hot dogs and potato chips.

Putting children to bed. Kisses. Prayers.
Each night
lovingly performing the laborious task:
washing by hand
ironing dry (with the old-fashioned heat-on-the-stove kind
the school clothes
so that your children would be clean and neat.

Walking a mile and a half
down the canyon wall and up again
for water
to clean the house.
Once a week she did it
to clean the house.

Old man.
Tired. Spent.
Bent—running fingers through the earth.
Hunting
for beans that just might have dropped
from the truck by the bodega wall.

One geranium in a rusty tin can.

Searching through the coat lining,
across the floor,
under the desk,
in the wastebasket,
for a lost nickel
that must be had
in order to meet the budget
the social worker helped her make.

Looking at letters
and wondering what they say.

Sitting barefoot in unheated schoolroom.
Shivering.
Going home to unheated house.
Chilled day and night
throughout the winter months.
Standing on the east side of building.
Sucking in the morning rays of sun.
Not warm, but warmer.
Lazy Mexicano, that's your trouble, see.
Lazy Mexicano.
Work.

Hoping. Wishing. Praying.
Last dime.
Lottery ticket.
If only you could win
family would never lack
for beans and rice again.
Last dime.
No beans and rice tonight.

Sons.
Fathers.
Leaving.
Heavy heart.
Missed so much.
Finding work.
Whatever, they'll do anything.
Living barely.
Sending meager earnings home.
Many mouths to feed.

One geranium in a rusty tin can.

Little child, barely able to walk and talk.
Little child so badly hurt.
Father takes him
Full day's journey by donkey to the hospital.
Leaves him
for weeks and weeks.
Never visits.
Worries.
No way to find out if child is OK.
Loves him so deeply
but has family at home
and beans and corn to raise.
Can't risk losing
a bean or kernel of corn.
Little child, father.
No choice.

Child
looking straight at farm
said,
"I don't see no farm."
Never saw a farm before.
Didn't know what it is.
But he was supposed to go to school
and keep up with boys and girls
who had been around the world.
Who is it that lacks understanding?

Praying
that your child will have something better.
Knowing
that all the time they are
saying,
"They don't want anything different.
"They'd just break it up if they got it."

One geranium in a rusty tin can.

Marjorie Stucky, 437 Towhee, Fort Collins, CO 80626, is a member of Fort Collins Mennonite Fellowship and Foundation Series resource person for Western District Conference.

The food aid dilemma takes a human face as these people assemble for a head count at evacuation site #2 on the Thai-Cambodian border.

The food aid dilemma

John Longhurst

Prairie grain elevators are overflowing with wheat. At the same time, millions of people are starving in Africa and Asia. The answer seems obvious: Send the surplus to starving people.

That would be the answer of Christians, mindful of Christ's command that those who have should share with those who have not. It was also the conclusion reached by Canada's western premiers in September. They urged the Canadian International Development Agency to buy millions of tonnes of prairie wheat and ship it to the Third World.

CIDA rejected the proposal. As well intentioned as the premiers were, their suggestion was a simplistic solution to a complex problem. According to foreign aid specialists, massive shipments of food are not the long-term answer to starvation. They tend to make the recipients dependent on outside aid and undermine the farm economies of developing nations. Farmers in those countries cannot compete with free or subsidized food. As a result, many produce only enough food for their own needs or quit farming altogether.

There are times, of course, when large shipments of food should be sent; war, drought or crop failure can cripple even the most productive farmland, and emergency food relief can prevent mass starvation. But there is danger in creating a long-term dependency.

In the book *Africa Is Being Fed to Death* by Randolph Braumann and Volker Jannsen, the authors claim that foreign aid, and especially food aid, has contributed more to the continent's food problems than have droughts and population increases.

While experts believe that Africa has the ability to feed itself, the authors say it is becoming increasingly reliant on imported food.

This critique is especially problematic for North American Christians. Historically the traditional response to widespread hunger has been charity—obeying Christ's command to share.

But if sharing food with people in Third World countries sometimes creates worse problems, what are Christians to do?

According to Ron Bietz, who works with the food program of Mennonite Central Committee Canada, Christians in North America should always be prepared to respond to emergency food needs, but they should recognize that it's not always the best way to help hungry people. "People in the Third World are not helpless," he says. "They can help themselves."

More and more Christian aid organizations are realizing that the most successful responses to hunger are small-scale endeavors that help people help themselves. Such projects are minimally dependent on outside resources such as foreign money, technology, fertilizers or insecticides.

Another way that Christian aid organizations try to support Third World farmers is by using donated funds to buy food in developing countries. Earlier this year MCC purchased 3,000 tonnes of sorghum, valued at $400,000, from a surplus in northern Sudan and sent the sorghum to hungry people in the southern part of that country.

Bietz also draws attention to another danger of Christian food relief: It can lead donors to believe that they have "done their part" by giving large donations of food. "It's been said that there isn't a shortage of food in the world," he says. "There's a shortage of peace."

Christians need to be encouraged to examine the causes of hunger, such as war, he suggests. This could result in the examination of the role that governments in the East and West play in Third World conflicts.

Bietz also believes that Christians in North America need to examine the role they play in creating world hunger. Crops such as coffee, bananas and pineapples, to name a few, are grown for export on land in developing countries that could be used to grow food for citizens of those nations.

John Longhurst, 619-225 Arby Bay, Winnipeg, MB R2G 0P1, is an Information Services writer for MCC Canada and a member of River East Mennonite Brethren Church.

Bill Burke

A Pennsylvania project: meeting food needs

Jocele Meyer

“My colleagues at work frequently ask if Ray has a job yet. He finished his master’s degree last year. They can’t understand why he chooses to work part time, especially since he has his MA and I work full time,” says Joyce Hunsberger.

Joyce and Ray Hunsberger have chosen this lifestyle because it frees Ray to head the Souderton (Pa.) Food and Hunger Committee as a volunteer organizer and worker. Hunsberger feels that he can work more effectively locally beside other volunteers than as an administrator in an office.

The Souderton Food and Hunger Committee was one of the many local committees set up to implement local response to world food needs and to carry on educational programs with area churches and schools following MCC’s adoption of the Hillsboro Resolution on World Hunger in 1974. The committee is associated with Eastern District Conference and Franconia Mennonite Conference.

A major committee project is the Vegetable Basket project. Vegetable gardens abound in this eastern Pennsylvania area, and the committee organizes gardeners to share their surplus produce with urban dwellers who have limited garden space.

Excess vegetables and fruits are taken to a central location where volunteers sort, package and transport them to Philadelphia and Norristown for sale. Regular market stands are set up each summer. Prices are set low, and regular customers depend on these markets for fresh, affordable produce. Many of the customers are the elderly, the underemployed and others on fixed incomes.

Ray Hunsberger helps with cider pressing, one project of the Souderton Food and Hunger Committee.

Some local gardeners plant extra crops to supply the markets. Producers receive no monetary returns—only the satisfaction that they are sharing. The cash proceeds go to the First Mennonite Church in Norristown and two Mennonite-sponsored community centers in Philadelphia and are used for community projects.

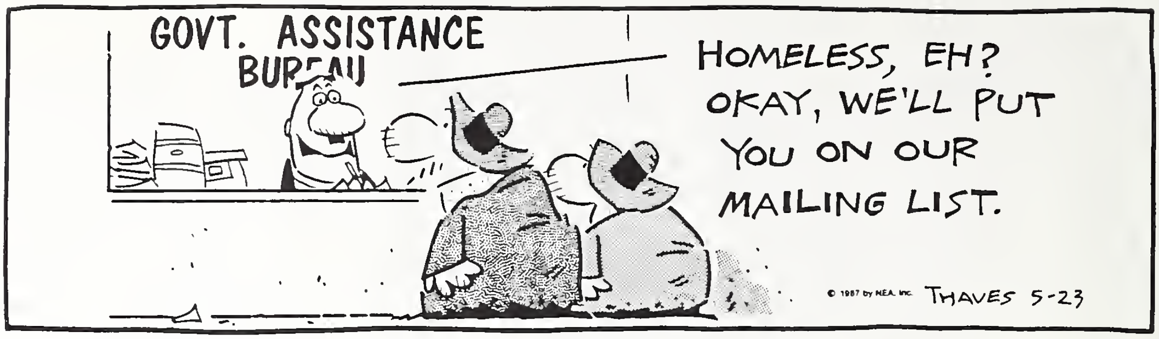
Last summer, pears and apples from a 10-acre lot were donated to this project. The pears were sold, and 280 gallons of cider were made from the apples and sold at $1 a gallon. The local committee headed by Hunsberger also coordinates the visit of the MCC meat canner each winter and participates in the MCC U.S. grocery bag sharing project begun a few years ago, in which congregations fill and donate grocery bags that are distributed by urban churches.

Much of Hunsberger’s work is done by phone. People call to ask about garden or grocery projects, to request a speaker for a school or church group or to ask for information on hunger concerns. He is a contact person who knows the needs and where there are people and resources to meet those needs. Hunsberger, who represents food and hunger concerns on the MCC East Coast board, is on the MCC East Coast executive committee.

Affirmation from his family and the small, dedicated local committee helps the Hunsbergers as they attempt to live in a way that reaches out to others in the name of Christ.

Jocele Meyer works for the MCC U.S. Development Education Office, Box M, Akron, PA 17501.

FRANK AND ERNEST ©by Bob Thaves


GOVT. ASSISTANCE BUREAU
HOMELESS, EH? OKAY, WE'LL PUT YOU ON OUR MAILING LIST.
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THAVES 5-23

NEWS

Scheduled to leave Jan. 26

Ten selected for WM tour to South America

Bogard

Froese

Grasse

Hildebrand

Lehman

Neufeld

Regier

Warkentine

Wedel

Zacharias

Newton, Kan. (GCMC)—Ten women have been selected by their district and provincial Women in Mission organizations for participation in the WM Learning Tour to South America Jan. 26-Feb. 12, 1988.

The purpose of the tour "is to help our churches in North America learn about missions from a woman's perspective," said Sara Regier, WM coordinator, noting that all the women will be available to speak in churches when they return from the tour.

"We also feel that firsthand mission encounters with women are important for WM if it is to continue to promote a contemporary understanding of mission in the 1980s," said Regier.

The tour will begin with three days of orientation in Bogotá, Colombia. Following this, teams of two women will spend 10 days in one of the five South American countries where the General Conference Mennonite Church has mission work. During this time, each will live with a local family or a Mennonite missionary family and share in the daily activities as well as attend local church and community functions. "We want the women to experience missions at a grass-roots level," said Regier.

So far the WM Learning Tour, the first of its kind, has generated a lot of enthusiasm at the local level because "traditionally there have not been a lot of women who have had the opportunity to go overseas," said Regier.

The women going to Bolivia are Helga Froese, Steinbach, Man., Conference of Mennonites in Manitoba, and Peggy Regier, Newton, Kan., Western District Conference; Brazil—Linda Grasse, Telford, Pa., Eastern District Conference, and Anne Neufeld, Coaldale, Alta., Conference of Mennonites in Alberta; Colombia—Marlene Bogard, Marion, S.D., Northern District Conference, and Edna Zacharias, Osler, Sask., Conference of Mennonites of Saskatchewan; Paraguay—Anne Warkentine, Surrey, B.C., Conference of Mennonites in British Columbia, and Sally Lehman, Bluffton, Ohio, Central District Conference; Uruguay—Kathy Hildebrand, St. Catharines, Ont., Conference Mennonites in Eastern Ontario, and Lois Wedel, Aberdeen, Idaho, Pacific District Conference.

Leading minister required for congregation of approximately 350 members in the Niagara Peninsula. Bethany Mennonite Church invites applications with resume, including training and experience. Applicants should be gifted in the following areas:

- preaching
- evangelism
- counseling
- communication skills.

For further information, direct inquiries to Anna Andres, secretary, Pastoral Search Committee, Route 1, Niagara-on-the-Lake, ON L0S 1J0, (416) 262-4731.

The musical group Timbuk 3 has released a new song called "All I Want for Christmas," which strongly protests war toys. Timbuk 3's profits from sales and airplay will be donated to the Stop War Toys Campaign of the War Resisters League. Anyone can hear the song by requesting that it be played on a "top 40" radio station. The lyrics include these lines: "It looks to me like World War III underneath the Christmas tree/Please dear Santa, Mister Santa please/Can't you make the firing cease?/. . . All I want for Christmas is world peace."

At the Moscow International Book Fair the crowds of people were unending, reports Clyde Weaver of Elgin, Ill., the volunteer consultant for Soviet relations for New Call to Peacemaking, a cooperative effort of the Mennonites, Brethren and Friends. The crowds are "an indication of the degree to which the Soviet people are so hungry for information from the West and particularly what's happening with religion," he says. Weaver was one of five NCP representatives staffing a booth of peace church books at the Moscow event Sept. 8-14. Others included Mennonites Lawrence Klippenstein and James Satterwhite.

The millionth tree of the Artibonite Valley agroforestry project of Mennonite Central Committee in Haiti was planted this summer. The tree-planting project, begun in 1982, is one way MCC helps this small Caribbean country where erosion washes away tons of topsoil each year. While some of the program has been plagued by drought and disease, generally over 55 percent of the trees planted survive.

CHM pledges support for new mission work

Newton, Kan. (GCMC)—The Commission on Home Ministries of the General Conference Mennonite Church pledged its support for new mission work among Native Americans in Phoenix, Ariz., at a meeting here Nov. 6-8.

CHM agreed to contribute up to $10,000 a year for a minimum of five years to this new project, which has the endorsement of other Mennonite groups such as the Mennonite Indian Leaders Council (GC).

The project's main purpose is to "build Native American Christian community in the context of a wholistic, supportive and empowering ministry," according to Elmer Myron, project director. A board of directors has already been formed to supervise and fund Myron's work.

During a discussion on how the money should be given to the Phoenix project, Ivorie Lowe, CHM member, Markham, Ill., encouraged CHM to channel the money through MILC. "When are we going to turn the money over to a minority group and let them be in charge? That needs to happen, folks." CHM agreed: Funds to the Phoenix Urban Native Ministries Project will be given through MILC.

CHM also passed a proposal stating that the evangelism and church development staff of CHM, the Conference of Mennonites in Canada and the Mennonite Board of Missions of the Mennonite Church will meet together on a regular basis as a way of facilitating more shared projects among the three organizations.

Leonard Wiebe, CHM member from Aurora, Colo., voiced the opinion of many when he said, "I feel good about a move in this direction." However, Ray Hamm, CHM member from Altona, Man., wondered if it was more of a "paper merger" than anything else. "I want to say slow down a bit until the higher structures can agree on integration," he said.

"The districts can't wait any longer," countered Don Yoder, secretary for evangelism and church development.

Members also expressed concern for the acceptance of CHM's Many Peoples program, which is working toward the inclusion of all ethnic groups in the General Conference.

"The average person in the pew feels that he or she doesn't need this program," said Willis Busenitz, CHM member from Busby, Mont. "It's going to be important that we sell it to our people."

Floyd Bartel, CHM member from Newton, thought the Many Peoples program would be more effective "if it can be linked to our mission of evangelism and church planting."

Wiebe concurred: "We need to keep planting churches with our various ethnic groups. It won't work until we have 15 or 20 black congregations in our conference."

"It has taken too long to integrate the cultural groups in our conference. I'm impatient because of what has happened in the past," noted David Chiu, CHM member from Saskatoon.

CHM also heard reports from Hispanic Ministries, the Peace and Justice office and Mennonite Voluntary Service. *Carla Reimer*

MCC Manitoba is seeking an **executive director** effective **July 1, 1988**. Applications should include resume and references.

Send to Abe Dyck, 263-13th St., Winkler, MB R6W 1S5, (204) 325-7862.

Mennonite Mutual Aid is seeking an **educational resources director** to develop, coordinate and promote educational programs and resources to help congregations strengthen their care-giving and stewardship ministries. Applicant must possess good verbal/written communication skills, have commitment to Mennonite/Anabaptist belief and practice and have background in developing and promoting educational resources in the church.

If interested, contact Personnel, 1110 N. Main St., Goshen, IN 46526, (219) 533-9511.

Santa didn't come for the poor. Jesus did! Will you?

Mennonite Voluntary Service
722 Main Street, Box 347
Newton, Kansas 67114
(316) 283-5100

Cooperative work among Protestant, Eastern Orthodox and Roman Catholic churches in the United States is "becoming a common pattern," says Arie Brouwer, general secretary of the National Council of Churches, adding, "A sense of genuine Christian community is developing."

A pediatric nurse who is also a graduate of the Hungarian Baptist Seminary in Budapest and has a doctorate in theology from the Reformed Theological Academy, has been appointed by the European Baptist Mission as its first Hungarian missionary. She will serve in northern Sierra Leone.

Over 20 churches, from Minneapolis to Huron, S.D., worked and planned together for the first Minn-Kota Mennonite Central Committee Relief Sale in Sioux Falls, S.D., Sept. 25-26. Represented were the Mennonite Church, the General Conference Mennonite Church, Mennonite Brethren, Evangelical Mennonite Brethren, Holdeman and Amish conferences, plus two non-Mennonite churches in Marion, S.D. MCC regional assistant Edie Tschetter said that donations are still coming in, but "we'll easily reach the $80,000 mark."

Development plan director resigns

Newton, Kan. (GCMC)—Carol Suter, 38, announced her resignation from the position of development director for A Call to Kingdom Commitments, effective Jan. 1, 1988, at meetings here of the Division of Administration and General Board of the General Conference Mennonite Church Nov. 19-21.

Suter, who has been the full-time development director for the conference development plan since September 1984, had agreed to continue in this role half time through 1988 and one-quarter time through 1989 with the understanding that the conference would provide her with another position to fill out the remainder of her time.

However, in recent months, Suter said she came to realize that there was not enough follow-up work left for her to continue on a half-time basis with A Call to Kingdom Commitments.

GB acted quickly to fill the vacancy caused by Suter's resignation. A core of staff, who already have responsibilities with the development plan, were chosen to carry out Suter's tasks.

In addition, GB asked the campaign committee of A Call to Kingdom Commitments to appoint a subcommittee of five members to oversee the work that's left to be done.

Suter, who is a lawyer by profession, will be assistant dean for external affairs at Pettit College of Law, Ohio Northern University, Ada, beginning in January.

World Christians meet at

OMSC

The Overseas Ministries Study Center is now located in New Haven, Connecticut. Join us for a week, a term, or a year of furlough or study leave and find renewal for world mission.

Drs. John M. Perkins (foreground) and Roger S. Greenway will lead OMSC seminar on urban mission, April 25-29.

January–May 1988 Study Program

JANUARY 18–22, 1988
Base Christian Communities: A Workshop in Mission Dynamics.* Rev. José Marins, Sr. Carolee Chanona, and Sr. Teolide Trevisan, BCC specialists in Latin America.

JANUARY 25–29
The Gospel is Not for Sale: My Journey in World Evangelism.* Rev. Raymond Fung, Secretary for Evangelism, WCC Commission on World Mission and Evangelism.

FEBRUARY 8–11
When Christians Meet Other Faiths: Case Studies in Mission.* Dr. Alan Neely, Southeastern Baptist Seminary. Co-sponsored by Princeton Seminary Center of Continuing Education, *at Princeton*. (Ends Thursday noon.)

MARCH 8–11
Mission under Authoritarian Governments. Dr. James M. Phillips, Associate Director, OMSC.

MARCH 14–18
Conversion Ancient and Modern: Lessons in Mission and Evangelism.* Dr. Andrew F. Walls, Centre for the Study of Christianity in the Non-Western World, Edinburgh, Scotland.

MARCH 22–25
Toward Century 21 in Mission. Dr. Gerald H. Anderson, Director, OMSC.

APRIL 4–8
Education for Third World Church Leaders: Reconciling Conflicting Models.* Dr. Ted Ward, Trinity Evangelical Divinity School. Co-sponsored by Christian and Missionary Alliance, Christian Reformed World Ministries, OMS Int'l, SIM Int'l, and World Concern.

APRIL 11–15
Community-Based Primary Health Care: A Workshop for Cross-Cultural Workers.* Drs. Jean and James Morehead, International Child Care and Tufts University School of Medicine, Mr. Eldon Stoltzfus, Mennonite Central Committee, Haiti, and Dr. Duane Elmer, Wheaton College. Co-sponsored by American Leprosy Missions, MAP Int'l, Mennonite Central Committee, SIM Int'l, World Concern, and World Relief Corp.

APRIL 18–22
Spirituality for International Mission.* Sr. Maria F. Rieckelman, M.M., M.D., and Rev. Thomas W. Clarke, SJ. Co-sponsored by Maryknoll Mission Institute, at *Maryknoll, New York.*

APRIL 25–29
The Gospel and the International Urban Challenge.* Dr. Roger S. Greenway, Christian Reformed World Ministries, and Dr. John M. Perkins, John M. Perkins Foundation for Reconciliation and Development. Co-sponsored by Latin America Mission, Mission to the World, Southern Baptist FMB, Worldteam Int'l, and World Vision.

MAY 2–6
History's Lessons for Today's Mission.* Dr. William Richey Hogg, Perkins School of Theology, Southern Methodist University.

**NOTE:* *Intensive seminars, $50.00; all other courses, mornings only, $35.00.*

OVERSEAS MINISTRIES
STUDY CENTER
Gerald H. Anderson, *Director*
490 Prospect Avenue
New Haven, CT 06511-2196

Dear Friends: Please send me
☐ Application for residence
☐ Information on the following seminar(s)/course(s):______

Name______
Address______
City/State/Zip______

Publishers of *International Bulletin of Missionary Research*

"It's hard to say good-bye to someone or some activity that has been a major part of your life." With those words Margaret Foth began the last Your Time radio programs, which were recorded Aug. 4. Your Time, a 2½-minute daily radio program produced by Mennonite Board of Missions as a public witness on behalf of Mennonite churches, first went on the air March 7, 1977. The future direction of the MBM Media Ministries work is being studied. "The future will focus more on doing things *with* congregations rather than *for* congregations," says director Kenneth J. Weaver.

J. Allen Brubaker

Margaret Foth (left) and Melodie Davis pause after recording the last radio program for Your Time.

The Pacific District Christian service, peace and social concerns committee has budgeted funds so that every church in the district can receive a grant for a peace and justice project. Grants are given to encourage congregations in the study and practice of the biblical teachings of love and nonresistance. Requests can be for up to $50 and should be submitted to Ruth Buxman, 2519 Humboldt Ave., Oakland, CA 94601, (415) 536-5923.

GB makes key decisions in regard to conference structure

North Newton, Kan. (GCMC)—The General Board of the General Conference Mennonite Church met here at Bethel College Mennonite Church Nov. 20-21 and made several decisions which could affect the conference structure in years to come.

The first action concerned a Division of Administration proposal calling for the establishment of an ongoing development office that would be responsible for promoting the budget, soliciting large gifts, encouraging deferred giving and overseeing the completion of A Call to Kingdom Commitments. Although the financial arrangements were not spelled out in the proposal, DA recommended that the development office be a part of the DA budget and therefore subsidized by the commissions.

Much of the discussion on the DA proposal focused on how the conference would handle the added cost of a development office (estimated at $60,000 annually). "Year after year, we are just increasing the financial burden the commissions have to carry," stated Lynn Liechty, GB member, Berne, Ind.

"If it is a meaningful program, they [the commissions] should be willing to pay for it," countered Edgar Rempel, GB member, Winnipeg.

Others wondered if it might duplicate the efforts of existing staff. "What is the overarching goal of having a development office? Now the assumption is that the executive secretaries will promote their commissions and do the fund raising. Wouldn't this reduce their work?" asked Peter Kehler, GB member.

In light of some members' ambivalence about establishing a development office, GB members voted to accept the DA proposal in concept but added that they would not be limited by it. They also agreed to have a three-member task force explore the option of a development office in consultation with the structures committee, conference departments and related conferences with the end result being that the task force would share several models at Council of Commissions in 1988.

There was general agreement with a statement by Loretta Fast, GB member, Newton, Kan., that the task force on the development office should "consider using subsidies [from the commissions] as a way to fund the office."

"What is the overarching goal of having a development office? Now the assumption is that the executive secretaries will promote their commissions and do the fund raising." ***Peter Kehler, Clearbrook, B.C.***

The second action was the approval of a statement which says that the GB, subject to the concurrence of the Mennonite Church General Board, will (1) encourage area conferences, leadership and churches to discuss between now and the 1989 triennial session the two papers on theological, structural and practical implications of integration, (2) encourage a joint MC/GC congregational study on unity in 1989-1991, as suggested by the cooperation committee, and (3) consider at Normal '89 a proposal on possible integration by 1997.

"I like 1997 as a target date, it's out there for everybody to see and its speeds up the agenda," said Bill Toews, GB member, Leamington, Ont.

However, Ben Sprunger, Worthington, Ohio, asked, "Does it have any political negatives that we're going too fast or too far?"

"My concern is not with the General Boards but with individual congregations who haven't had enough exposure to this," said Jeanne Zook, GB member, Portland, Ore.

Two structures committee proposals were passed: (1) that the nominating committee consist of eight instead of seven members, with the eighth member being the past conference president and (2) that the conference at large elect four instead of six members to each commission and GB appoint one or two members on commission recommendation.

GB also spent some time reviewing the Commission on Overseas Mission. (GB reviews one commission a year.) COM staff and members expressed their anxiety about the declining number of missionaries, down from 165 in September 1983 to 135 in September 1987.

"I sense a perception among young people that it's paternalistic to go tell people in other countries what to believe. They're willing to help in other areas like medicine but not evangelism," said Bill Block, COM member, Winnipeg.

There was also some concern for the increasing cost of subsidizing GB and DA. The more COM subsidizes other conference personnel, the higher our overhead, noted Zook.

John Esau, director of ministerial leadership, and Ted W. Stuckey, treasurer and business manager, were reappointed by GB to three-year terms, and Gordon Houser, assistant editor of *The Mennonite*, by the GB executive committee to a two-year term. *Carla Reimer, news service editor*

Mennonite Mental Health Services is again awarding scholarships to college or graduate students pursuing careers in mental health fields. The scholarships, to be awarded in the spring for the 1988-89 academic year, are available from the Elmer Ediger Memorial Scholarship Fund. Applications and all supporting data for the $500-$1,000 scholarships must be received by March 1, 1988. For application forms write Carl L. Good, MMHS, Box M, Akron, PA 17501.

The Conference of Mennonites in Manitoba, in a special delegate session Nov. 21, voted to close Elim Bible Institute as a residential Bible school program, this to take effect May 1, 1988. Eleanor M. Loewen, Winnipeg, who chairs the Elim board, quoted Part 2 of the action: "CMM executive, business administration and other interested or co-opted people will form a task force to study possibilities for the Elim campus both within and outside the larger CMM program context and the possibilities of sale or lease." A progress report will be brought to the annual CMM sessions in February 1988. In Part 3 the delegate body expressed appreciation to the current Elim staff for "creative and significant ministries being provided to Manitoba churches. Furthermore, this delegate body authorizes CMM executive together with staff and committees to review if or how these ministries can best be continued as part of the total CMM ministries." Responses from all CMM committees, church councils and delegates were compiled and analyzed. The goal is to develop a plan by which to "teach biblical truth effectively to our constituency."

Hymnal Council passes first major language statement

Elgin, Ill. (GCMC)—The words of a hymn are just as important as the notes. So when the members of the interdenominational Hymnal Council passed their first major statement on the use of language at a meeting here Oct. 28-Nov. 1, there was a genuine sense of relief and celebration.

"This is a historic moment," Nancy Faus said with a big smile. Faus is a Church of the Brethren representative from Oak Brook, Ill., and the chair of the 30-member Hymnal Forum, of which 16 members form the voting body known as the Hymnal Council.

Those working on the hymnal project have the awesome task of producing a new hymnal by 1992 for the General Conference Mennonite Church, Mennonite Church, Church of the Brethren and the Churches of God General Conference (which uses the 1951 *Brethren Hymnal*). The Mennonite Brethren Church is participating in this endeavor as an observer.

Undoubtedly the task became a little less awesome with the passing of the language statement, which reads in part, "Traditional hymns and prayers of the Christian church will be used essentially in their original or standard form," while "contemporary hymns and worship resources (those written since the 1960s or whose authors are still living) will be scrutinized rigorously in order to assure us of the benefits of the current evolution of language." (See complete statement below.)

In a Hymnal Forum discussion, several people reiterated their concern for presenting a multitude of images of God. Nadine Pence Frantz, Church of the Brethren representative, Fresno, Calif., noted that many of the hymns in the current Mennonite and Brethren hymnals are from the 19th century, which had a strong theological emphasis on God as Father. "We may find richer images of God if we look to pre-19th-century hymns," she said.

Carla Reimer

Barbara Chong Gossard (Churches of God General Conference) of Toledo, Ohio, George Wiebe (General Conference Mennonite Church) of Winnipeg, and Marilyn Houser Hamm (General Conference Mennonite Church), Altona, Man., try out hymns for the new hymnal.

"We have to focus on opening, expanding our images of God," agreed Mary Oyer, Oak Brook, executive secretary (Mennonite Church) of the hymnal project since Sept. 1.

Faus noted the size of the Hymnal Forum as well as the additional 96 people testing new hymns and worship resources in congregations in the United States and Canada. Also a survey was sent out to all the churches in the four sponsoring denominations, asking them to indicate which hymns and songs were most frequently used in their worship experiences.

The new language statement had an immediate effect on the work of the text committee.

In other action the Hymnal Council also agreed to the production of a sample book of hymns by summer 1989 for use in denominational conferences as well as smaller district and provincial ones. All four sponsoring denominations plan to have conferences in 1989.

At the top of the agenda for the next hymnal project meeting in June is a discussion of the different musical styles. *Carla Reimer, news service editor*

A statement of policy on language for the hymnal project

1. Traditional hymns and prayers of the Christian church will be used essentially in their original or standard form. We want to embrace the literary value and historical context of those hymns and prayers which we find compatible with our reading of Scripture and the theology of our denominations. We also wish to respect the role of memory and deep associations that hymn singing contributes to worship. Therefore, any changes will be made with great care.

2. Contemporary hymns and worship resources (those written since the 1960s or whose authors are still living) will be scrutinized rigorously in order to assure us of the benefits of the current evolution of language. We will select texts that enlarge and deepen our faith through their poetic expression in late 20th-century terms.

Because we recognize that sensitivity to language issues is in a continuous state of flux for individuals as well as for hymnal committees and congregations, we perceive our responsibility to be that of providing materials for worshipers representing a broad spectrum of needs.

Since 1974 about 200 people have spent two weeks in Cachipay, Colombia, doing voluntary service in the MENNO Project. Besides the work, they also received firsthand experience in the meaning of mission today and enjoyed visiting people and seeing interesting sights. Tentative dates for the next MENNO Project are Jan. 30-Feb. 13, 1988. The project is designed for five couples, who will be chosen on a first-come, first-serve basis. For details contact Ed Stucky, 755 S. Harrison St., Berne, IN 46711.

Pastors and their spouses will gather around the life of Elijah in the annual pastors' workshop at Associated Mennonite Biblical Seminaries, Elkhart, Ind., Jan. 25-29, 1988. Participants will focus on the theme "Learning from Elijah: Growth Through Crisis." Millard C. Lind will lead the daily Bible studies. John Savage, a resource in training labs in Calling-Caring Ministries and Conflict Management and Resolution, will serve as workshop resource person. Registration is $45, $25 for spouse. Contact Ann Detweiler, AMBS, 3003 Benham Ave., Elkhart, IN 46517, (219) 295-3726.

The poor have assumed a larger share of the U.S. federal tax burden during the past decade, and wealthier Americans are paying less, according to new figures by the Congressional Budget Office. A study released in early November estimates that since 1977 the poorest 10 percent of Americans contributed 20 percent more of their income to the government. Those with incomes averaging about $120,000 pay 6.4 percent less than in 1977.

RECORD

workers

D. Braun

K. Braun

DeFarrari

Enns

Burhans

Colligan

Magdalene Andres and *David Neufeld*, Rosthern (Sask.) Church and Whitewater Church, Boissevain, Man., respectively, have begun four-year Mennonite Central Committee terms in Maseru, Lesotho, serving as joint country representatives for MCC. Their children are Kholiswa and Ezra. His parents are Elsa and Werner Neufeld of Boissevain.

Dolores Braun, Bergthaler Church, Gruntal, Man., has begun a two-year MCC term in Saskatoon, working as assistant administrator with the Open Door Agency. Her parents are Jessie and William Braun of Grunthal.

Karla Braun, Mount Royal Church, Saskatoon, began a one-year Mennonite Voluntary Service term Aug. 24 as a child-care worker with the Friendship Day Care Center, Hutchinson, Kan. Her parents are Walter and Erna Braun of Rosthern.

Guyla Burhans, Hindman (Ky.) United Methodist Church, began a two-year MVS term Aug. 15 as a GED instructor and literacy tutor in Kansas City, Kan.

Dick Burnham was ordained Aug. 30 at Grace Church in Dallas, Ore.

Michael Colligan, St. Louis Fellowship, began a two-year MVS term Sept. 1, working at Paperback Supply, Inc. His mother is Philomena Colligan of Granite City, Ill.

Collette DeFerrari, St. Louis Parish, Miami, began an 18-month MVS term Oct. 27 as an office manager and research associate with Friends of the Earth in Seattle. Her parents are Harry and Rita DeFerrari of Miami.

Karen Enns, Martensville (Sask.) Church, began a one-year MVS term Sept. 4 as a preschool coordinator with the Family Centre in Winnipeg. Her parents are Wesley and Donna Enns of Martensville.

Elmer Friesen began Oct. 1 as interim pastor at First Church, Reedley, Calif.

Zhao Linyou, Chongqing, Sichuan Province, China, is spending the fall term at Conrad Grebel College in Waterloo. He is the first Chinese professor to participate in the China Educational Exchange program at CGC.

Leading pastor required in multistaff church of 350 members. Position to be filled **mid-summer of 1988**. Please apply in writing, stating experience, education and qualifications to:

Pastoral Search Committee
Olivet Mennonite Church
2630 Langdon St.
Clearbrook, BC V2T 3L2.

Mennonite Central Committee Canada

Mennonite Central Committee Canada invites applications for the position of **director of service education program.**

Qualifications:
- have experience with a Mennonite agency or institution;
- have graduate education in international development or related discipline;
- have experience in cross-cultural contexts;
- have ability to communicate easily with the Mennonite and Brethren in Christ constituency and college community;
- have a willingness to work in a collegial fashion within MCC Canada and with college personnel;
- have administrative skills.

Please contact J. M. Klassen or Harold Koslowsky at MCC Canada, 134 Plaza Drive, Winnipeg, MB R3T 5K9, (204) 261-6381 by **Jan. 31, 1988.**

JOURNEY

Like many in Russia in the 1920s this mother and daughter were on the road, fleeing from war and hunger. MCC began as a Christian response to their need, and has worked to meet needs for many other refugees during its history.

Today MCC helps refugees in North America, the Middle East, Africa, Asia, Europe and Latin America. Programs include education, agriculture, health, food assistance and resettlement both overseas and in North America. You can help refugees on their journey through your prayers, financial support and participation in refugee resettlement.

Mennonite Central Committee

Mennonite Central Committee and MCC U.S.
21 South 12th Street
Box M
Akron, PA 17501

MCC Canada
134 Plaza Drive
Winnipeg, MB R3T 5K9

LETTERS

Take joy

To this "Letters" section we can bring our joys, our tears, even our jubilation. Today I bring my jubilation, an accumulation of Bethel College's centennial in North Newton, Kan. Still I can hear like a hammer on the anvil the statement ringing forth: "No one can lay any foundation other than the one already laid, which is Christ Jesus." Added to this we heard repeatedly the cry of Jacob from Genesis: "This is none other than the house of God." May it be so always. In appreciation of what Bethel has given me, may I jubilate? *Joanna S. Andres, Box 5000, Schowalter Villa, Hesston, KS 671062*
Oct. 26

Editor's note: See Joanna's poem on this page.

Any developments?

This is simply to inquire if there has been any further development regarding Karoly Sarkozy, the man whose letter you included in the Oct. 27 issue. It sounded very much like a cry of desperation. Given the fact that he is a practicing Catholic, I should think there would be Catholic agencies that could provide him the sort of help and professional undergirding he needs. *Jim Bertsche, 57770 Roys Ave., Elkhart, IN 46517*
Nov. 6

Come,
Come and let us sing!
Let us sing,
Let us sing a song of joy
For a hundred years and more.
'Round the world from shore to shore
Sound the hymns of thanksgiving and praise.

In the wisdom of our God,
To the open prairie sod
Came the heroes of long, long ago.
With a vision, faith and prayer,
With a heart to do and dare
They built Bethel, "a house for our God."

Here to Bethel's house of God
Came the seekers of the Word,
Came the youth seeking purpose and truth.
Finding richness of the mind,
Finding tools to serve humankind,
They went forth to spread peace, to spread love.

When the sunset spills its flames,
Mirrored bright in window panes,
When the floodlights set Bethel aglow,
Then I walk the brick-laid way
And my heart begins to pray:
"Oh, my God, do abide with us still."

Come,
Come and let us sing!
Let us sing,
Let us sing a song of joy
For the mercies of his grace,
For the shining of his face
On our Bethel, the house of our God.

Joanna S. Andres

RESOURCES

books

A Time to Build: People's Housing in Asia by Jorge Anzorena and Wendy Poussard (Center for the Progress of Peoples, 48 Princess Margaret Road, Homantin, Kowloon, Hong Kong) briefly describes the work of some groups working on housing projects with a common understanding but different methods.

"There is no Christian faith without the resurrection," writes Charles Perry in **The Resurrection Promise** (Eerdmans, 1987, $8.95). He examines the resurrection narratives and surveys scholarly opinion about them.

How to Work for the Good of the Nation? The Christian and the Armed Forces is the title of a new collection of essays published in French by Christ Seul Books. The 119-page paperback was written by Claude Baecher and Michael Gaudry, with introductory and concluding articles by Pierre Widmer, editor of *Christ Seul*, the official magazine of the French Mennonite Church.

The sixth book in a series of Bible study guides, **By Faith Abraham and Sarah** (Faith and Life Press, 1987) by Waldemar Janzen, provides a verse-by-verse study of Genesis 12-25. Each guide costs $4.95 ($6.75 in Canada) and is available from Box 347, Newton, KS 67114.

And the Band Played On: People, Politics and the AIDS Epidemic by Randy Shilts (St. Martins, 1987, 630 pages, $24.95) examines the early history of the AIDS epidemic in North America and how government agencies ignored it.

William H. Hudnut III, a third-generation Presbyterian minister, is mayor of Indianapolis. In **Minister/Mayor** (Westminster Press, 1987, 180 pages, $12.95), Hudnut grapples with the relationships of religion to politics, the role of the churches in public life, the destiny of cities, the rights of minorities and the concept of the public official as servant.

A Child's Bible (Paulist Press, 1987, 288 pages, $9.95) by Anne Edwards and Shirley Steen contains Bible stories rewritten for children.

Mennonites in Nicaragua today

Bill Yoder

Three separate and distinct Anabaptist denominations are in Nicaragua. Their combined membership is approaching 4,000. All three began working in Nicaragua during the 1960s.

Growth was most apparent in the initial years of the Sandinista revolution after 1979. During that year the Brethren in Christ ("Hermanos en Cristo") numbered 700 members; today they have nearly 2,200 members in 46 congregations. The second largest group is said to have as many as 1,200 members. It is called the "Convención de Iglesias Evangelicas Menonitas de Nicaragua," founded by Rosedale Mennonite Missions. Smallest of the three is the "Fraternidad de Iglesias Evangelicas Menonitas de Nicaragua," associated with the Manitoba-based Evangelical Mennonite Conference. It has 350 members and is organized in six congregations.

Though growth has leveled off recently, the Brethren in Christ report continual increases, and the convention claims to have formed between five and eight new congregations during 1987. In this nation of nearly 3 million, the Protestant sector is rapidly approaching 20 percent.

Mennonites must learn to couple commitment to convictions with a commitment to people they are missionizing. This commitment must be long term and not nullified by adverse political circumstances. A lasting commitment to Mennonites in Nicaragua demands the vanquishment of our fear of communism. We must have faith that God can maintain us and our friends in dire political surroundings.

The planting of new churches has been curbed by the fear of entering war zones. In addition, economic duress (inflation is 1,000 percent annually) has hampered expansion.

This downward economic spiral has not been accompanied by a worsening of church-state relations. When tensions were at their peak, January to April 1982, services were disrupted, church property smashed and several buildings not registered under Nicaraguan ownership confiscated. In March of that year, all of Rosedale Missions' workers were given hours to leave the country. Yet the expulsion decree was rescinded at the last minute, and despite occasional setbacks, church-state relations have been stabilizing ever since.

Enrique Palacios, executive director of the Brethren in Christ church, claims that a definite change in government policy has occurred since 1983. Although he describes himself as an opponent of most Sandinista policies, he concedes that "today we have great and sufficient freedom to preach the gospel." Evangelical Mennonite missionary Lester Olfert vouches for the existence of "absolute liberty" regarding religious expression and reports that residency visas are no longer problematic. "I think the church has found itself in the Sandinista context," he says.

Marcos Orozco, the Rosedale convention's 28-year-old president, expresses the desire for a continued missionary presence. He regards pastoral training and instruction in doctrine to be of primary importance. Orozco is glad for the Mennonite "Semilla" theology-by-extension program from Guatemala but considers it too advanced for semiliterate pastors. He also affirms that the economic crisis has created serious material need. Shortages are huge. Gifts such as fertilizer would aid local Mennonites in helping themselves.

Mennonite Central Committee country representative Jim Hershberger states, "A missionary would have his hands full . . . of leadership training, personal development and family counseling."

Mennonite responsibility to these three fledging Nicaraguan denominations has not been abolished through the coming of a socialist revolution. If these are to be Anabaptist congregations, then they can only become or remain so through concerted theological input. Yet historically we Mennonites have tended to flee from those countries in which the free exercise of our beliefs and lifestyles were endangered. Mennonites must learn to couple commitment to convictions with a commitment to those people under whom they are missionizing. Our commitment to an indigenous church should be long term.

Bill Yoder

Enrique Palacios, executive director of the Brethren in Christ church in Nicaragua, describes himself as an opponent of most Sandinista policies, but he says, "Today we have great and sufficient freedom to preach the gospel."

The facilitation of lasting commitment demands the vanquishment of our inbred if not unfounded fear of communism. We must have faith that God can maintain us and our friends in dire political surroundings. There is, after all, cause to assume that Nicaraguan society will not lapse into the traditional communist mold, as occurred in Cuba. The astonishing "come-and-see" attitude of Nicaraguans is a refreshing contrast to the conventional Marxism of Eastern Europe. For the first time church personages have played an integral role within a socialist revolution.

Bill Yoder, Route 4, Box 33, Milford, DE 19963, is a doctoral student in political science and was in Nicaragua Sept. 12 to Oct. 5. This is a Meetinghouse article.

Celebrating Christmas

Vic Buller

Seers of old
spoke for Yahweh their God,
of the Son he would send them in time.
They described in detail
what his nature would be.
He'd be loving and gentle and kind,
forgiving and giving.
He'd confront all dissenters
with truth and forgiveness and love,
without threats, without force, without anger or fear.

He paid with his life.
He did not recant.
Let them kill him instead
by the worst kind of death
man has ever devised.
Designed for non-Romans,
for thieves, slaves and killers.
They spat in his face
pierced his head with sharp thorns,
and his side with a long-shafted spear.

The crucified died of hunger and thirst,
exhaustion, exposure and shame.
Their bodies were thrown to the jackals.
But Jesus, in love, cried a prayer in his grief,
"Father forgive them, they know not what they're doing."
When he was ready, "It is finished," he cried.
He gave up the spirit.
And the veil of the temple was torn.
He died for truth,
for justice and love,
forgiveness for all peoples on earth.
He came back to life,
walked out of the tomb
to fulfill what the prophets foretold,
that death could not hold him,
nor shame nor contempt,
no fanatic traditions
could equal the power of his love.

To know he is living,
that his love keeps on giving,
life, love and joy, faith and peace.
His love through us living
continued on giving
to mankind his life and his hope.

He's our Master, Redeemer,
our Savior and Lord,
God is his Father
and Mary his mother,
our Messiah, the Christ child, was born.

It is he whom we honor.
It is he whom we worship.
It is he we must follow
and love as he taught us,
to bring justice and peace to the earth,
each day celebrating his birth.

About this poem the writer says, "If we give the kind of gifts Christ gave us, instead of exchanging gifts with those who give to us, we would be celebrating Christmas aright. Giving Christ's love, hope, faith, justice and friendship is the best way to celebrate his birth."

Vic Buller is pastor at Disciples Mennonite Church, 206 W. Fourth St., Duluth, MN 55806.

editorial

A house for the homeless Christ

"Being homeless is a full-time job," said critics of Pat Harper indignantly. Harper is the National Broadcasting Company television anchorwoman who got herself made up to look like a homeless person and spent several days among them in New York with a hidden microphone.

"It's as preposterous as a bag lady going to NBC for a few days to see what it's like to be a newswoman," was another comment. "Did Pat ever spend a minute inside a cardboard box on a rainy night? Did she find out how it feels to be chased by the cops from Grand Central or Penn Station?"

Pat Harper didn't become a homeless person. She did not "pitch her tent" with the homeless people in New York.

But NBC's experiment was well intentioned and timely. The United Nations declared 1987 as the International Year of the Homeless. One in every four of us do not have adequate housing. The U.N. says that the 50,000 of us who die each day, mostly children, die from malnutrition and disease, partly due to inadequate shelter, water supply, sanitation. Seventy million housing units are needed now. By the year 2000, 300 million more will be required.

What does this have to do with Advent? When community workers and ministers got together in Hamilton, Ont., this year, Jack Suderman of Toronto described the "have not" theology of the Scripture that operates in a time of survival. "Jesus," he said, "placed himself with the 'have not' theology."

Mary's song (Luke 1:53-54) says it all: God has exalted those of low degree; God has filled the hungry with good things. Zechariah's prophecy (Luke 1:79) echoes it: The child will give light to those who sit in darkness and in the shadow of death.

"Incarnation means 'eingeflesched,' " said Menno Wiebe of Winnipeg last summer at Clearbrook, B.C. (in a workshop at the Conference of Mennonites in Canada sessions). "Jesus got dust between his toes." He "pitched his tent" (John 1:14) of humanness among us. And he was, by his own admission, homeless (Luke 9:58).

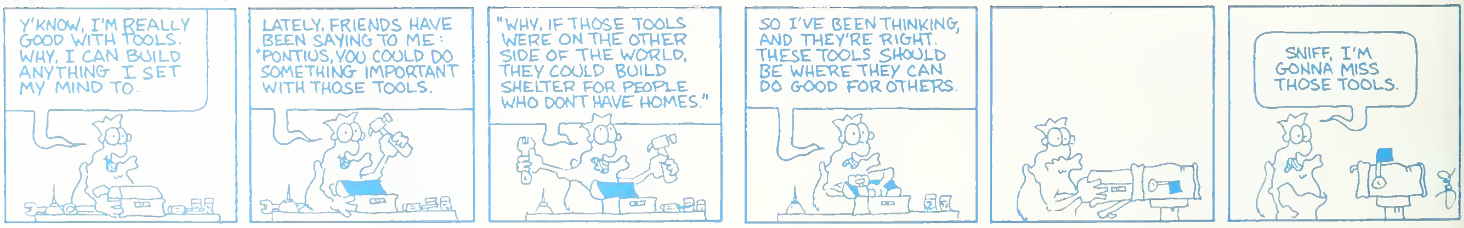
Loren and Donna Kampen Entz (of Elbing, Kan., and Fiske, Sask., respectively) were homeless in Saraba, Burkina Faso, for two months this year until the townspeople completed a home for them. "Home" is now four mud-block houses (inside measurements of three-by-five meters) with grass roofs and dirt floors. "We feel adopted by one large family," they write, "because each of them helped to build these houses."

Along with their prayer that their Muslim neighbors "will know we are Christians by our love," Loren and Donna admit that health is often on their minds. No wells or toilets are used in Saraba. Everyone is dependent on stream water, and the idea that sickness can come from water is foreign. Many in the village, especially the children, have intestinal problems.

What, ask the Entzes, should be their role? To what should they devote most of their energy during this first year in Saraba? How can they best teach the Word of God to those who come to their home?

This enfleshed Christ with dust between his toes keeps Donna and Loren Entz with the villagers of Saraba, in sickness and in health. This Christ who placed himself in the "have-not theology" part of Scripture is who we celebrate. This Christ who lights our darkness is the one we welcome anew into the homes of our lives this Advent. *mts*

Pontius' Puddle


Y'KNOW, I'M REALLY GOOD WITH TOOLS. WHY, I CAN BUILD ANYTHING I SET MY MIND TO.
LATELY, FRIENDS HAVE BEEN SAYING TO ME: 'PONTIUS, YOU COULD DO SOMETHING IMPORTANT WITH THOSE TOOLS.
"WHY, IF THOSE TOOLS WERE ON THE OTHER SIDE OF THE WORLD, THEY COULD BUILD SHELTER FOR PEOPLE WHO DON'T HAVE HOMES."
SO I'VE BEEN THINKING, AND THEY'RE RIGHT. THESE TOOLS SHOULD BE WHERE THEY CAN DO GOOD FOR OTHERS.
SNIFF. I'M GONNA MISS THOSE TOOLS.

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

102:24 DECEMBER 22, 1987

Me Lefoko a tla a nna nama, me a aga mo go rona, me ra bōne kgalalèlo ea gaguè, ekete kgalalèlō ea eo o tsecwen̄ a le esi a cwa kwa go Rara, a tletse tshegōfatso le boamarure.
Yohane 1:14 (SETSWANA)

UND DAS WORT WARD FLEISCH UND WOHNTE UNTER UNS, UND WIR SAHEN SEINE HERRLICHKEIT, EINE HERRLICHKEIT ALS DES EINGEBORNEN SOHNES VOM VATER VOLLER GNADE UND WAHRHEIT.
Johannes 1:14 (HIGH GERMAN)

And the word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only son of the father. John 1:14

और वचन देहधारी हुआ और अनुग्रह और सच्चाई से परिपूर्ण होकर हमारे बीच में डेरा किया, और हम ने उसकी ऐसी महिमा देखी, जैसी पिता के एकलौते की महिमा।
यूहन्ना पर्व — १:१४
(HINDI)

そして言は肉体となり、わたしたちのうちに宿った。わたしたちはその栄光を見た。それは父のひとり子としての栄光であって、めぐみとまことに満ちていた。
ヨハネ 一・十四 (JAPANESE)

道成了肉身，住在我們中間，充充滿滿的有恩典有真理。我們也見過他的榮光，正是父獨生子的榮光。(CHINESE)
約翰福音第一章十四節

Noqw Lavayi sinomuy ahtiqe, itamuksenve qatuptu, noqw itam lolmat qatsiyat aw yōrikya, pas Nayesiwkw iiatnihqat pan lolmat qatsiyat aw [illegible] pam itamuy ōkwatuwa, nihqe itamumi qaatsat lalvaya. (HOPI)

Na ota Maheone—omotcm exevxozevōeneōhe no nivisthózemaen (na nivehōxtomovonon hevohôho-hevatamahestoz, zehēvohôho-hevatamahestovsz zchenokōènoxzetōsz Zehchestoveziss), nivisthózemaen zeetâmasz hoeevatamazistovå na hetomstovå. (CHEYENNE)

Daut Wuat es Mensch geworden en daut chem unja ons too woanen, en wie haben siene Harlichkeit gesehnen; de wia so groot aus bloos Gott sien eengeboren Saehn se haben kun, voll Gnoad en voll Woarheit. (LOW GERMAN)

Aquel que es la Palabra se hizo hombre y vivió entre nosotros, lleno de amor y verdad. Y hemos visto su gloria, la gloria que como Hijo único recibió del Padre. (ESPAÑOL)

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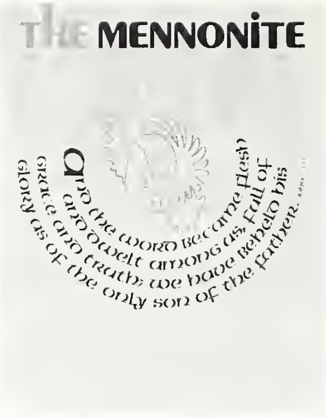
Christmas greetings from The Mennonite staff


THE MENNONITE
And the word became flesh and dwelt among us, full of grace and truth; we have beheld his glory as of the only son of the father.

These are a few of our languages. Our "many peoples" also include Cantonese, Arapahoe, Cambodian, Cree, Laotian, Soto, Tshiluba, Vietnamese, Portuguese, Djula, Kipende. Others are coming. Others will come. Praise God.

---

prologue

Every issue of *The Mennonite* carries, in very small print, just below this and to the right, the names of the advisers to this magazine. They represent the 10 provinces and districts of our conference.

In this issue I have called them out of small print into large print. They speak, in the next three pages, from the 10 "corners" of the conference. They answer the question, How was 1987?

They are speaking for you. If you think of something to add, send it to "Letters," *The Mennonite*, Box 347, Newton, KS 67114 USA.

There is something else I need to talk to you about. Money.

The question is, Should *The Mennonite* be more self-supporting?

The Mennonite is subsidized partly by the program commissions of our conference: the Commission on Education, the Commission on Home Ministries, the Commission on Overseas Mission. This year they provided $71,325 of *The Mennonite*'s $256,148 budget. The rest came mainly from individual and congregational (or group) subscriptions and from advertising income.

Last fall I asked the General Board to not raise the subscription price of *The Mennonite*. They said OK to the individual rate ($19 Canadian, $16 U.S.) but raised the group (or congregational) rate to $17.50 Canadian and $15 U.S.

To hold the line on subscription prices, the General Board asked me to request a freewill offering. So I hereby invite you to lower the subsidy paid by the commissions to publish this, our magazine. One dollar from each of you would make a $12,000 Christmas gift. Two dollars each would make $24,000.

Thank you in advance for considering this part of your Christmas thank offering. Make checks payable to *The Mennonite* and send to Box 347, Newton, KS 67114 USA.

The next issue, the first of the new year, will tell the story of the recent sojourn in South America of the Faith and Life Men's Choir (of Winnipeg). *mts*

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Credits: Calligraphers for the cover are Wanda Derksen-Bergen (Japanese), John Hiebert (English), David Hsu (Chinese), Glendon Klaassen (Spanish and Low German), Chuck Neufeld (High German), Ruth Ratzlaff (Hindi), Sara Regier (Setswana), Sharon R. Sommer (Cheyenne and Hopi). The artist is Faye Kehler.

The Mennonite is available on cassette tape.

THE MENNONITE

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1987 in...

Alberta

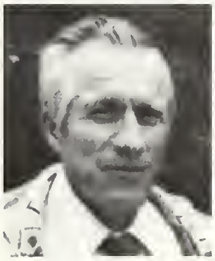
During the summer a tornado struck the east side of Edmonton and the surrounding rural area, doing millions of dollars of damage to property and claiming 27 lives. Mennonite Disaster Service sent many volunteers to give assistance in cleanup and restoration. We reel from this spot disaster, but it must be held up along with all who have suffered this year from accidents and the foreclosure and financial ruin of many businesses and farms. The Mennonite community has not been immune to these in 1987.

The Holdeman, Mennonite Brethren and the General Conference people in the Linden-Didsbury area of central Alberta are in the process of loading 12 rail tank cars with wheat for the Food Grains Bank, destined for Ethiopia. It is expected that over 30,000 bushels (815 metric tonnes) will be collected from area farmers.

An inter-Mennonite organization in Edmonton, the Center for Newcomers, is assisting southeast Asians and others of different backgrounds. The center is an advocate in health and legal matters. Some women are being trained for jobs and there is job placement. This is an effort to assist newcomers to Canada and lessen the cultural shock. A similar center is being developed in Calgary.

The Chinese Mennonite Church in Calgary has purchased and remodeled a Hindu temple for worship for its membership, which has grown from three to 70 in a few short years. At the dedication and celebration on Oct. 12 there was much rejoicing, and the reference to a "home" place of worship was a dominant theme of the day. This facility will be part of the southern newcomer center.

The ministers and church leaders of the Conference of Mennonites in Alberta have worked through the new General Conference Ministerial Ordinal. In other matters, the drive to liquidate the $400,000 capital building debt of the Alberta-Saskatchewan joint venture of Swift Current Bible Institute has been fully realized, but the woes of low enrollment still haunt the school. CMA, in its effort to inform and unify its membership, will soon circulate its own provincial church newsletter. *Henry D. Goerzen*



Goerzen

British Columbia

The year 1987 brought many exciting things to British Columbia. Personally, the year was certainly eventful for my husband, Wayne, and me, as it brought the birth of our first child, a healthy bright-eyed son, in June. We do enjoy our new roles as parents.

Provincially, we in British Columbia were pleased to host the annual sessions of the Conference of Mennonites in Canada in Clearbrook in July. Another event that drew a large crowd was an old-fashioned *Songfest* in June.

Growth is evident on many levels. Columbia Bible College in Clearbrook is in the midst of a building project; the new men's residence is scheduled to be completed shortly, and a gymnasium and workshop are also proposed. A new congregation, Peace Chinese Mennonite Church of Richmond, was begun and dedicated in November. This was the result of a commitment to church planting in the province as part of A Call to Kingdom Commitments. Camp Squeah, our conference's camp/retreat grounds, had its best year ever with 819 summer campers, so many that an extra week had to be added to the schedule to accommodate them all. A provincial conference men's retreat was held for the first time in many years. And Mennonite Marriage Encounter held its first-ever weekend in British Columbia this fall with an excellent response.

Our conference committees sponsored such seminars and workshops as the Peace and Conflict Conference and the Christian Education Conference this past year, and a new committee for future planning has also been appointed to help our churches establish goals for the next 5-10 years. We look forward to being stimulated and challenged in these ways in 1988. *Amy Dueckman*

Dueckman

Central District

"In Search of Shalom" was the theme for the Central District Conference this year. We are searching for shalom in our lives as followers of the Prince of Shalom, as congregations and fellowships, as a district. We have searched and worked and prayed for shalom as a part of the General Conference Mennonite family and as part of the worldwide body of Christ.

We search with others. The year has

1987 in our conference

been full of inter-Mennonite endeavor. We experienced the unity of holding a joint conference with the Indiana-Michigan Conference in Goshen, Ind., and with that group have begun an Inter-Conference Task Force on Domestic Violence. In Central District (West) an annual joint conference with the Illinois Mennonite Conference provided us with the challenge of "The Bible: Hearing, Following, Proclaiming." The work of the East Central States Inter-Mennonite Council has begun. Central District includes approximately one-half of all dual conference churches in the General Conference. Various other congregations work together in Sunday schools, youth groups, vacation Bible schools and other church programs.

A Call to Kingdom Commitments has helped focus our search for shalom. We have accepted the four General Conference goals as our district goals. People have responded with commitments to give service, prayer and finances. Individuals, families and congregations have experienced changed lives because of A Call to Kingdom Commitments.

The search for shalom is embodied in our congregational lives. New churches are being planted in Miami and Cleveland. Fellowships in Lafayette, Ind., Bowling Green, Ky., and Madison, Wis., are exploring the possibilities of fuller congregational life.

We have come together for equipping ourselves for this search for shalom. "Preaching the Word/Singing the Word" was a church leaders conference cosponsored by the district music committee and Bluffton (Ohio) College. The Lion and the Lamb Peace Arts Center opened at Bluffton College.

A new conference theme, changes, fresh challenges will come in 1988. We look forward to the continuing spiritual invigoration and the programs just beginning with A Call to Kingdom Commitments. We anticipate continuing inter-Mennonite cooperation as the Mennonite-Anabaptist information center opens in Shipshewana, Ind., and the churches of Illinois look forward to hosting the joint General Conference-Mennonite General Assembly sessions in 1989. We desire further equipping for the work of our churches as part of the kingdom of God. We rejoice that as congregations and fellowships we may relate to each other and work with our brothers and sisters around the world in the search for shalom.

"Glory to God in the highest heaven and shalom on earth to those with whom God is pleased" (Luke 2:14, paraphrased).
Steve Estes

Estes

Eastern District

Many years pass without notable events to fix the year in our memories. For myself and my family, 1987 was a year that we will long remember. We were expecting our second child this year, but she came early—13 weeks to be exact—and we ended 1986 and began 1987 with daily visits to the hospital as we experienced medical setbacks and gains through her 55 days of hospitalization. This was our second time around with prematurity, but at 2 lbs. 7 oz. it was a much rougher experience than the birth of our 3 lbs. 14 oz. daughter five years earlier. Now one year later we can sing to the glory of God as we enjoy life with our two healthy and happy daughters. We wish everyone could be so fortunate, and we wonder if our faith would be as strong if we were dealing with disabilities in our children.

1987 in the Eastern District has been a year of quiet progress as we continue the Lord's work. The May conference sessions were marked by unusual harmony. We know that we don't agree on everything—past years have made this quite clear—but we rejoice that through our Christian joy and fellowship we are discussing our differences in an atmosphere of love and support.

1987 was the first full year of work for our first full-time district youth pastor. Randy Keeler began this work in June 1986 following graduation from Eastern Mennonite Seminary. He works a three-way split for the education and publication committee as youth pastor, for the peace and social concerns committee as peace worker and for Camp Men-O-Lan as program director and outreach worker, an arrangement that skeptics said wouldn't work. I'm pleased to report that after 1½ years it's working, but then the Lord has given us the service of a talented and dedicated Christian worker and the support of three flexible and cooperative committees. I can speak from experience as my wife, Dona, and I are each members of one of the committees.

The Women in Mission of the district have been working with the women of the Franconia Conference (Mennonite Church) on the *M*ujeres *A*migas *M*iles *A*part project this year. A major part of this project in support of the women and children of Honduras is making "superbarras" (super nutritional granola bars) for shipment to Honduras. My wife has been active in this, so we realize the benefit it has been to the women of both countries.

Hispanic Ministries is active. Work is progressing in Philadelphia, Lansdale, Quakertown and Allentown. This is a promising area for expanding the work of the Lord. Contrary to popular stereotype, few Mennonites here in the East are Pennsylvania Dutch farmers, and we're achieving more variety in our ranks as the years progress.

I hope 1988 continues our growth and development.
Curtis D. Bauman

Bauman

Manitoba

Continued signs of growth both for the Conference of Mennonites in Manitoba and for me personally came in 1987.

For the Manitoba conference the year will be remembered as a year of intense discernment as we struggled over the need for a General Conference residential Bible school, namely Elim Bible Institute. 1987 marks the closure and ending of a residential Bible school program but also the beginning of new growth in Christian education as we explore the current needs for youth and adults.

1987 marks the beginning of a re-evaluation of all our conference ministries as we look for overlap and try to provide continuity in our programs.

1987 marks significant growth for a Vietnamese and Chinese church affiliated with our conference.

1987 has brought together a number of pastors with congregations after much searching on the part of a number of churches.

Closer to home, 1987 has brought my home congregation, Bethel Mennonite Church, a new church, Hope Mennonite Church. Hope Mennonite was planted early in the year and is experiencing rapid growth.

For me 1987 has brought more involvement in the work of our conference through my involvement on the Canadian Conference Committee on Ministerial Leadership and the General Conference Committee on the Ministry. Both committees have challenged me as we explore pastoral issues and concerns for our conferences.

Dueck

Has 1987 been a "good" year? It's had its growing pains in our conference, church and at home. But 1987 has meant continued faithfulness as we've sought to build the kingdom of God. *Irma Fast Dueck*

Northern District

Just before I sat down to write these lines a dentist from Missouri, visiting in South Dakota, commented on the "bleak" outlook in this state. He is accustomed to large cities, crowded highways.

It is true that churches in our district are scattered, and some of them are small, but this is nonetheless a conference that is vibrant with life and activity.

We are grateful for the work being done by our church planters. The Mennonite Church of Billings, Mont., with Maurice and Marla Hirschy as its leaders, has existed only a few years. They are providing spiritual care with great diligence and with good results. One person describes the members of this church as showing "great Christian joy" that is "felt by visitors" at their services.

Our workers in Duluth, Minn., Vic and Myrtle Buller, are serving the Disciples Mennonite Fellowship. Recently three people were baptized. Fargo-Moorhead (N.D.) Mennonite Fellowship is enjoying the care and nurture provided by Ernest and Lila Neufeld. This past summer they conducted a Bible school with 25 children in attendance. Ernest says this effort provided "inroads into the adult community." Recently this fellowship has purchased property that will facilitate their work.

Helen Quintela, a licensed minister, is our church planter in St. Paul, Minn. Recently her husband, Alberto Quintela, wrote this about their work: "Children are special in St. Paul Mennonite Fellowship. The children's ministry is one of the fastest-growing aspects of the fellowship." Their regular worship services and Bible studies have also evidenced positive results.

Swan Lake Christian Camp, opened many years ago by the Northern District Conference, provides a unique opportunity for Christian nurture for children and adults. Elton and Denise Nickel, our directors since 1980, reported an attendance of almost 400 at summer camp for boys and girls and young people. We invite you to make your home in the Northern District. *Louis Goertz*

Goertz

Ontario

At a weekend workshop on stewardship at Faith Mennonite Church here in Leamington, Ray Frey, conference stewardship director, stressed the importance of taking some small steps in response to challenges presented. Too often we hear sermons or take part in workshops only to let the impact of the experience fade away through lack of specific steps to initiate change or growth. And so people within our con-

1987 in our conference

gregation were challenged to show their commitment by taking some specific steps toward more faithful stewardship of time, energy, talents and money.

The Conference of United Mennonite Churches of Ontario has also been challenged to take some significant steps of faith in 1987. Most exciting has been the move toward integration with the Western Ontario Mennonite Conference and the Mennonite Conference of Ontario and Quebec. This may seem like a giant step but really has been a series of smaller steps leading up to the signing of the amalgamation agreement on Oct. 31 in St. Catharines.

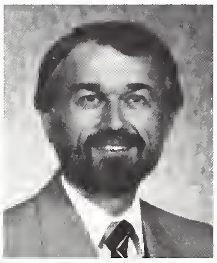
Contact between these groups of Mennonites began in the 1920s when MCOQ and WOMC families hosted refugee Mennonite families as they came to Canada from Russia. Cooperation between the groups was soon evidenced in support of MCC and, in wartime, in the Historic Peace Churches. In 1973 the Inter-Mennonite Conference was established, affirming the need to be in contact with each other in program planning and opening the door toward greater cooperative efforts in the future. By 1985 the conferences were ready to agree to work toward integration by 1988.

These past 2½ years have seen many miles traveled, many meetings held, many reams of paper used in testing the vision of integration and working out the details of a new conference structure. In March a model was agreed upon for the new Mennonite Conference in Eastern Canada. Then on Oct. 31, in a special delegate meeting at St. Catharines, the bylaws for the new conference were adopted and the Amalgamation Agreement signed.

To take these steps has involved many people and much hard work. But there has also been a strong sense of the leading of God's Spirit. While many questions remain, the near-unanimous decision on Oct. 31 echoes the response of a much earlier conference of the church, at which time it was said, "It seemed good to the Holy Spirit and to us" (Acts 15:28).

1988 offers us the opportunity to test the new conference structure and unity. No doubt there will be creaks and groans in some places as adjustments are called for. There are new programs to learn about. This is especially true in the area of missions. The United Mennonites sponsor eight mission projects in Ontario; the new MCEC will sponsor 46. 1988 offers us a call to move forward another step as we work with the commitments made in 1987.

In spite of so much energy having gone into the integration process, the many congregational and conference programs have continued. Yet the agreement to give structure to the sense of increasing unity stands out as a major highlight for the year. Can we dare to hope that our Ontario experience will be a forerunner to similar mergers in other areas? *Edwin W. Epp*



Epp

Pacific District

Greetings to you all from the 26 churches in the Pacific District Conference. Pas-Lolma (Hello, in Hopi). Nadenia and I and our four sons moved to Phoenix, Ariz., about 15 months ago and are finally settled. After a year's research on existing and newly relocated Native American families in Phoenix, we have begun our outreach to 26,000 Native Americans in the metropolitan area. We hope to establish a home Bible study group and eventually an urban intertribal Native American Mennonite church. This is a new day for reaching a historically resistant people to the Good News of Jesus Christ. Pray with us for vision, direction and young Native American couples and singles for the home Bible study group and leadership development.

The 88th session of the PDC convened in June under the banner "I Will Build My Church." This echoes the vision and work of PDC in 1987. There were several new events: the first annual PDC youth conference; the first annual California Women's Retreat; Sonshine, a new Self-Help shop, opened in the Phoenix area.

Celebration and joy were experienced at the 90th anniversaries at Grace Mennonite Church, Dallas, Ore., and First Mennonite Church, Paso Robles, Calif.; the 15th anniversary of Glencroft Community Center, Glendale, Ariz.; the 25th anniversary of First Mennonite Church, Phoenix, and the 20th anniversary of Shalom Mennonite Church, Tucson, Ariz.

Affirmations of leadership gifts were expressed through ordination and licensure of eight men and women into the ministry.

New church planting projects began or are in progress with the Hmong in Fresno, Calif., Hispanics in Upland, Calif., Redlands/Hemet (Calif.) Fellowship and Native Americans in Phoenix.

Truly the Lord of the harvest is working in the PDC to "build his church," and 1988 promises to see many visions and dreams become reality. *Elmer G. Myron*

Myron

Saskatchewan

Joy and sorrow. Nothing new in that, but sometimes a person experiences grief as if for a first time when cancer becomes a reality in the family. Along with that also comes the beautiful reality of a loving supportive fellowship around the country.

Joy comes when a young couple like Pat and Rad, in faith and without much financial promise, come to Grace Mennonite Church here in Regina to give leadership to the Laotian ministry and to the growing Chinese Mandarin Fellowship in Regina. The Conference of Mennonites of Saskatchewan gives support. They join Scott Unger, who gives most of his time to work with young people.

A highlight for our Saskatchewan conference and for David Chiu was the dedication of the newly renovated Chinese Mennonite Church building in Saskatoon in September. After using borrowed facilities for several years, the now GC-affiliated group has finally found a permanent church home.

In CoMoS, as in nearly every organization, the task of prioritizing its program in order to realistically face its financial situation has been a sad yet growing experience. We expect new directions and spiritual growth to come from this action. Swift Current Bible Institute received a big boost when 817 giving units each pledged $500, thereby paving the way for a celebration of the liquidation of the school's capital debt. Also in Swift Current the conference's faith and life committee had arranged for David Schroeder of Canadian Mennonite Bible College to give a series of lessons on the book of Revelation. Many people came away saying, "Now I'm beginning to understand the message of Revelation."

Women in Mission at its annual retreat experienced some shock at what they learned at a family abuse workshop in Saskatoon. The challenge is to rise up and build stronger, loving, Christian families.

Our CoMoS chairman, Bruno Klassen, reports a challenging experience when he and 30-40 other denominational leaders were invited to meet with Premier Grant Devine to express some concerns of the church. The premier said he called them together to receive counsel.

Reviewing what God has done in and through his people in 1987 is exciting because God is leading us into 1988 with as great or greater expectations. What will it be? Church growth? Greater commitment of young people? And others? A growing Chinese and Laotian ministry? A new concept in chaplaincy and caring ministry? I pray it may be so. *Viola Ediger*

Ediger

Reviewing what God has done in 1987 is exciting because God is leading us into 1988 with as great or greater expectations.

Western District

1987 has been a special year for me. In 1962 I was ordained to the Christian ministry while serving as assistant pastor at First Mennonite Church in Berne, Ind. Our new congregation, Hope Mennonite Church in Wichita, celebrated this event in October with worship and fun. Family and friends from far and near were present.

This has also been a good year for Western District Conference. Our annual sessions centered on the theme "Passing on the Faith," with Marilyn Miller as speaker. A highlight of the conference was the Saturday afternoon session with adult-youth dialogue in small groups. Two new congregations were received as members into the conference: Peace Community Mennonite Church, Aurora, Colo., and Austin (Texas) Mennonite Fellowship.

Three new churches are being started in our district. Mark and Gayle Wiens have moved to Oklahoma City to begin a new congregation. A Taiwanese church has begun in El Dorado, Kan., under the leadership of Aaron Wen. A group of interested people have been meeting in Newton with the intention of starting a new church. We are excited about these new beginnings in church planting.

Staff changes have taken place among our conference leadership. Jerry Holsopple began as full-time youth minister after Laurie Regehr and Patrice Claassen completed their terms of service. David Habegger completed his service as church planter, program coordinator and director of the Great Plains Seminary program. While permanent replacements are being sought, Leland Harder is serving as interim church planter and evangelism resource person, and Jacob T. Friesen is serving as interim director of the Great Plains Seminary program.

While our expenses have been higher than our contributions during most of the year, we are encouraged by the increase in giving during the last month. We have high anticipation of being able to end the fiscal year with a balanced budget. *Marvin Zehr*

Zehr

Reasons for sorrow and joy

Ted Koontz

Imagine Jesus coming again to visit our 20th-century world. I did that, with Christmas on my mind. I imagined Jesus in these situations:

Visits to the Pentagon and to NATO headquarters. Endless, shiny corridors, offices and conference rooms, security checkpoints, restricted areas. Large screens for carefully rehearsed slide presentations. Crisp replies to questions. Slick handouts. Hard to remember what it is they really do and plan for.

Yes, Jesus would weep at our 20th-century world. But he would also rejoice at the lives of many faithful disciples.

Reports from friends. Brenda Stoltzfus near Subic Naval Base in the Philippines writes that her Mennonite Central Committee assignment is ministering to the "hospitality women" (there are thousands of them) who provide "rest and relaxation" for U.S. Navy men. This is the only job many of these women can get. There are no jobs or land on their home islands. (Probably the only jobs many of the men in the Navy can get, too.) Andre Gingerich, near Hahn Air Force Base in West Germany, writes as jets practice takeoffs 30 seconds apart, ready just in case the unthinkable happens.

I imagined Jesus in the wasted communities and wasted lives of inner-city Chicago. The feel of a war zone. Gangs terrorizing and killing each other. Broken glass, empty, burned-out, boarded-up apartments and schools. Unused and unusable—in communities which need housing and education. A local school with more than 30 first languages spoken by its children—refugees from the world's trouble spots. Complex, difficult problems, no easy answers. Poor people with no place to go, nothing to do, nothing to hope for.

I imagined Jesus coming to the dedication of a learning center in the heart of the Chicago black community. A white churchman is congratulating his suburban church for giving $50,000 to the learning center—this in addition to their $200,000 building expansion and their $600,000 annual church operations budget. I was uncomfortable, knowing that as paternalistic as he was, his church was doing more to involve itself in the problems of Chicago than most churches I know.

I believe there is a connection between spending money to shine the Pentagon's corridors, to train the pilots at Hahn, to pay the sailors who buy women at Subic Naval Base and the lack of resources for the homeless, clinics for the sick, schools for the uneducated. It is a lie when people say these needs are too expensive.

Jesus would have much cause to grieve. Surely he would react to our world as he did to Jerusalem: "He wept over it, saying, 'Would that even today you knew the things that make for peace!' "

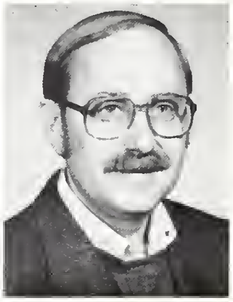
But not everyone has forgotten the "things that make for peace." I remember Kermit Johnson, former head of U.S. military chaplains, telling seminarians about his slow "conversion" and his decision to leave the military. I remember "Keith," a British official in NATO, telling us (in an informal setting) of his ethical struggle as a Christian with what NATO is doing—and of being physically ill for several days before that conversation because of the intensity of his struggle.

I remember Brenda, reaching out to hospitality women, helping them bury their babies, helping them organize a self-help group, caring for them. I remember Andre, demonstrating against the bases in Germany, but also becoming friends with military men, questioning them about what they are doing, counseling them on how to get out.

I remember, too, the amazement in Chicago at the nerve of a small church in the black community restoring an abandoned school, transforming it into a center for worship, medical care, tutoring, recreation, legal aid. Volunteers paint. Doctors work in a run-down neighborhood for a fraction of what they could get elsewhere. A small church ministers in the midst of complexity and despair, even though misunderstood and unsupported by its predominantly rural denomination.

I am amazed at the tenacity with which some Christians in Chicago work at meeting crushing needs while seeking to deal with the systemic causes. I am amazed at the ability of people in depressing circumstances to laugh, to worship, to praise God.

Yes, if Jesus came back, he would weep. But he would also rejoice in the lives of many disciples.



Ted Koontz, 57204 Decamp Blvd., Elkhart, IN 46516, is director of peace studies at Associated Mennonite Biblical Seminaries and a member of Assembly Mennonite Church, Goshen, Ind. He wrote this article on Nov. 24.

A voice is heard in Ramah

Linea Reimer Geiser

The cry of mothers keening
blots out birth-giving shout
as war entombs earth's children

I join the cry
fear apocalyptic horses
pawing our splattered dreams

The cry of mothers keening
their tears like blood
is Rachel screaming down the years

Linea Reimer Geiser, 610 Revere Drive, Goshen, IN 46526, is a Foundation Series writer for grades five and six.

Hope in the Middle East

Ed and Norilynn Epp

Headlines from the Middle East dominate the newspapers. Here we share with you some of the stories you won't read in these papers.

The southern city of Aqaba, Jordan, is full of ships with goods en route to Iraq. In Aqaba one sees yards full of new VW cars. The road to Iraq is full of trucks carrying these cars. As we were following one of these trucks we were told that the leaders in Iraq have promised a car to every mother whose son was martyred in the war with Iran. The truck that we were following took on an added significance as we realized that each car on it represented a family without a son, children without a father, a wife without a husband, friends without a friend. The sorrow that each car represented became overwhelming.

A Mennonite Central Committee couple was waiting for a plane in Turkey. Among the people in the waiting room was a young couple from Iran, dressed completely in black. The Iranian couple had been on holiday in Turkey when they received word that their three young sons had been killed in shelling. This couple was on their way home to mourn their loss.

A good friend in Beirut was having coffee in the evening with his family when there was a knock on the door. Some young men wished to speak to our friend's brother. Sensing trouble, our friend asked if he could accompany his brother. The young men smiled and told him his brother would return before the coffee was cold. Our friend found his brother's body the next morning in the gutter. His wife of two months was left to mourn.

On a visit to southern Lebanon we spent two nights in the city of Sidon. During this time we experienced two air attacks on the Palestinian refugee camp of Ain El Hilwe. In the night these attacks were accompanied by flares, helicopters, jets, gunboats. These attacks inflict enormous terror on the people of the camp. They have few places to run for cover. We saw the ruins of nine homes that had been hit by one shell. Among the dead in one of these raids was a student and his family of the school funded by MCC.

Ed Epp

Staff at Husn center for handicapped residents of the Husn Palestinian refugee camp in Jordan include (front, left to right) Norilynn Epp and Firial Mohammed Ali Fares. Standing are Raida Mufti-Ali Alicadoor (teacher, wearing striped blouse) and the volunteers who work at the center.

We need to view these stories without our political biases. We must forget that we are told to hate Iranians. We must realize that Palestinians are not terrorists but people with families that want the same for their children as we do for ours. We must understand that the Lebanese people did not ask for nor do they want this war.

Christmas brings expectation and hope. Within hopelessness we can find this theme. The pastor of the church we attend, a Palestinian, once commented that when he baptizes infants he feels both a surge of fear and a ray of hope. Fear because of the world the child will be raised in, and hope because the child may be one who will contribute to peace in the Middle East.

In Lebanon, where children are raised on revenge and death, we can still look to them for hope. Last summer a local Lebanese Christian organization held a camp for children. It did what many said was not only impossible but dangerous: the children were from all the major confessional groups in Lebanon. Some were Shi'ite, some Sunni, others Christian. There were Lebanese and Palestinian children. The camp was held in a Christian monastery surrounded by a Druze-controlled area. For one month the children played together, lived together, learned together. The tears of the children at the end of the month were testimony to the success of the camp.

MCC funds a vocational training school in Ain El Hilwe refugee camp in Sidon. Amid the air raids and the shelling, the school continues, giving hope to students from the camp. We attended an English class in which the students were asked to stand and recite in English some of the things they liked and disliked. One student looked straight at us and said, "I hate war."

It is appropriate that here in the Middle East, the geographical origin of Christmas, we can again be taught by children. The hope of the baby Jesus can again be seen through the children of Lebanon.

Norilynn and Ed Epp are members of Bethel Mennonite Church, Winnipeg.

Mennonite Christian Hospital in Hwalien, Taiwan, was recently given a computer, estimated to be worth $40,000, by China Technical Consultants. This corporation had originally considered selling the secondhand computer. However, after a staff member saw a TV news program on the hospital's work with leukemia and paraplegic patients, she proposed that the corporation donate it to MCH instead. "This donation is an answer to prayer," said Roland Brown, hospital administrator.

There are over 100 million children under the age of 15 in the world's labor forces, according to a recent study. Nearly every country has laws against child labor, but in many places these laws are not being enforced. One reason is that poor countries, in their pursuit of economic growth, want to attract investors by offering cheap labor, which means child labor. A survey has found many girls, some under 10, working up to 100 hours per week in textile factories. International humanitarian organizations find it hard to deal with this form of human exploitation because it is so rooted in economics.

NEWS

Linked to environmental problems, militarism

Conference on abortion challenges Canadians

Most of the 300 people who attended the October Symposium on Human Life, organized by the Evangelical Fellowship of Canada, found that it challenged them to a deeper understanding of the many dimensions of the abortion issue.

At the opening session, Susan Stanford told of having had an abortion herself just as she was finishing her doctorate in psychology. The prolonged grief that followed eventually brought her to the brink of suicide, only to be helped by a Christian friend toward forgiveness and a new life in Christ.

Diane Marshall, an Anglican social worker in Toronto, explained that when a woman chooses an abortion it is often because she has received indications from her parents, her partner, her friends, her employer or her society that she will not be supported in bearing and raising the child. Many such women fear that their future will be one of poverty and isolation.

Marshall had strong words for men. She referred to studies showing that white middle-class males favor abortion more than any other social group. They want the pleasures of sexuality without the responsibilities. Responsibilities of fatherhood have been abandoned, she said. She called for greater social and economic support for mothers. She linked abortion to environmental problems and militarism, saying that the denial of life to the unborn is related to the denial of life on the planet.

Mona Lehman, a Baptist television producer, said that because of a movie she is now producing for the Alliance for Life, she is visiting homes for pregnant teenagers. She finds that in most cases their desire to have a child is the result of a long search for someone with whom to have a loving relationship. A large proportion come from homes where there was violence. Pornography, she said, contributes to such violence, particularly to the sexual abuse of women and girls.

When a woman chooses abortion it is often because she has received indication from parents, partner, friends, employer or society that she will not be supported in bearing and raising the child.

Robert Nadeau, a lawyer, said that the widespread acceptance of abortion was now leading to the acceptance of euthanasia and the killing of handicapped newborn infants. This trend is not as advanced in Canada as in the United States, partly because of Federal Law Reform Commission studies.

Church historian Ian Rennie surveyed the official abortion statements of various Canadian churches and found remarkable similarities. Most Protestant statements are strongly against abortion. It should, he said, be possible to work together.

Theologian John Webster said that justice comes from God. People are called to form a covenant with God and with one another. The resulting community is to be a witness for the just order that God wants for the world. One aspect of such a just order would be protection for those on the margin, including the unborn.

Bernice Gerard and Allan Lewis, representing the clergy, made strong appeals for commitment and action. But Jake Epp, Minister for National Health and Welfare, cautioned against unrealistic expectations of government. He urged the church to do its part.
William Janzen, director of the Mennonite Central Committee Canada Ottawa Office, 803-63 Sparks St., Ottawa, ON K1P 5A6, (613) 238-7224

The Merry Lea Environmental Learning Center of **Goshen College** announces an opening for **program coordinator** beginning **July 1, 1988.** A position description and further information may be obtained by contacting Larry Yoder, director, Merry Lea Environmental Learning Center, Goshen College, Goshen, IN 46526, (219) 535-7313. Inquiries may be made through Dec. 31. An equal opportunity employer.

Position opening: Office manager at MCC headquarters office, Akron, Pa. Responsibilities include supervision of printing and production operation, records department, maintenance services, kitchen/hosting functions and management of wage and benefits for office personnel.

For more information contact Jerry Shank, MCC Personnel Services, 21 S. 12th St., Akron, PA 17501, (717) 859-1151.

PeaceNet is a computer-based communication system helping the peace movement throughout the world communicate and cooperate more effectively and efficiently. With a large minicomputer based in northern California connected to Telenet (a common carrier), PeaceNet users can communicate globally, usually through a local phone call. With a $10 sign-up fee, one gets a user's manual and a free hour of off-peak computer time, then pays a monthly charge of $10, which provides another hour of off-peak computer time each month.

Agronomists and other specialists agree that Central America has the land and other resources it needs to feed its estimated 27 million people. But political obstacles, war and growing population pressures have made it almost impossible to use the land to its full potential. In Nicaragua, for instance, where the rate of inflation is reportedly 700 percent and where war has rendered much productive land unproductive, people are often unable to buy or grow enough food for their families. Mennonite Central Committee shipped 1,800 metric tons of food to Nicaragua in early September to help some of these families.

United Kingdom Conference of Mennonites is the name chosen for a new umbrella organization for Mennonite activity in the United Kingdom. The inaugural meeting of the UKCM took place July 17. The organizations represented in the UKCM include the London Mennonite Fellowship and the Evangelical Mennonite Association, which is the legal trust of the London Mennonite Centre.

BGCMC convenes 67th church conference, plans outreach

Janjgir, M.P., India—Bharatiya General Conference Mennonite Church sat in conference sessions Oct. 15-18. The Janjgir Church asked to be the host congregation because its building has been reroofed and completely renovated.

BGCMC is planning to establish a new church in the Chirmiri area, a coal field where many Christians from different parts of India are working. Moses Gardia, graduate of Union Biblical Seminary, Pune, is at work there.

The key verse for the conference was Philippians 4:5: "Let gentleness be known to all. The Lord is at hand." Victor Peter, Delhi, a 1980 graduate of Union Biblical Seminary, was the featured speaker.

Palak S. Stephen chaired business sessions, at which pastors of 20 congregations gave their reports. (Church memberships range from 841 in Jagdeeshpur to 51 in Mauhadih.) The number of baptized members is now 5,391, an increase of about 150 over last year. In 1987 there were 148 baptisms. One congregation, the Beladila Church, was added this year.

The financial report was encouraging. Churches gave Rs.152,558.10 ($11,735.24), up about Rs.52,000 from 1986. (Churches give 70 percent of their income to the central fund, from which the pastors are paid.) "Our new church in Beladila," said conference secretary Z. B. Gardia, "has given more than our expectation."

The decision was made to set aside 60 percent of endowment interest of Rs.24,000 in 1987 for the retirement of pastors and evangelists. In other business, delegates voted to close the Korba Reading Room as of Jan. 1, 1988, and to have local churches take over the youth camps that are held during school holidays. *From reports by E. H. Burkhalter, Z. B. Gardia and P. S. Stephen*

"Welcome" sign at Janjgir Mennonite Church, site of the 1987 conference

E. H. Burkhalter

Teacher learns from UBS experience in India

India's many cultures, customs and religions were part of my three months at Union Biblical Seminary in Pune, India.

UBS is intentionally interdenominational. Students and faculty include many denominations, including Mennonite, as well as students supported by parachurch organizations.

As a visiting lecturer I did not have to assume administrative and extracurricular responsibilities. Prayer times with faculty and students were especially meaningful. People were open in speaking their faith and concerns. I saw the faith that many of them have about financial support. I realized how much we take for granted in our individualistic society in Canada and the United States.

The UBS schedule provides worship, prayer and spiritual nurture through participation in chapel, worship services and small group meetings. On Sunday evenings I participated in the Northeast Fellowship meetings. This musically talented group, with its four-part singing and many guitarists, must be "musical cousins" to the Mennonites.

I enjoyed the students' responsiveness to a variety of teaching/learning methods. As we got into each course I was impressed by the similarity of issues and concerns between Canada/United States and India.

Television is alive and well in India. Some congregations have changed their Sunday morning worship service to 8 because of the Hindi movie on television at 9:30. If the service isn't over by that time, people are not shy about walking out in order to see the movie.

The possibility of being the object of a lawsuit was frequently discussed in the "Leadership and Supervision" course. Lawsuits are common in India. The reality of a lawsuit by a student hit UBS this school year. It is a difficult time when administration and faculty would rather expend their time and energy for training people for ministry. They need our prayerful support to know how to handle this situation. *Eleanor Loewen, 309-759 Kenaston Blvd., Winnipeg, MB R3N 1Y3. Mennonite Board of Missions (Elkhart, Ind.) and the Commission on Overseas Mission (Newton, Kan.) send a visiting lecturer to Union Biblical Seminary each school term. Esther and Myron Augsburger, Washington, were there October through December. Calvin and Marie Shenk, Harrisonburg, Va., are now beginning a three-month assignment.*

At the fall executive meeting of Mennonite Central Committee Canada, 1989 was designated as the year for the collective celebrations of the 25th anniversaries of MCCC and the five provincial MCC programs. The executive also approved the appointment of a Maritime advisory committee that will advise Canadian programs staff about needs, assess potential projects, help volunteers adjust to life in the Maritimes and promote MCC among Mennonites and others in that area.

Congress 88, a national festival of evangelism, is scheduled for Aug. 4-7, 1988, at the Rosemont Horizon Convention Center near Chicago. Plenary speakers will include General Eva Burrows of the Salvation Army, George Gallop Jr., United Methodist bishop Woodie White and Joseph Cardinal Bernardin. Its purpose is to reach "out together to the 90 million unchurched Americans with the invitation to accept Christ, to become part of the church community and to live as Christian disciples in the world." For information contact Congress 88, Box 17093, Washington, DC 20041, (703) 471-1988.

Momentum and local enthusiasm are building for Curitiba '88, the World Mennonite Brethren Mission Consultation to be held in Curitiba, Brazil, Feb. 17-21, 1988. The purpose of the consultation—focusing the world mission effort—is to provide a forum for worldwide Mennonite Brethren leaders to clarify and enlarge their vision for greater mission effectiveness. Planners see Curitiba '88 as a step toward internationalization—giving all national churches a voice in planning, organizing and implementing the Mennonite Brethren mission mandate.

Inter-Mennonite meeting seeks common vision

Des Plaines, Ill. (Meetinghouse)—In their role as the group of final review for four North American Mennonite-related denominations, the Council of Moderators and Secretaries called an "Inter-Mennonite Consultation and Review of Inter-Mennonite Agencies" here Oct. 22-24. The consultation pondered the question of church renewal from an organizational standpoint.

Earlier consultations called to review inter-Mennonite activity had been held in 1974 and 1982. A report brought by Wilbert Shenk indicated that a current survey found a total of 115 inter-Mennonite" agencies, boards and committees engaged in some activity conducted on an interconference basis." This, he reported, has increased from 72 in 1974, although 19 of those included in 1974 are no longer in existence. (Though not always clearly stated, "inter-Mennonite" includes the Brethren in Christ, who have membership on the Council of Moderators and Secretaries, along with the Mennonite Brethren, the General Conference Mennonite Church and the Mennonite Church.)

Questions posed at the beginning of the consultation included, How do the various activities fit within a common vision? Is there a common vision? And where do inter-Mennonite groups find accountability? A good time was had by all, but none of these questions seemed to be answered.

The less-than-representative nature of the Council of Moderators and Secretaries itself illustrates the problem. Although repeatedly invited to participate, a number of smaller Mennonite groups have not come to the meetings of the council. So whenever the council speaks, its words must be qualified by the knowledge that it does not represent all North American Mennonites.

Three types of inter-Mennonite organizations were invited to the meeting and gave reports: program agencies, councils and associations. Organizations of the first sort seem to need the most attention from the standpoint of support and accountability. Mennonite Central Committee, for example, is the most widely supported and generally recognized inter-Mennonite organization. At first glance its task would seem obvious: giving food to the hungry and clothes to the naked. But a second and third glance reveal that its work is complex and multifaceted. How shall MCC be made accountable for its work and financially supported to meet its opportunities?

Similar questions face Mennonite World Conference, another task-oriented, worldwide inter-Mennonite organization that asks for modest offerings from Mennonites around the world and receives even more modest contributions.

Councils and associations have less need to be concerned about support and accountability since each has its own source of these. Councils, it was observed, are "to stay in touch." Associations are "to do things together." General Conference president Florence Driedger observed that "if we were all one church we would still need councils to get together."

Brooding over the assembly was the question of whether North American Mennonites could find their way to some kind of organizational unity. Some wondered what might be the effect of a merger of the two largest groups, the General Conference and the Mennonite Church. Would it improve or hamper the overall atmosphere of Mennonite unity?

Yet considerable discomfort was expressed by some with the term "inter-Mennonite" as more than a transitional expression. Can it not lead to a time when there will be one North American Mennonite church? Paul Hiebert, a Mennonite Brethren anthropologist from Fuller Seminary suggested that "maybe at this point we need to set up more ways for cooperative work than looking at ourselves. There are few denominations who do as much in ministry."

John K. Stoner, Mennonite Central Committee, said, "I think Mennonites near the end of this century have an understanding of how Christ was sent that has value for evangelism. There are many views of Christ, but our view is not one to be apologetic about."

James Lapp, executive secretary of the Mennonite Church, summarized at one point, "I hear two things called for: (1) Keep looking for clarity on a common vision. (2) There seems also to be a need for a group that gives direction to this common effort."

Among the observations of the findings committee was the concern for accountability of inter-Mennonite organizations and the suggestion that the Council of Moderators and Secretaries would be one place for this to lodge. An inter-Mennonite consultation had no authority to give the council such a mandate. Indeed, is it not true that anything Mennonites do is expected to have its ultimate authorization in local congregations? Has this strength become a weakness? *Daniel Hertzler, editor,* Gospel Herald

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Leading pastor required in multistaff church of 350 members. Position to be filled **mid-summer of 1988**. Please apply in writing, stating experience, education and qualifications to:

Pastoral Search Committee
Olivet Mennonite Church
2630 Langdon St.
Clearbrook, BC V2T 3L2.

Some 400 groups across the United States and in a least 27 other countries are reported actively protesting war toys this year. According to the U.S.-based National Coalition on Television Violence, the popularity of war toys for boys is no longer growing but remains high, with seven of the 13 best-selling toys in America being war toys. NCTV research director Thomas Racecki says that "researchers have found harmful increases in minor antisocial behavior in normal children" after they've played with certain war toys.

"Fresh start, new beginning, hope to find a way; fresh start, new beginning, God's in each new day." These lyrics highlight a new 30-minute radio program bringing hope for the new year. Called *New Beginnings*, the program celebrates the struggle and hope the new year brings to all people. The program is a production of SandCastles International, an ecumenical media cooperative that includes Mennonite Board of Missions. For more information on how to encourage radio stations in your area to broadcast this program, contact Lois Hertzler, 1251 Virginia Ave., Harrisonburg, VA 22801, (703) 434-6701.

The inquiry into the wrongful imprisonment of Donald Marshall, a Nova Scotia MicMac Indian, continues to hear testimony critical of the murder investigation that sent Marshall to jail for 11 years. Recent testimony provided damaging evidence about a careless investigation and about witnesses forced by police investigators to lie about Marshall's role in the event, all because police were convinced that Marshall was guilty before any evidence about the crime had been collected.

Is a 150-year separation long enough? ask MCs and GCs

Des Plaines, Ill. (Meetinghouse)—"We have a common mission vision. We have many years of working together at many different levels." This was agreed when the members of the Mennonite Church/General Conference Mennonite Church Committee on Cooperation met here the first week of November to discuss integration.

"Integration would enable us to accomplish our mission vision more effectively," concluded George Brunk III, in a study of theological implications, which he prepared at the request of the committee. Brunk, a new member, is dean of Eastern Mennonite Seminary, Harrisonburg, Va., and MC moderator-elect.

Vern Preheim, Newton, Kan., GC general secretary, presented a study of structural and practical implications of integration. Consensus was, Don't do it for economy. "Big" is relative.

The two studies, received and critiqued by the committee, are being taken to the general boards of the two denominations. The critique included questions: Do we have the freedom to be a new family? What would the new family look like? How bound are we by traditions of the past? Can we suggest a time line prior to Normal '89 (the next combined session of the two denominations)? The decision on the last question was to wait.

Doug Snyder, Waterloo, Ont., and Jake Fransen, Smithville, Ont., both committee members, came to the meeting fresh from the Oct. 24 signing of papers uniting these conferences into the Mennonite Conference of Eastern Canada. That new group will proceed with the election of officers and budget in March 1988, with congregations asked to join each other's denomination as associate members. "No congregations have withdrawn from the new conference," noted Fransen.

Members of the MC/GC Committee on Cooperation are (left to right) Don Steelberg, Vern Preheim, Jake Fransen, Marianne Zuercher, George Brunk III, Kay Ann Fransen, James Lapp, Doug Synder, James Gingerich and Willis Breckbill. Absent: Loretta Fast. (Lapp and Preheim are ex officio.)

Muriel T. Stackley

Marianne Zuercher, Souderton, Pa., committee member, picked up on a suggestion that MC churchman A. J. Metzler gave James Lapp, Goshen, Ind., MC executive secretary, for anyone contemplating integration of organizations: "Pursue deep theological understanding of God's purpose for unity in a two-year study process." Zuercher suggested 1989-1991, adding that "we already have integrated models for Christian education and youth ministry."

The approximately 70 dual-conference congregations, with membership in both denominations, have expressed impatience with the larger integration process. The committee expressed the "wish to continue to hear them and ask their help in describing experiences where integration has occurred." Four committee members belong to dual-conference congregations.

In preparation for Normal '89, the committee will develop a plan so that area conferences can work at the issues involved. It will be intentional about listening to minority voices regarding integration.

The meeting ended with a question. With the MCs representing an emphasis on authority and communalism while the GCs bear the mark of freedom and individualism, might there be a coming together in 1997, 150 years after going apart?

The group will reconvene April 22-23, 1988. Other members of the committee are Willis Breckbill, Elkhart, Ind.; Kay Ann Fransen, Normal, Ill.; Loretta Fast, Newton, Kan.; James Gingerich, Moundridge, Kan., and Don Steelberg, Wichita, Kan. *Muriel T. Stackley, editor,* The Mennonite

MCC Manitoba is seeking an **executive director** effective **July 1, 1988**. Applications should include resume and references.

Send to Abe Dyck, 263-13th St., Winkler, MB R6W 1S5, (204) 325-7862.

Members of Petter Memorial Church, Lame Deer, Mont., discovered on Oct. 26 that moving is a precarious business. After 60 miles of a 320-mile journey moving a church building, the truck carrying the building was hit by strong winds and forced into the ditch. Although the driver wasn't injured, the building was structurally damaged. One week later, on Nov. 2, about 60 Mennonites from the surrounding communities spent a day dismantling the church building so that the lumber could be used to build a new structure.

Project Ploughshares, of which Mennonite Central Committee Canada is a member, has written to Prime Minister Mulroney that the agreement between the United States and the Soviet Union to destroy intermediate-range missiles in Europe should lead Canada to stop the annual tests of the cruise missile guidance system. Canadian governments have held that the Soviet installation of SS-20 missiles in Eastern Europe made it necessary for NATO countries to respond in kind, while still negotiating for removal of the missiles by both sides. But the government has said the tests will again be permitted this winter.

Peter and Susan Kehler, former missionaries with the Commission on Overseas Mission of the General Conference Mennonite Church, will be leading a mission tour to Asia April 7-27, 1988. Participants will visit China, Hong Kong, Korea, Japan and Taiwan, where they will have the opportunity to see COM mission work firsthand as well as numerous tourist attractions. For more information contact Peter Kehler, Box 867, Sumas, WA 98295, or Box 2204, Clearbrook, BC V2T 3X8. The Kehlers may also be reached at (604) 859-6014 or (604) 852-5860.

Unusual summers make 1987 a year to remember

In the Middle East, Colombia, Taiwan and South Dakota, young people in our conference explored the world beyond themselves.

Youth Venture

When Ruthy Bergen, Winnipeg, signed up for the Youth Venture trip to the Middle East, she was mainly interested in seeing the Holy Land "in a touristy way."

But when Bergen, with four other young adults and leader Patty Shelly, visited the Holy Land this past summer, she realized that "Jesus could have walked somewhere near here. Before I was a passive Christian. . . . Now I want to read and learn more about the Bible because having been there makes the Bible much more believable and relevant."

Bergen also felt that she came to a good understanding of all sides of the Middle East conflict through the group's work in an Israeli kibbutz and Palestinian villages.

Participants in the Youth Venture to the Middle East were (left to right) Patricia Shelly, leader, North Newton, Kan.; Rochelle Huebner, Winnipeg; Heidi Pankratz, Freeman, S.D.; Patty Froese, Winnipeg; Neil Enns, Winnipeg; Ruthy Bergen, Winnipeg, with Father Elias Chacour (center).

She even came to understand the Israeli soldiers, though she couldn't agree with their actions. She was disturbed by the way "the young people have been brought up to hate each other. They are the hope for a new approach to the conflict," she said.

One glimmer of hope was the group's work with Father Elias Chacour, a Melkite Catholic priest whose book, *Blood Brothers*, they had read before going. They helped clean out a Palestinian high school that Father Chacour had started in the village of Ibillin in 1983. "Father Chacour said, 'People lived in basic harmony until 1948,' " said Bergen, who is a student at Bethel College, North Newton, Kan. "They should go back to the way it was—equal rights for Jews and Arabs."

Youth Venture is a program of the General Conference Mennonite Church and the Mennonite Church.

Colombian program

On July 3, 10 young adults from the United States and Canada left for Colombia to spend seven weeks learning about its culture under a program sponsored by the Commission on Overseas Mission.

During their first four weeks in Colombia they lived in the capital city of Bogotá, where they participated in a Program for Conscientization of North Americans. This ecumenical workshop was led by Peter Stucky, executive secretary for the Colombian Mennonite Church. As part of the workshop they listened to lectures, interviewed local people and lived with a Bogotá family.

For Shelley Fritzke, third-year student at Columbia Bible College, Clearbrook, B.C., "the highlight was living with a Colombian family. It was one thing to hear the 'statistics' of Colombia, but it was another to see them fleshed out, to work with local campesinos and friends in Christ, to live as Colombians do."

Participants also got a taste of Colombian life when they spent their last three weeks in Ibagué (four hours from Bogotá). Local flooding had destroyed a small village. "Our task," said Fritzke, "was to start the rebuilding process of two houses."

"The combination of workcamp and workshop made my summer experience in Colombia one that was full, rewarding and challenging," said Fritzke. And while she was saddened by the conditions many Colombians have to live in, she also found hope in the Colombian Christians that she met. She recalls the "poor Colombian woman who sang with her whole heart the testimony of how God is good and worthy of praise. . . . I hope that I too may know what it means to love the Lord no matter what the circumstances may be."

Evangelism in Taiwan

Could young adults from a Canadian Mennonite church overcome cultural and language barriers to communicate directly with Taiwanese Mennonites? After spending five weeks this past summer with the Chung Ho Mennonite Church, Taipei, Taiwan, six young adults from the Mayfair Mennonite Church in Saskatoon discovered that the answer was a resounding yes, says Susan Vandenburg, one of the six.

The purpose of this cross-cultural exchange, which was led by Mayfair's associate pastor, John Petkau, and his wife, Carol, was for the young adults from the Saskatoon church to help the Chung Ho Mennonite Church in its evangelism efforts. For the most part this included teaching English to peo-

In an unprecedented move by the all-male Synod of the Christian Reformed Church in North America, Laura Smit, 25, an honors graduate from Calvin Theological Seminary with a Master of Divinity degree, was given permission to plead her cause of seeking ministerial candidacy on the floor of the Synod. But after hearing her, bowing to existing regulations barring women from being pastors in the church, the Synod refused her request with a decisive majority of 112 to 50. However, immediately after the vote she was given a standing ovation with only a few delegates remaining in their seats.

The 33 Mennonite Central Committee workers living in Haiti are safe following violence that broke out prior to and during the Nov. 29 elections in the capital, Port-au-Prince, and other communities. The presidential elections, the first scheduled to occur since 1957, may have been the first ever when peasants were given the opportunity to safely vote for their choice, said MCC worker Ham Brown. However, armed allies of the deposed dictator, Jean-Claude Duvalier, who left in February 1986, attacked several groups of voters on election day, killing at least 34.

Conrad Grebel College, Waterloo, Ont., hosted a theological forum Oct. 16-17 entitled "In the Image of God: Differences and Disabilities in Being Human." Ray and Jeremy Rempel (father and son) made a presentation on "The Meaning of Wholeness: Disability and Personal Dignity." Other presenters included Jack Suderman on "A Biblical Understanding of Suffering/Disability," Stuart Schroeder on "Pastoral and Prophetic Strategies in Ministry" and John Martin on "Fostering an Interdependent Community."

Han Vandenberg

Susan Vandenberg interviews one of the participants in the youth rally sponsored by Chung Ho Mennonite Church in Taipei.

ple in the community. The classes, which were held in the church building, often provided fertile ground for witnessing about the Christian faith. The highlight of their evangelism efforts occurred on Aug. 16 with a youth rally that drew 300 people.

Being involved in this exchange "caused me to step out in faith to do a lot of things I had never done," said Jean Fehr, Saskatoon.

For Janis Skrepnek, Saskatoon, seeing the competition among the different religions made her realize "how far away most of the world is from God. It has given me a strong desire to go out on missions."

The learning went two ways, reflected missionary Martha Vandenburg, who together with her husband, Han, coordinated the Saskatoon group's activities. "It made us more aware of the possibilities here at Chung Ho," she said.

Summer pastoring

Bethel College student Presten Fry spent three months this summer as an intern with Ron Krehbiel at Salem Mennonite Church, Freeman, S.D. "I was surprised," he said, "to discover that being a pastor can be exciting, challenging and even fun."

Fry appreciated the fact that he was allowed to be involved in almost every part of congregational life, from worship services to visitation to serving on committees. "One time, when the pastor was on vacation, I was called at 11 o'clock at night to come to the hospital to be with a sick member," recalls Fry. "I stayed there all night."

"Ron Krehbiel taught me how to manage my time, how to relate to people in a compassionate yet firm manner and that leadership is learned slowly."

Fry enjoyed working with the young people. "I think I would like to go into youth ministry sometime after I graduate from college," said Fry, a senior at Bethel College, North Newton, Kan.

This Ministry Inquiry Program was started last spring by Bethel College, Western District Conference and the General Conference Mennonite Church. It gives Bethel College students the opportunity to test a career in the ministry by placing them with a Mennonite congregation for a three-month internship. In addition to Fry, two other Bethel College students participated in the program during the summer. *From reports by Carla Reimer, Shelley Fritzke and Susan Vandenberg*

U.S. college presidents discuss Anabaptist witness

Bluffton, Ohio—The Council of U.S. Mennonite Colleges held its annual meeting here on Nov. 6. Presidents of all seven colleges were present.

Elmer Neufeld, president of Bluffton College and moderator at this meeting, said that "the fundamental issue for the American Mennonite colleges is how to continue as strong church-related institutions with a clear Anabaptist witness at a time when there are powerful forces working against private colleges."

Pictured left to right are Vernon Wiebe of Tabor College, Neufeld, Kirk Alliman of Hesston College, Victor Stoltzfus of Goshen College, Richard Kriegbaum of Fresno Pacific College, Joseph Lapp of Eastern Mennonite College and Harold Schultz of Bethel College.

L. Fornica

For Lent, Feb. 17-April 3, 1988, Nevada Desert Experience hopes to maintain a continuous presence at the Nevada Nuclear Test Site, 65 miles northwest of Las Vegas. Congregational or community groups are encouraged to come for a block of four days. Large group actions are planned for Passover, Palm Sunday, Good Friday and Easter. For more information contact Nevada Desert Experience, Box 4487, Las Vegas, NV 89127, (702) 646-4814.

All six Mennonite and Brethren in Christ related conferences in India were represented Oct. 11 when 150 young people gathered in a field near Raghunathpur, West Bengal, to dedicate a wall they had just built to enclose a historic cemetery. The young people had come for 10 days of work camp and a youth conference. Over 200 participated in those meetings. Resource people for the youth conference were Peter Peters of Mennonite Central Committee in Calcutta, and Carl Beck, Tokyo. Mennonite Christian Service Fellowship of India, under the leadership of R. S. Lemuel, sponsored the work camp and the conference.

Singing George Handel's "The Messiah" this month is the close of the celebrative, centennial year of Zion Mennonite Church, Souderton, Pa. The congregation marks its beginning when Amanda Leber whispered to N. B. Grubb, her pastor at First Mennonite Church, Philadelphia, that she wished he would come and preach in Souderton sometime. On Jan. 9, 1887, he did. When the congregation organized later that year, Amanda and her husband were charter members. Now, 100 years later, Richard Early and Calvin King are the pastor and associate pastor, respectively.

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calendar

March 3-8, 1988—Council of Commissions, Newton, Kan.

Canada

Jan. 21—Mennonite Central Committee Canada moderators and secretaries consultation, First Mennonite Church, Saskatoon

Jan. 21-23—MCC Canada annual meeting, First Mennonite Church, Saskatoon

Feb. 4-6—Council of Boards, Winnipeg

Feb. 19-20—Conference of Mennonites in British Columbia, Mission

Feb. 19-20—Conference of Mennonites in Manitoba, Steinbach

Feb. 26-27—Conference of Mennonites in Saskatchewan, Drake

March 4-5—Conference of Mennonites in Alberta, Edmonton

Mennonite Marriage Encounter

Jan. 13-15—North Canton, Ohio

Jan. 29-31—Spencer, Ind.

Feb. 5-7—Concordia, Kan.

Feb. 5-7—Saskatoon

Feb. 12-14—Oklahoma City

Feb. 19-21—Peoria, Ill.

Feb. 19-21—Salem, Ore.

March 4-6—Niagara Falls, Ont.

Western

Feb. 5-7—Singles retreat, Rocky Mountain Camp, Divide, Colo., "Enjoying the Journey"

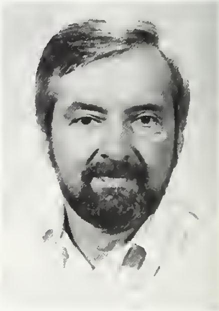
Feb. 5-7—Singles retreat, Villa Christi Retreat Center, Wichita, Kan., "Walking Alone: Singles Seeking Wholeness"

deaths

Kathy Plenert, 57, was killed in a car accident in Mississauga, Ont., Nov. 28. She and her husband, Rudy, had started a six-month voluntary service term at Mennonite Central Committee headquarters in Akron, Pa., in October. She was a member of Olivet Mennonite Church in Clearbrook, B.C. In addition to her husband, she is survived by four children, her mother, two sisters and one brother.

workers

Aquino


Burkholder

Davis-Zehr, Zehr

Abel Aquino, New Holland (Pa.) Hispanic Mennonite Church, originally from Oruro, Bolivia, will begin in early 1988 as director of the Urban Ministries Office of MCC U.S., working in Washington.

Susan Bergen, Nordheim Church, Winnipegosis, Man., has begun a two-year Mennonite Central Committee term in Akron, Pa., working as secretary with the personnel department at MCC headquarters. Her parents are Cathy and Corny Bergen of Winnipegosis.

John R. Burkholder has held since September 1986 a half-time position as associate for interchurch relations with the MCC Peace Office. This office has established an Ecumenical Peace Theology Working Group: *David Schroeder,* represents Canadian activity; *Ron Sider,* contacts with evangelicals; *Daniel Schipani,* Latin American theological issues; *Marlin Miller,* convenor and Eastern Europe concerns; *Barbara Nelson Gingerich*; and *Herman Bontrager,* secretary for MCC Peace Office.

Ellen Davis-Zehr and *Dennis Zehr,* Plow Creek Church and Willow Springs Church, both of Tiskilwa, Ill., respectively, have begun three-year MCC terms in Tele-Tele, Lesotho, as development workers. Her parents are Ralph and Ruth Davis of Alden, N.Y. His are Helen and Milton Zehr of Morton, Ill.

Ilona and *Willy Dyck,* Ottawa Church, have begun three-year MCC terms in Haiti. She is a hostess and he is a forestry worker. Their children are Marion, Walter, Rudy and Dieter.

Chris and *Eileen Gingrich,* First Church, Urbana, Ill., have begun three-year MCC terms in Haiti. He is an agricultural economist, and she is working with agriculture extension. Her parents are Jerry and Loretta Yoder of Wellman, Iowa. His are Alicia and J. Gingrich of Lowpoint, Ill.

Nan Goering, Eden Church, Moundridge, Kan., has begun a three-year MCC term in Neuwied, West Germany,

Lawyers defending the 370 who were arrested at the Aug. 9 protest at the Rocky Flats Weapons Facility near Denver presented 500 pages of affidavits at the pretrial hearing Nov. 20. In the affidavits, 14 experts argue that the protesters' actions are justified because they represent the lesser of two evils and the prevention of crime. According to John Chanin, staff member of the two organizations that sponsored the protest, the courtroom was more than filled to capacity at the pretrial hearing, with about 250 people present. Three Mennonites were among those arrested.

After 19 months in the contra army, the final two of four Nicaraguan Mennonite young men involuntarily recruited in Honduras were turned over by the Nicaraguan Association for Human Rights to the Honduran Mennonite Church on Nov. 3. However, Honduran immigration did not allow the young men to pay a monthly fee that would allow them to work outside the Honduran refugee camps. They were sent to a refugee camp for Nicaraguans in Honduras where the influence of the contras is strong. Santos Ismael Gonzales and Eliberto Mairena are again in danger of being coerced into the army.

About 600 youth, their sponsors and other conference leaders are expected to participate in Great Trek 3, Dec. 29-Jan. 1, 1988, in Banff, Alta. In a letter to Great Trek 3 supporters, coordinator Abe Bergen thanks all who make such an event possible, then asks for prayer for safety and "that our lives and spirits might be renewed as we experience God's love and grace through worship and fellowship."

RECORD

Dycks

Goering

Gossen

Gingrichs

as a secretary and receptionist for the MCC Europe office. Her parents are Clyde and Felice Goering of Moundridge.

Rod Gossen, Waterloo-Kitchener (Ont.) United Mennonite Church, began a one-year MVS term Sept. 1 as a recreation worker with the Boys and Girls Clubs of Fresno, Calif. His parents are Henry and Margaret Gossen of Kitchener.

Hélène Hege, Geisberg Church, Wissembourg, France, has begun a three-year MCC term in Kampuchea as a medical doctor. Her parents are Anne-Marie and Eric Hege of Wissembourg.

John and *Margaret Janzen*, Arnaud (Man.) Church, have begun two-month MCC terms in Akron, Pa. He is a driver at MCC headquarters, and she works with Self-Help Crafts.

Tim Lehman was ordained Nov. 15 at Eden Church, Moundridge, Kan.

Kathie Noga, Bethel Lutheran Church, Bemidji, Minn., began a two-year MVS term Oct. 29 as a receptionist and clerical worker with Tender Mercies in Cincinnati. Her parents are Edward and Judith Noga of Bemidji.

Mei-Li Warmkessel was ordained July 5 at Santa Clara (Calif.) Church.

Singles . . .

How much would you invest in the opportunity which could bring you the friend you have been wishing for? $500? $1,000?

CROSSROADS, a new introduction service for Mennonites, Brethren in Christ and Brethren, asks only $100 for a two-year membership.

Many men and women from all over the United States and Canada have already joined. There are teachers, nurses, farmers, ministers and many others who are looking for friends who share their interests.

CROSSROADS has introduced many of them to each other; why not you?

Write to Box 32, North Tonawanda, NY 14120.

Leading minister required for congregation of approximately 350 members in the Niagara Peninsula. Bethany Mennonite Church invites applications with resume, including training and experience. Applicants should be gifted in the following areas:

- preaching
- evangelism
- counseling
- communication skills.

For further information, direct inquiries to Anna Andres, secretary, Pastoral Search Committee, Route 1, Niagara-on-the-Lake, ON L0S 1J0, (416) 262-4731.

The Canadian Mennonite Bible College invites applications for the position of **librarian**. The position is to be filled by **Aug. 1, 1988**. A less-than-full-time position may be possible. A Masters of Library Science degree is preferred. Formal theological and/or music studies are an asset. Applicants should be committed to the Christian faith and in sympathy with the goals of the college.

Send applications and resumes to the Academic Dean, Canadian Mennonite Bible College, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, **by Jan. 25, 1988**.

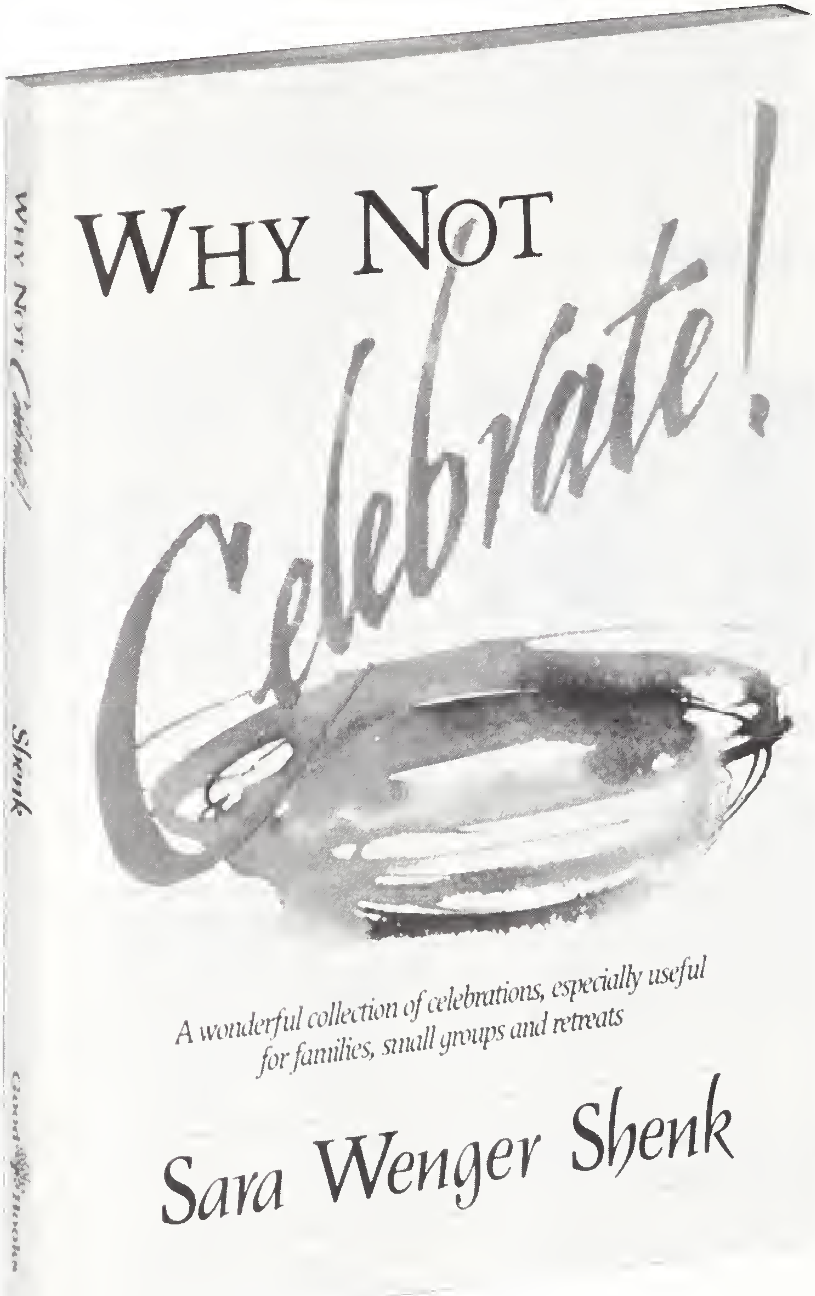
**Mennonite
Central
Committee**
Canada

Mennonite Central Committee Canada invites applications for the position of **director of service education program.**

Qualifications:
- have experience with a Mennonite agency or institution;
- have graduate education in international development or related discipline;
- have experience in cross-cultural contexts;
- have ability to communicate easily with the Mennonite and Brethren in Christ constituency and college community;
- have a willingness to work in a collegial fashion within MCC Canada and with college personnel;
- have administrative skills.

Please contact J. M. Klassen or Harold Koslowsky at MCC Canada, 134 Plaza Drive, Winnipeg, MB R3T 5K9, (204) 261-6381 by **Jan. 31, 1988.**

Why Not Celebrate!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—***Duane M. Sider*** *in* Festival Quarterly

Why Not Celebrate! includes 150 celebrations for daily, weekly and occasional events. These activities, readings and songs are designed for use by Christians from a variety of traditions, in families, small groups or retreat settings.

Items include "Lunch Box Surprises," a play for St. Patrick's Day, how to make an Advent calendar, ideas for moving day and an assortment of birthday celebrations. There are also suggestions for graduations, weddings and funerals.

Many of the book's activities grow out of the life of Reba Place Church in Evanston, Illinois, of which Shenk is an affiliate member.

"Without a history, without a tradition on which to stand, we are shallow folk indeed," Shenk writes.

" . . . it is a creative compilation well worth careful reading by parents and by all those who wish to increase the recognition of the spiritual significance of all of life."
—***Paul M. Miller*** *in* Provident Book Finder

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LETTERS

Correspondent wanted

I would like a female pen pal from 40-90 years old, English speaking. I make my own greeting cards, as you seldom can find one for less than $1 each. *Mavis Bestvater, Route 2, Box 56, Peabody, KS 66866*

Nov. 7

Christians who care

Thanks for the excellent AIDS issue. After attending an AIDS event several weeks ago where the religious right had a huge banner that said, "AIDS: God's Gift to Sodomites" and where they chanted, among other things, "Kill homos! Kill homos!" I was relieved to see that you didn't feel called to have an AIDS-as-the-wrath-of-God article included as part of presenting a "balanced" picture.

In the face of this kind of behavior it becomes difficult to convince gay and lesbian people that there are Christians who care about them. The Nov. 24 issue of *The Mennonite* is something I could show them without apology. *Frank Trnka, 2520 28th Ave. S., Minneapolis, MN 55406*

Nov. 23

More facts on AIDS

Thanks for your recent issue on AIDS. The only thing it didn't include was *why* courts are letting teachers with AIDS return to the classroom.

The reasons are in a story I wrote recently for the *Southwest Daily Times*. Vincent Chalk, teacher of hearing-impaired students in California—and brother of a Liberal, Kan., resident—telephoned his sister here with the news after he won a precedent-setting legal battle Nov. 18 that will allow him to return to the classroom.

Chalk, who has AIDS, told his sister he can return to his job Monday at Venado Middle School in suburban Los Angeles.

The decision (of the Ninth U.S. Circuit Court of Appeals) based the decision on facts. No case has been documented of anyone getting AIDS from working, sitting or studying beside an AIDS victim or from coughing or sneezing, kissing or hugging.

Neither do eating in restaurants, using toilets, touching doorknobs, swimming in pools or immersing in Jacuzzis—chlorine destroys the human immunodeficiency virus—communicate AIDS.

Even though tears, sweat and saliva contain a low HIV concentration, they have not been known to cause AIDS infections or cases. Families of AIDS victims hug, feed and visit their loved ones without contracting the disease. *Esther Groves, Route 2, Box 200, Turpin, OK 73950*

Nov. 29

Distorted Christmas

The commercial Christmas season always takes me by surprise, beginning as it does on Dec. 26 and gaining force all year until rupturing into glittering view in the second week of October. But all year, children (the prime targets of this distorted reflection of the real Christmas) are pumped by advertising and programs to ask their parents for toys that mimic the real-life arms race. From anti-personnel weapons to germ warfare and nuclear aircraft carriers, the toy stores bulge with enough firepower to blast last year's sales into radioactive dust. It's a good time to think before you buy.

Our children's world is suffused with violence. Bombarded by Rambo, Transformers, He Man, G.I. Joe and hour-long commercials thinly disguised as cartoons, it's tough for kids to look beyond violence as a problem-solving method.

Watch children at play. When conflicts develop, hitting is an instant response. Many of the games mimic horrifying violence. Domination, death and destruction issue in fantasy from weapons that are so realistic children have been shot when policemen could not distinguish them from the real thing.

A certain amount of play-violence is natural for children. Yet we do not have to allow toy companies with economic motives to pump that natural tendency to unnatural proportions. It is our duty to teach them that violence is not a game.

This would be a good year to say, "That's it. No more war toys at this house." Your children and their friends will ask why. That is a good time to talk about violence, just as you would about sex or drugs when the subject is current.

There are plenty of toys on the market that make use of a child's human capacity for creativity and imagination without degrading their social values. Buy them, and send a message to your children, your children's friends and to the toy companies. *George Wiman, #2 Reynolds Court, Normal, IL 61761*

Nov. 30

About letters: *We try to use all letters submitted for publication. Unsigned correspondence will not be published, although we may withhold names for valid reasons in special situations.* Editor

More care isn't necessarily better.

The hospital is no place to be—when you don't need to be there. With new Team Care Health Plan from Mennonite Mutual Aid, that won't happen. We'll work with your physician and medical facility to make sure you receive, and pay for, only the treatments you need.

Contact your mutual aid counselor or MMA today for more information about Team Care.

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Mennonite
Mutual Aid

Goshen, IN 46526
800-348-7468, or
(219) 533-9511 collect in Indiana

"God Has Provided"

In October 1977, Juan and Iris Navarro accepted a call to ministry at Puerta De La Hermosa, a Spanish Mennonite church in Immokalee, Florida.

In the ten years since, the Navarros have reached out to the impoverished migrant community of Immokalee. "We see so many needs and we can't meet them all. But **we have seen God in every struggle,**" says Iris.

The struggles also have been personal.

Juan, a chronic diabetic, deals with ongoing health problems. Two years ago, Iris suffered a concussion in an automobile accident and was hospitalized. Last year she had a serious fall that caused extensive injury to her foot. Iris continues to have pain and also takes medication for arthritis.

"Insurance helps with some of the costs, but the bills still pile up. We have to pay somehow," says Iris. "But God has provided through our church and Mennonite Mutual Aid's Catastrophe Aid Fund."

"It's a blessing to know of brothers and sisters who really care," she adds. **"It means so much when people do more than their share in helping others."**

When you participate in MMA's life, health, and annuity plans, you are a part of this churchwide sharing. The Navarros and others thank you.

Mennonite
Mutual Aid
Post Office Box 483
Goshen, IN 46526

Alice Roth

A green tree

A. E. Reiff

There is no cold in Christ nor winter storm
To chill the bone, there is no frost in him,
No freeze that kills the stem, no ice brings harm.

He lives in us to keep his branches warm,
A green tree ever rooted deep within,
There is no cold in Christ nor winter storm.

There where the harvest hills through summer run
To fall, he keeps a barn, a winter gin,
No freeze there kills the stem, no ice brings harm.

He has into them, all his flowers, sown
A seeding of himself, garden within,
There is no cold in Christ nor winter storm.

He there, a gardener in his lovely plants,
Forms protoplasm and a living mind,
No freeze there kills the stem, no ice brings harm.

The Rose of Nazareth, Lord to flesh was born,
Accept his seed, sons, daughters, women, men,
There is no cold in Christ nor winter storm,
No freeze there kills the stem, no ice brings harm.

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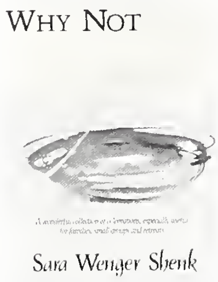
books

Church and family ritual

Why Not Celebrate! *by Sara Wenger Shenk (Good Books, 1987, 188 pages)*

Reviewed by Jeanne Houser, 417 W. 11th, Newton, KS 67114



"Celebration is the honoring of that which we hold most dear . . . delighting in that which tells us who we are . . . taking the time to cherish each other . . . returning with open arms and thankful hearts to our maker," writes Sara Wenger Shenk in *Why Not Celebrate!* In an age when celebration is often synonymous with extravagance, exhaustion and expense, Shenk offers a refreshing array of simple, meaningful and joyful ideas for celebration.

Drawn largely from the experiences of families and small groups at Reba Place Church in Evanston, Ill., the book includes church and secular holidays, events such as births, weddings and deaths, and daily or weekly occasions for celebration. Shenk is convinced that spirituality and celebration are an integral part of daily life. And that is the strength of the book.

In acknowledging that "we cannot divide the spiritual from the practical," she and her contributors illuminate those mundane moments we all experience and expose them as jewels to be treasured. From lunch-box notes and after-dinner sing-alongs to such life-cycle rites as farewell memory books for those moving, these 150 specific ideas delight with their rainbow of variety and simplicity. Reading the book encourages a spontaneous renewal of one's own celebrative life and a gentle nudge to let creative impulses find release.

As important as these sketches is the author's clear call to worship and family ritual in the midst of doubt, suffering and changing values: "We change. We grow. We come and go. But the ritual we return to again and again enunciates that which does not change; it reaffirms those truths which provide direction in a life that is often adrift; it celebrates the eternal amid the temporal."

Handling baggage

Becoming the Family of God *by Keith Huttenlocker (Francis Asbury Press, 1986, 142 pages)*

Reviewed by Anne Neufeld Rupp, 600 Bluestem, North Newton, KS 67117

Keith Huttenlocker introduces the theme of his book by saying that the family of God is engaged in "baggage handling." We all bring our baggage to church: our emotions, our inadequacies, our values. The better we are able to identify baggage, handle each other's baggage with respect and become skilled baggage handlers, the more smoothly relationships will go.

The strength of this book is the author's ability to identify needs and problems in the church. The function of the church, he says, is to guide people into fulfillment, but each person brings different values, needs, personality and feelings to the church. Many struggle with feelings of inferiority; some resent authority figures. Too often values are based on materialism, popularity and pleasure or are selected out of negative motivation.

In the light of these problems, the author gives a number of directives for becoming God's family. The church needs to make decisions related to issues such as openness/exclusivism and change/rigidity. The choices made determine whether the church will be involved in ministry or maintenance.

To be a ministering church requires that members minister to each other in various ways. To create a deeper sense of family, the church is also called to plan intentionally for solidarity through its celebrations, traditions, humor and play.

MUSIC

Discipleship music

Reach Out! *by Road Less Travelled, produced by Mennonite Service Venture*

Reviewed by Steven L. Mullet, Box 220, Berlin, OH 44610

Doug and Jude Krehbiel, the husband/wife team who sing under the name Road Less Travelled, have once again contributed some meaty, rock-solid music to Christian circles.

Their fourth album, *Reach Out!*, is outstanding, must listening for anyone serious about living out a consistent and committed Christian faith. Their albums could be called "discipleship music." The lyrics move beyond solely an adoration of Christ and ask, Now that we know Jesus and wish to follow him, what is this kingdom he inaugurated like, and how can we do a better job of living out its values?

The song "Empty Words" issues a call for all Christians to get on with the "doing" of the Christian faith. Verse three chimes, "Well, we've praised/ till we've raised the roof/ off the sanctuary./ And I don't doubt/ that what we shout is true/ With holy choirs/ and heavenly hymns/ in four-part harmony/ But that's not all/ He left for us to do." The album does not shun talk of a personal relationship with God or praise themes, but it moves the believer beyond a narrow focus on "me-oriented" faith and onto following Christ in deed as well as word.

Reach Out! provides strength and hope in the songs "Fight Like Heaven" and "Hey God" and a challenge to greater service in "Reach Out" and "Send Me." Humor is also intermixed and usually combined with a good message, as in "KPOW" and "God Is No Fool." And Doug's dynamic guitar playing and Jude's stunning voice bring quality to every song.

Road Less Travelled is committed to bringing a holistic Christian message through music. Hopefully, many will listen and be inspired to answer God's call to go into their worlds and engage in the ministry of reconciliation.

First Christmas

Rosalind Epp

I gaze on the face of a newborn—so dependent on someone for its day-to-day needs. Its uncoordinated legs and arms join in the cry to say, "I am hungry." My mind takes a stroll through the pages of time to the first Christmas.

Stars twinkle with all their might but cannot outshine one whose radiance points down to a stable. Opening the stable door, I am greeted with a scene of love. The babe is silenced. Animals share their warmth, making the stable cozy. Something speaks of a great event.

The baby falls asleep to the sound of animals munching their hay. A lamb bleats, awakened by its mother. The baby wakes, is nourished and sleeps again.

Some have waited for him. Now their joy is complete. Some were upset about this baby's appearance.

With a jolt I return from my reverie. I empathize with Joseph and Mary. They did not volunteer to be his parents; they were chosen.

There must have been occasions when they were overwhelmed and apprehensive as well as proud at being chosen. How great it would be to be chosen as they were.

Understanding seeps through me. Warmth encompasses me. God needed just two people to fulfill part of this plan. Because of this birth the rest of God's plan could become reality.

We all are chosen to be God's children. My mouth gets dry as this soaks into me. I am chosen. We all are chosen. A question keeps returning: Do I act, do I feel, do I believe I am chosen?

Yes, I want to believe this more deeply. We celebrate Jesus' birth, but it cannot stop here. By age 12 Jesus was "finding himself"—even if it meant disobeying his parents. He knew he had to be about "his Father's business"—the end goal being the sacrifice of his life.

Christmas challenges us to commemorate Jesus' birth, but not only his birth. He grew up, gave up his life so that we can be chosen and be part of a chosen people.

Rosalind Epp, Box 163, Rosthern, SK S0K 3R0, is a member of Eigenheim Mennonite Church.

"Gospel According to St. Matthew"

EDITORIAL

Be specific, like God

Every Christmas for 32 years the women of Bethlehem Mennonite Church, Bloomfield, Mont., have been very specific. It happens like this.

From our conference offices they get names of mission workers who could receive Christmas gifts. (Sadly, high duty charges make it impractical for people outside the country to receive these parcels.) The women write to family members of the people long before Christmas, inquiring about exact sizes and taste in clothing.

Recipients of the packages are amazed to receive garments that fit and accessories that match their tastes. It seems that one year Malcolm Wenger, then missionary in Montana, received a long-sleeved shirt. He didn't want to open the package, certain that it wouldn't fit. (Malcolm has very long arms.) His clued-in family members persuaded him to at least take the shirt out. He was astounded to find the sleeves just the right length. It was tailor made just for him.

Enthusiasm, Elvina Deckert and Phyllis Schultz told me a couple of weeks ago, has not waned these 32 years, even though their group has gotten smaller. The women get a great charge out of being specific.

Just so with God. Knowing us well, and having created us, God knows what and what size and when and how much and even why. "Like two friends who have known each other for 60 years," said Al Heer, Paso Robles, Calif. He was responding to a question about God's gifts at the General Board's prayer retreat last month following meetings in Newton, Kan. "God gives me encouragement," Al said confidently. "It's what I need."

I am aware of some other gifts that God gave to people in our conference circle this past year. For David Feick on Sept. 27 it was ordination at Superb Mennonite Church in Saskatchewan, the congregation's first ordination.

Elsbeth Bergen reports that "the little church was filled with worshipers." Werner Zacharias instructed them to "support him in prayer, but also give him room to move ahead. And provide a mediator for him to confide in." Specific.

For Austin (Texas) Mennonite Fellowship, one of our newest congregations, 1987 included a gift of the renewal of the member's one-year-old covenant, and this on the Sunday of dedication for a newborn baby. Renewing a covenant each year is *specific* business.

Peter Kehler

Joshua Chang, pastor at Sung-Chiang Mennonite Church, presents a plaque to Tong-Huei Hwang and his wife.

The year 1987 was punctuated by significant anniversaries for the Mennonite congregations in Taiwan. Sung-Chiang Mennonite Church in Taipei celebrated its 20th. Members used the occasion to commission Hsun Juan to plant a church in a suburb of Taipei. "They didn't want the celebration just to be a remembrance of the past," said Peter Kehler, Clearbrook, B.C., former conference missionary and the first pastor of the congregation.

In addition, Meilun Mennonite Church in Hwalien, marked its 30th anniversary by a series of meetings Sept. 9-13. Over 70 people came the first evening in spite of the attack of "Typhoon Gerald." Attendance averaged 125 on succeeding nights. Missionary Helen Willms reports that a student from the first Sunday school class years ago now chairs the church council, apparently the precise person needed for that task. Wu Fang Fang, pastor, challenged the members to make the next 20 years the most productive. Already, she said, there is a beginning of that: five members are enrolled in seminaries. Meilun Mennonite Church also liked the birthday cake made specifically for the occasion.

Thus the Word became flesh and becomes flesh and lives among us, full of grace and truth, seeking to give us, in specific ways, grace and truth. *mts*

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